with commentary on Ahādith

Collection from Riyâdus-Sâliheen

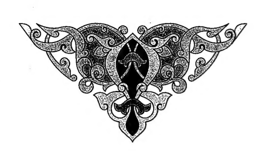
Compiled by

Al-Imâm An-Nawawi



Ahâdith Selected by

Sheikh Safi-ur-Rahman Mubarakpuri



Collection from *Riyâdus-Sâliheen* with Commentary on Ahādith



First Edition: August 2011

I S B N - 978-603-500-071-0

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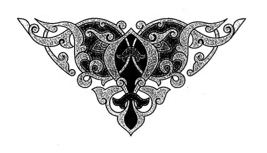
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مختصر رياض الصالحين

Collection from

Riyâdus-Sâliheen

Compiled by

Al-Imâm Abu Zakariya Yahya bin Sharaf An-Nawawi Ad-Dimashqi

Ahâdîth Selected and Collected by

Sheikh Safiur-Rahmān Mubarakpuri

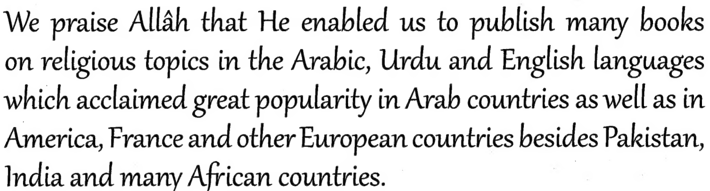
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Publisher's Note

We praise Allâh that He enabled us to publish many books on religious topics in the Arabic, Urdu and English languages which acclaimed great popularity in Arab countries as well as in America, France and other European countries besides Pakistan, India and many African countries.

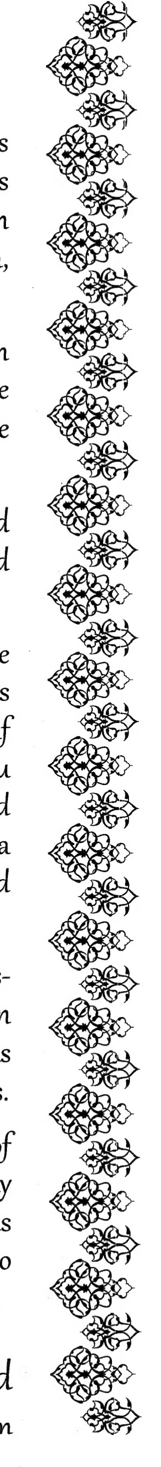
We try to present publications based on authentic research material in accordance with the Qur'ân and Sunnah, and free from every type of vague conception, weak authority and false ideas.

We had published Riyâdus-Saliheen with the same spirit and tradition of good research work, professional editing and excellent printing standard.

The book was compiled by Imām An-Nawawi who was the great scholar of Hadith and Fiqh of his time. Commentaries on the Ahadith have been added by Hafiz Salahuddin Yusuf of Pakistan who had originally executed them for the Urdu edition of this book. the English translation of the book and the commentaries were revised and edited by Mahmoud Rida Murad who performed his task with utmost care and profound interest.

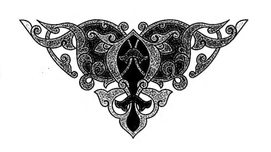
Now we are publishing a selection of Ahadith from Riyâdus-Sâliheen. the selection has been made by Sheikh Safiur-Rahmān Mubarakpuri who is a well known scholar of Islām. He has selected the Ahadith keeping in view the problems of our times.

We, hopefully, can proclaim that it is the best representation of Riyâdus-Sâliheen ever produced in any language any where. May Allâh accept our sincere efforts regarding the propagation of His religion throughout the world, and bestow on us His blessings to fulfil our resolutions in this regard -- Âmeen!



Abdul Malik Mujahid

General Manager Darussalam



A Short Biographical Sketch of Imām Nawawi

Birth and Birth Place:

The complete name of Imām Nawawi is Abu Zakariya Mohyuddin Yahya, son of Sharaf An-Nawawi, son of Murry, son of Hasan, son of Husain, son of Muhammad, son of Jumuah, son of Hizam. Nawawi refers to Nawa, a place near Damascus, in the suburb of the city of Hawran. One of his ancestors named Hizam had settled at this place. Imām Nawawi was born at Nawa in the year 631 A.H. His father, a virtuous and pious man, resolved to arrange for proper and befitting education as he had discovered the symptoms of heavenly intelligence and wisdom in his promising child at an early stage.

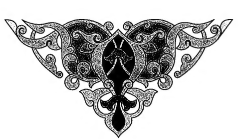
Shaikh Yasin bin Yousuf Marakashi, a saintly figure of Nawa said: "I saw Imām Nawawi at Nawa when he was a youth of ten years of age. Other boys of his age used to force him to play with them, but Imām Nawawi would always avoid the play and would remain busy with the recitation of the Noble Qur'ân. When they tried to domineer and insisted on his joining their games, he bewailed and expressed his no concern over their foolish action. on observing his sagacity and profundity, a special love and affection developed in my heart for young Nawawi. I approached his teacher and urged him to take exceptional care of this lad as he was to become a great religious scholar and most pious saint of future. His teacher asked whether I was a soothsayer or an astrologer. I told him I was neither a soothsayer nor an astrologer but Allâh caused me to utter these words." His teacher conveyed this incident to Imām's father and he keeping in view the learning quest of his son, decided to dedicate the life of his son for the service and promotion of the cause of Islāmic Faith. in a short period, Nawawi learnt to read the Noble Qur'ân and by that time he nearly had attained puberty. Nawa had no academic or scholarly atmosphere and there were no religious academies or institutes

where one could earn excellence in religious learning, so his father took him to Damascus, which was considered the centre of learning and scholarship, and the students from far and wide gathered there for schooling. During that period, there were more than three hundred institutes, colleges and universities in Damascus. Imām Nawawi joined Madrasah Rawâhiyah which was affiliated with the Umawi University. the founder and patron of this Madrasah was a trader named Zakiuddin Abul-Qasim who was known as Ibn Rawahah. Madrasah was named after him. Noted and eminent teachers of the period taught in that Madrasah. Imām Nawawi says, "I studied in this institution for two years. During my stay in Madrasah Rawâhiyah, I never had complete rest and lived on the limited food supplied by the institution." As a routine he used to sleep very little at night. When the sleep overtook him, he would lean and slumber for a while against the support of books. After a short duration he would again be hard at his scholastic pursuits.

His Teachers and Guides:

During his stay at Damascus, he studied from more than twenty celebrated teachers. These teachers were regarded as masters and authority of their subject field and disciplines they taught. Imām studied Hadith , Islāmic Jurisprudence, its principles, syntax and etymology from great scholars of his time. Abu Ibrāhim Ishāq bin Ahmad Al-Maghribi, Abu Muhammad Abdur-Rahmān bin Ibrāhim Al-Fazari, Radiyuddin Abu Ishāq Ibrāhim bin Abu Hafs Umar bin Mudar Al-Mudari, Abu Ishāq Ibrāhim bin Isā Al-Muradi, Abul-Baqa Khalid bin Yusuf An-Nablusi, Abul-Abbās Ahmad bin Salim Al-Misri, Abu Abdullāh Al-Jiyani, Abul-Fath Umar bin Bandar, Abu Muhammad At-Tanukhi, Sharafuddin Abdul-Aziz bin Muhammad Al-Ansāri, Abul-Faraj Abdur-Rahmān bin Muhammad bin Ahmad Al-Maqdisi, Abul-Fada'il Sallar bin Al-Hasan Al-Arabi, etc.

There were hundreds of Imām's students, among them some notables are : Alauddin bin Attār, Ibn Abbās Ahmad



bin Ibrāhim, Abul-Abbās Al-Ja'fari, Abul-Abbās Ahmad bin Farah, Rashid Ismail bin Mu'allim Al-Hanafi, Abu Abdullāh Al-Hanbali, Abul-Abbās Al-Wasti, Jamaluddin Sulaiman bin Omar Az-Zar'i, Abul-Faraj Abdur-Rahmān bin Muhammad bin Abdul-Hamid Al-Maqdisi, Badr Muhammad bin Ibrāhim, Shamsuddin Muhammad bin Abu Bakr, Ash-Shihāb Muhammad bin Abdul-Khaliq, Hibatullah Al-Barizi, Abul-Hajjāj Yusuf bin Az-Zaki, etc.

His Desire and Crave for Learning:

Imām Nawawi had endless thirst for knowledge, and it can be guessed from his daily practice of studies. He used to read daily twelve lessons and write explanation and commentary of every lesson and also made important additions. Whatever the book he read, he put down the marginal notes and explanations on that book. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers and they became fond of him and began to praise and admire him. According to Imām Dhahabi (إمام ذهبي), Imām Nawawi's concentration and absorption in academic love gained proverbial fame. He had devoted all his time for learning and scholarship. Other than reading and writing, he spent his time contemplating on the interacted and complex issues and in finding their solutions. Allâh had also conferred upon him the gift of fast memory and depth of thought, and he who makes the right use of this boon, there remains no doubt in his sagacity and discernment. Imām Nawawi made full benefit of his God-given qualities and potentialities and earned the highest degree of honour.

Imām's Simplicity and Niceness of Manners:

The learned persons, elite of the society and the public greatly respected the Imām on account of his piety, learning and excellent character. He used simple dress and ate simple food. Devout scholars do not care about worldly chattels, they give preference to religious and academic pursuits, propagation of Faith, etc. They experience more heavenly delight and joy in such activities than those who seek satisfaction in luxurious foods, precious clothes and other worldly things. Imām Nawawi had a prominent place among the erudite notables of his age. He was God-fearing person

having illustrious and glorious aims regarding propagation of Faith. Celebrated Sheikh Mohyuddin expresses his impression about Imām Nawawi as thus:

"Imām Nawawi had three distinctive commendable qualities in his person. If anybody have only one out of these three, people return to him in abundance for guidance. First, having knowledge and its dissemination. Second, to evade completely from the worldly inclinations, and the third, inviting to all that is good (Islām) enjoining Al-Ma'rūf [i.e., Islāmic Monotheism and all that Islām orders one to do] and forbidding Al-Munkar [polytheism and disbelief and all that Islām has forbidden]. Imām Nawawi had all three in him."

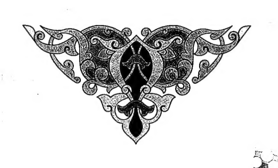
His Works and his Death:

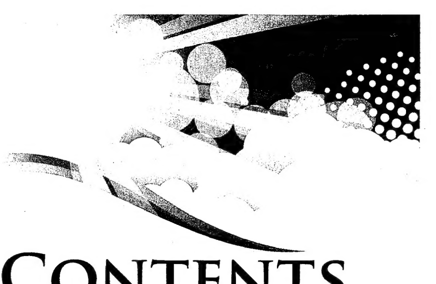
The learned Imām had a very short life but even during this short period, he had written a large number of books on different subjects. Every work of the Imām is a masterwork and a treasure of knowledge. Hundreds and thousands of people benefit from these works.

Some of the Prestigious Works of Imām Nawawi are:

Commentary on Sahih Al-Bukhâri, Al-Minhâj fi Sharh Sahih Muslim, Riyâdus-Sâliheen, Kitâbur-Raudah, Commentary on Mohadhdhab, Tahdhibul-Asma was-Sifât, Kitabul-Adhkâr, Arba'een, At-Taqreeb fi Ilmil-Hadîth wal-Irshâd fihi, Kitâbul-Mubhamat, At-Tibyan, Al-Idâh fi Manâsikil-Hajj, Sharh Sahîh Al-Bukhârî (Naqis), Sharh Sunan Abi Dâwûd (Naqis), Tabaqat Ash-Shâfi'iyah, Muhimmatul-Ahkâm, Manâqibush-Shâfi'i, Bustânul-Arifeen, Al-Khulasatu fil-Hadîth, Mukhtasar At-Tirmidhî, Al-Masâ'il Al-Manthurah, Al-'Umdah fi Tashihit-Tanbih and others.

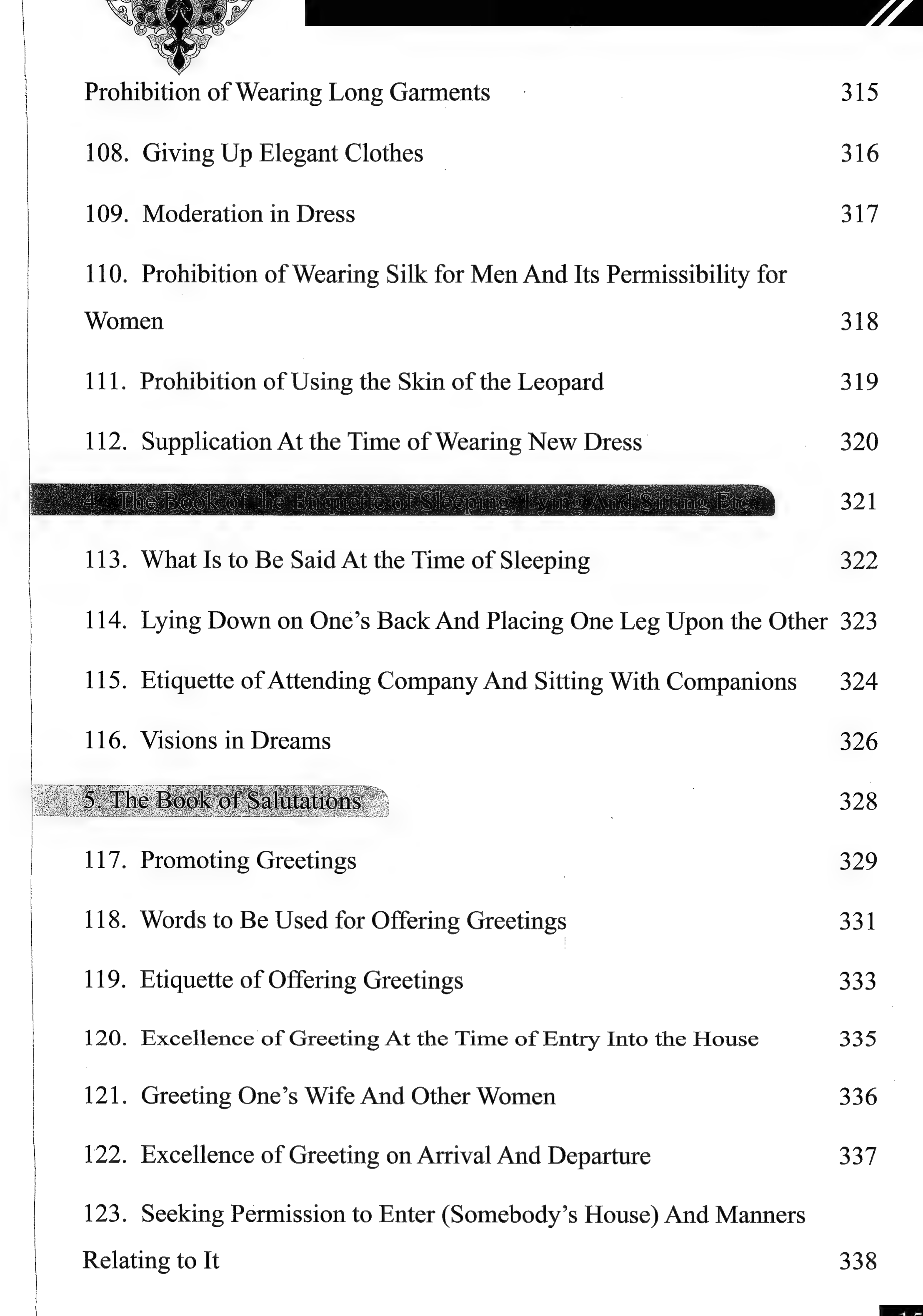
After spending 28 years of age, Imām Nawawi returned to his hometown. Soon after his arrival at Nawa, he fell ill and died. Imām Nawawi is still living in the hearts of Muslims. His works are of everlasting value. May Allâh bless him. Âmeen

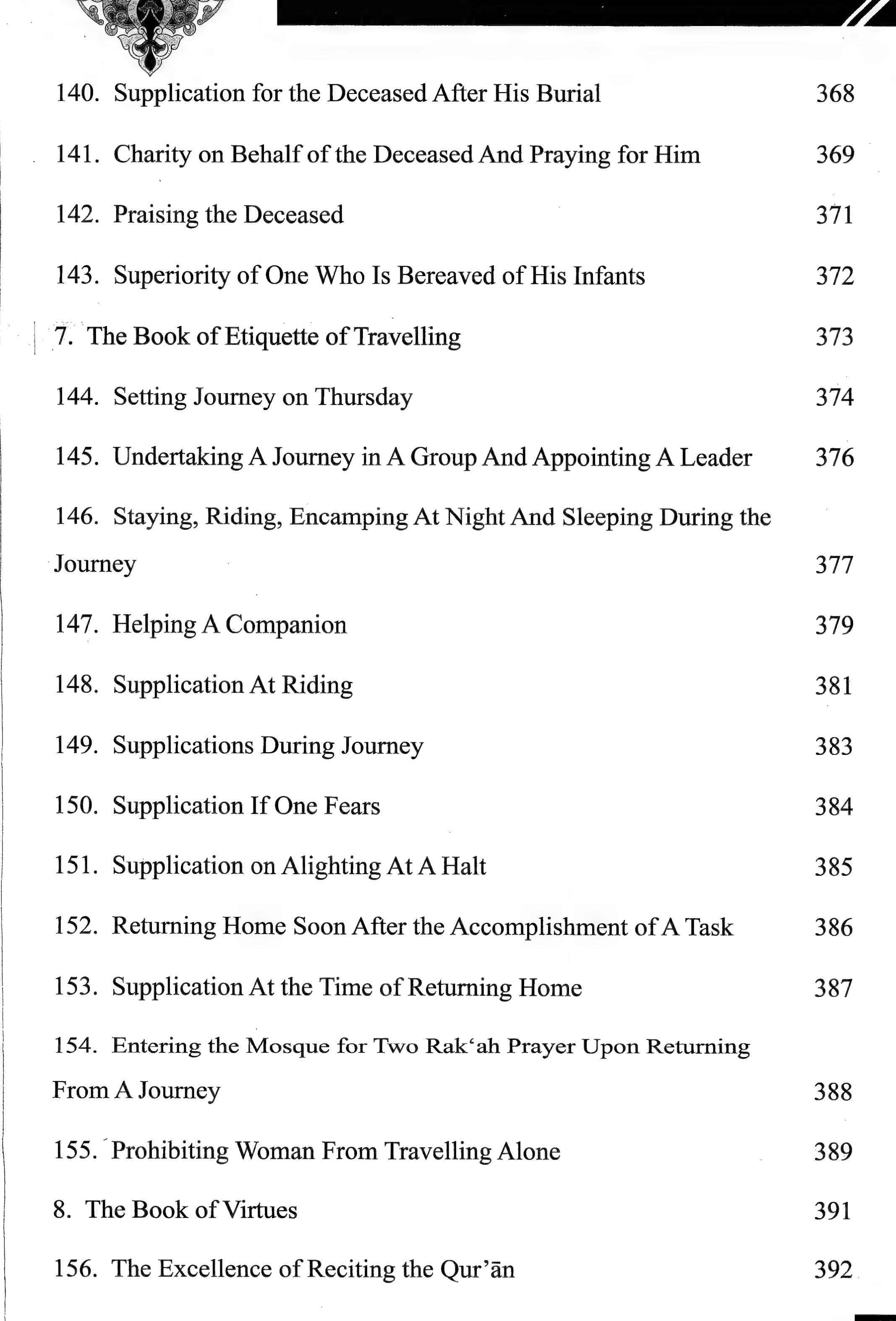




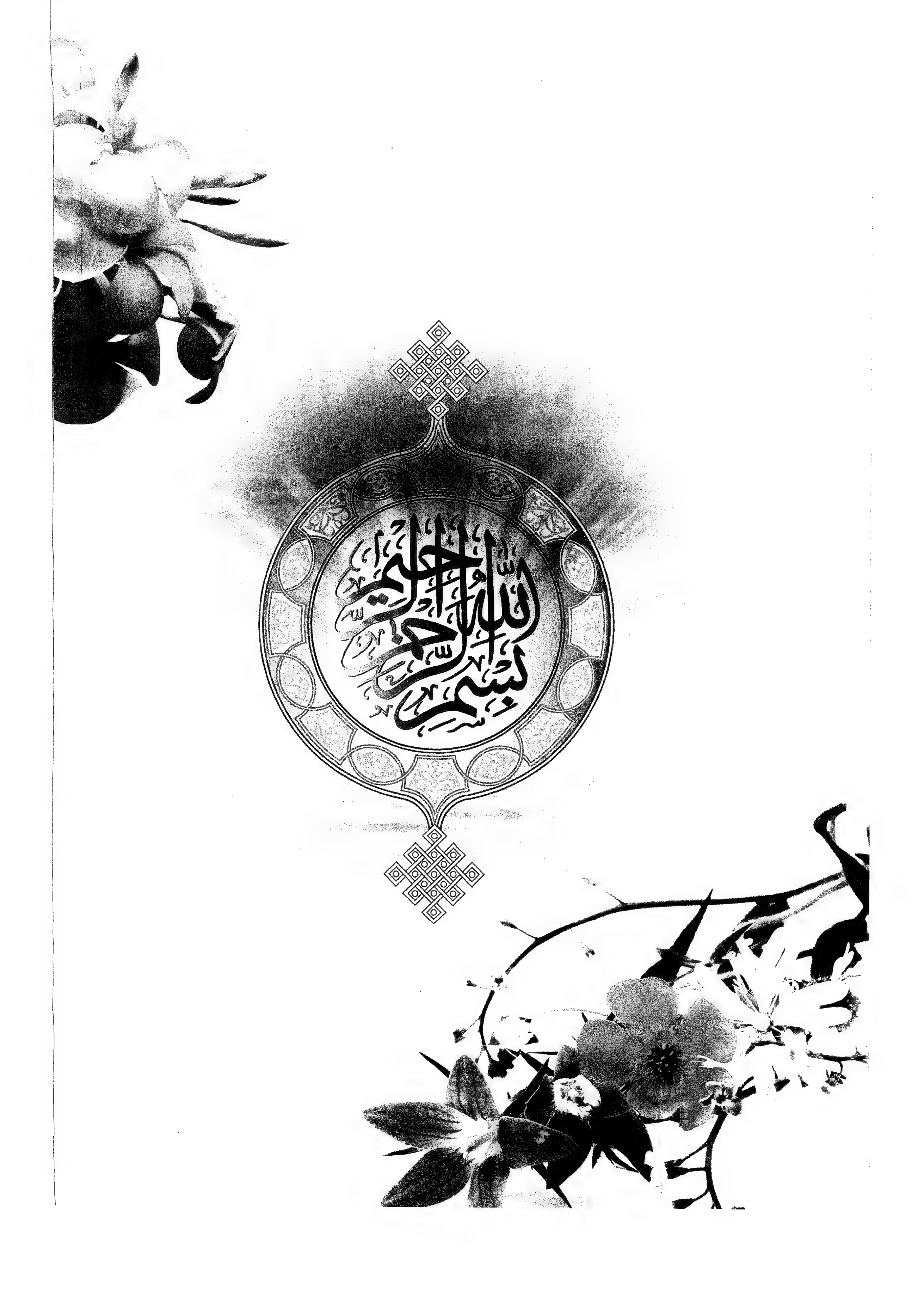
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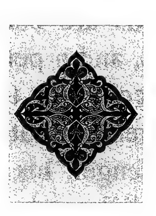







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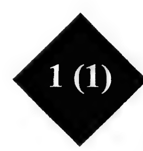




١- (١) باب الإِخْلاَص وإِحْضَار النّية في جميع الأعمال والأقوال والأحوال البارزة والخفية

قَالَ اللهُ تَعَالَى: {وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ} [البينة: ٥] وَقَالَ تَعَالَى: {لَنْ يَنَالَ اللهَ لُحُومُهَا وَلاَ دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ} [الحج: ٣٧]. وَقَالَ تَعَالَى: {قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللهُ} [آل عمران: ٢٩].

I begin with the Name of Allâh, the Most Gracious, the Most Merciful.



1 (1) Sincerity And Significance of Intentions for all Actions, Apparent and Hidden

Allâh, the Exalted, says:

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmatas-Salât) and give Zakât , and that is the right religion." (98:5)

"It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him." (22:37)

"Say (O Muhammad ﷺ): Whether you hide what is in your breasts or reveal it, Allâh knows it." (3:29)

١ (١) وَعَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ بْنِ نُفَيْلِ بْنِ عَبْدِ الْعُزَّى بْنِ رِيَاحِ بْنِ عَبْدِ اللهِ بْنِ قُرْطِ ابْنِ رَزَاحِ بْنِ عَدِيِّ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبٍ الْقُرَشِيِّ الْعَدَوِيِّ، رَضِيَ الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». مُتَّفَقٌ على صِحَّتِهِ. رواهُ إِمَامَا الْمُحَدِّثِينَ: أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْراهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَه الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ - رَضِيَ الله عَنْهُمَا - فِي صَحِيحَيْهِما اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

1 (1). ‘Umar bin Al-Khattâb ﷺ reported: Messenger of Allâh ﷺ said, “The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allâh and His Messenger, his emigration will be for Allâh and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for.” Al-Bukhârî and Muslim][1]

1- According to some Ahâdîth , the reason for this Hadîth is that a person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Al-Madinah for it. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as Muhâjir Umm Qais .

On the basis of this Hadîth , ‘Ulamâ’ are of the unanimous opinion that the real basis of one’s actions is Niyyah (intention) and everyone will be requited according to his Niyyah.

The point which becomes evident from this Hadîth is that Ikhlâs (sincerity) is a must for every action.

٢ (٢) وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللهِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَغْزُو جَيْشٌ الكَعْبَةَ فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ!، كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ!؟ قَالَ: «يُخْسَفُ بِأَوَّلِهِمْ وآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ». مُتَّفَقٌ عَلَيْه. هذا لَفْظُ الْبُخَارِيِّ.

2 (2). ‘Aishah ﷺ reported: Messenger of Allâh ﷺ said, “An army will raid the Ka‘bah and when it reaches a desert land, all of them will be swallowed up by the earth.” She asked; “O Messenger of Allâh! Why all of them?” He answered, “All of them will be swallowed by the earth



but they will be raised for Judgement according to their intentions." [Al-Bukhârî and Muslim][1]

1- Everyone will be rewarded or punished according to his aim and intention. This Hadîth also proves that the company of depraved persons is extremely dangerous. Whose army would it be, which has been referred to in the Hadîth , and when will it invade Ka'bah, is a matter known to Allâh Alone. Such prophecies are a part of the Unseen world. Since they come in the category of the miracles of the Prophet ﷺ, it is necessary to believe in their veracity and occurrence. Believing in such prophesies is also essential because they were revealed by Allâh.

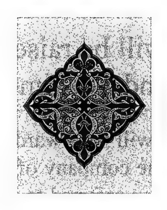
3 (8). Abû Mûsa Al-Ash'arî ؓ reported that Messenger of Allâh ﷺ was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allâh? He said: "He who fights in order that the Word of Allâh remains the supreme, is considered as fighting in the cause of Allâh." [Al-Bukhârî and Muslim]

٣ (٨) وَعَنْ أَبِي مُوسَى عَبْدِ اللهِ بْنِ قَيْسٍ الأَشْعَرِيِّ رضي الله عنه قَالَ: سُئِلَ رسولُ اللهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللهِ؟ فَقَالَ رسول الله ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ». مُتَّفَقٌ عَلَيْهِ.

4 (11). 'Abdullâh bin 'Abbâs ؓ reported: Messenger of Allâh ﷺ said that Allâh, the Glorious, said: "Verily, Allâh ﷻ has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allâh records it for him as a full good deed, but if he carries out his intention, then Allâh the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allâh writes it down with Him as a full good deed, but if he intends it and has done it, Allâh writes it down as one bad deed." [Al-Bukhârî and Muslim][1]

1- What the Prophet ﷺ relates to Allâh is called Hadîth Qudsi (Sacred Tradition). Such Hadîth is revealed to the Prophet ﷺ by means of Ilhâm (inspiration).

٤ (١١) وَعَنْ أَبِي الْعَبَّاسِ عَبْدِ اللهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضي الله عَنْهُمَا، عَنْ رسولِ اللهِ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ»، ثُمَّ بَيَّنَ ذَلِكَ: «فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً». متفقٌ عليه.



٢- (٢) بَابُ التَّوبة

قال العلماءُ: التَّوْبَةُ وَاجِبَةٌ مِنْ كُلِّ ذَنْبٍ، فَإِنْ كَانَتِ الْمَعْصِيَةُ بَيْنَ الْعَبْدِ وَبَيْنَ اللهِ تَعَالَى لا تَتَعَلَّقُ بحَقِّ آدَمِيٍّ؛ فَلَهَا ثَلاثَةُ شُرُوطٍ:

أَحَدُهَا: أَنْ يُقْلِعَ عَنِ الْمَعْصِيَةِ.

والثَّانِي: أَنْ يَنْدَمَ عَلَى فِعْلِهَا.

والثَّالِثُ: أَنْ يَعْزِمَ أَنْ لا يَعُودَ إِلَيْهَا أَبَدًا. فَإِنْ فُقِدَ أَحَدُ الثَّلاثَةِ لَمْ تَصِحَّ تَوْبَتُهُ.

وإِنْ كَانَتِ المَعْصِيَةُ تَتَعَلَّقُ بآدَمِيٍّ فَشُرُوطُهَا أَرْبَعَةٌ: هذِهِ الثَّلاثَةُ، وَأَنْ يَبْرَأَ مِنْ حَقِّ صَاحِبِها؛ فَإِنْ كَانَتْ مَالاً أَوْ نَحْوَهُ رَدَّهُ إِلَيْهِ، وإِنْ كانَتْ حَدَّ قَذْفٍ وَنَحْوَهُ مَكَّنَهُ مِنْهُ أَوْ طَلَبَ عَفْوَهُ، وإِنْ كانَتْ غِيبَةً اسْتَحَلَّهُ مِنْهَا. وَيَجِبُ أَنْ يَتُوبَ مِنْ جَمِيعِ الذُّنُوبِ، فإِنْ تَابَ مِنْ بَعْضِهَا صَحَّتْ تَوْبَتُهُ عِنْدَ أَهْلِ الحَقِّ مِنْ ذلِكَ الذَّنْبِ، وَبَقِيَ عَلَيْهِ البَاقي. وقَدْ تَظَاهَرَتْ دَلائلُ الكِتَابِ، والسُّنَّةِ، وإِجْمَاعِ الأُمَّةِ عَلَى وُجُوبِ التَّوْبَةِ:

قال الله ﷻ: {وَتُوبُوا إِلَى اللهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ} [النور: ٣١] . وقَالَ تَعَالى: {اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ} [هود: ٣] وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللهِ تَوْبَةً نَصُوحًا} [التحريم: ٨] .

2 (2) *Repentance*

Scholars said: It is necessary to repent from every sin. If the offense involves the Right of Allâh, not a human, then there are three conditions to be met in order that repentance be accepted by Allâh:

1- To desist from committing it.

2- To feel sorry for committing it.

3- To decide not to recommit it.



Any repentance failing to meet any of these three conditions, would not be sound.

But if the sin involves a human's right, it requires a fourth condition, i.e., to absolve onself from such right. If it is a property, he should return it to its rightful owner. If it is slandering or backbiting, one should ask the pardon of the offended.

One should also repent from all sins. If he repents from some, his repentance would still be sound according to the people of sound knowledge. He should, however, repent from the rest. Scriptural proofs from the Book and the Sunnah and the consensus of the scholars support the incumbency of repentance.

Allâh, the Exalted, says:

"And all of you beg Allâh to forgive you, O believers, that you may be successful." (24:31)

"Seek the forgiveness of your Rabb , and turn to Him in repentance." (11:3)

"O you who believe! Turn to Allâh with sincere repentance!" (66:8)

٥ (١٤) وَعَنِ الأَغَرِّ بْنِ يَسَارٍ المُزَنِيِّ ﷺ قال: قال رسول الله ﷺ: «يا أَيُّهَا النَّاسُ! تُوبُوا إِلَى الله واسْتَغْفِرُوهُ فإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ». رواه مسلم .

5 (14). Al-Agharr bin Yasâr Al-Muzani ﷺ narrated that the Messenger of Allâh ﷺ said, "Turn you people in repentance to Allâh and beg pardon of Him. I turn to Him in repentance a hundred times a day." [Muslim]

٦ (١٥) وَعَنْ أَبِي حَمْزَةَ أَنَسِ بنِ مَالِكٍ الأَنْصَارِيِّ خَادِمِ رسول الله ﷺ، رَضِيَ اللَّهُ عَنْهُ قال: قال رسول الله ﷺ: «للهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وقد أَضَلَّهُ فِي أَرْضٍ فَلاةٍ». متفق عليه .

وفي رواية لمُسْلِمٍ: «للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كان على رَاحِلَتِهِ بِأَرْضٍ فَلاةٍ، فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فأَيِسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا، وقد أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِها، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الفَرَحِ».

6 (15). Anas bin Mâlik Al-Ansâri ﷺ, the servant of the Messenger of Allâh narrated: Messenger of Allâh ﷺ said, "Verily, Allâh is more delighted with the repentance of His slave than a person who lost his camel in a desert

land and then finds it (unexpectedly)." [Al-Bukhârî and Muslim]

In another version of Muslim , he said: "Verily, Allâh is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allâh, You are my slave and I am Your Rabb.' He commits this mistake out of extreme joy."[1]

1- 1. This Hadîth also deals with the inducement and merit of repentance and pardon for sins. Allâh is highly pleased with repentance.
2. One will not have to account for a mistake made without any purpose and intention.
3. It is permissible to take an oath to stress on one's pardon.
4. One can quote an instance for the purpose of understanding and elaboration.

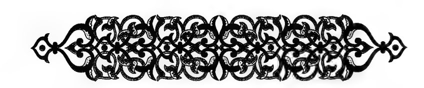
٧ (٢١) وَعَنْ عَبْدِ اللهِ بنِ كَعْبِ بنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ رَضِيَ اللهُ عَنْه مِن بَنِيهِ حِينَ عَمِيَ قَالَ: سَمِعْتُ كَعْبَ بنَ مَالِكٍ رضِيَ الله عنه يُحَدِّثُ بحَدِيثِهِ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ في غَزْوَةِ تَبُوكَ. قَالَ كَعْبٌ: لَمْ أَتَخَلَّفْ عَنْ رسولِ اللهِ ﷺ، فِي غَزْوَةٍ غَزَاهَا قَطُّ إِلاَّ فِي غَزْوَةِ تَبُوك، غيرَ أَنِّي قَدْ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رسولُ اللهِ ﷺ والمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللهُ تَعَالَى بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ ميعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رسولِ اللهِ ﷺ لَيلَةَ العَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الإسْلاَمِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مشْهَدَ بَدْرٍ، وإِنْ كَانَتْ بَدْرٌ أَذْكَرَ في النَّاسِ مِنْهَا.

وَكَانَ مِنْ خَبَرِي حِينَ تَخَلَّفْتُ عَنْ رسولِ اللهِ، ﷺ، في غَزْوَةِ تَبوكَ أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللهِ! مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رسول اللهِ ﷺ، يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيْرِهَا حَتَّى كَانَتْ تِلْك الْغَزْوَةُ، فَغَزَاهَا رسول اللهِ ﷺ في حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا، وَاسْتَقْبَلَ عَدَدًا كَثيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسولِ اللهِ ﷺ كثِيرٌ وَلا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ - «يُرِيدُ بِذلِكَ الدِّيوَانَ» - قال كَعْبٌ: فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلاَّ ظَنَّ أَنَّ ذلِكَ سَيَخْفَى له مَا لَمْ يَنْزِل فيهِ وَحْيٌ مِنَ اللهِ تَعَالَى، وَغَزَا رسول اللهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ والظِّلالُ فَأَنَا إِلَيْهَا أَصْعَرُ فَتَجَهَّزَ رسول اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَطَفِقْتُ أَغْدُو لِكَي أَتَجَهَّزَ مَعَهُ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، وَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَى ذلِكَ إِذَا أَرَدْتُ، فَلَمْ يَزَلْ يَتَمَادَى بِي حَتَّى اسْتَمَرَّ بالنَّاسِ الْجِدُّ، فَأَصْبَحَ رسول اللهِ ﷺ غَادِيًا وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ



جِهَازِي شَيْئًا، ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ ذَلِكَ يَتَمَادَى بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ. فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، فَيَا لَيْتَنِي فَعَلْتُ، ثُمَّ لَمْ يُقَدَّرْ ذلِكَ لِي، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رسول الله ﷺ يَحْزُنُنِي أَنِّي لا أَرَى لِي أُسْوَةً، إِلاَّ رَجُلاً مَغْمُوصًا عَلَيْهِ فِي النِّفَاقِ، أَوْ رَجُلاً مِمَّنْ عَذَرَ اللهُ تَعَالَى مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرنِي رسولُ الله ﷺ حَتَّى بَلَغَ تَبُوكَ، فَقَالَ وَهُوَ جَالِسٌ فِي القَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» فقالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يا رسول الله! حَبَسَهُ بُرداه، والنَّظَرُ في عِطْفَيْهِ. فقالَ لَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللهُ عَنْهُ: بِئْسَ مَا قُلْتَ! وَاللهِ! يا رسولَ الله! مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا، فَسَكَتَ رسولُ الله ﷺ. فَبَيْنَا هُوَ عَلَى ذلِكَ رَأَى رَجُلاً مُبْيِضًا يَزُولُ بِهِ السَّرَابُ. فَقَالَ رَسولُ الله ﷺ: «كُنْ أَبَا خَيْثَمَةَ» فَإِذَا هُوَ أَبُو خَيْثَمَةَ الأَنْصَارِيُّ وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ. قَالَ كَعْبٌ: فَلَمَّا بَلَغَنِي أَنَّ رسول الله ﷺ قَدْ تَوَجَّهَ قَافِلاً مِنْ تَبُوكَ حَضَرَنِي بَثِّي. فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمَ أَخْرُجُ مِنْ سَخَطِهِ غَدًا وَأَسْتَعِينُ على ذلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ: إِنَّ رَسُولَ الله ﷺ قَدْ أَظَلَّ قادِمًا زَاحَ عَنِّي الْبَاطِلُ حَتى عَرَفْتُ أَنِّي لَم أَنْجُ مِنْهُ بِشَيْءٍ أَبَدًا. فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رسولُ الله ﷺ قادِمًا، وَكَانَ إِذا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذلِكَ جَاءَهُ الْمُخَلَّفُونَ يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعًا وَثَمَانِينَ رَجُلاً فَقَبِلَ مِنْهُمْ عَلانِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرائِرَهُمْ إِلَى الله تَعَالَى حَتَّى جِئْتُ. فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ»، فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ!» قَالَ: قُلْتُ: يَا رَسُولَ الله! إِنِّي والله! لو جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، لَقَدْ أُعْطِيتُ جَدَلاً، وَلكِنَّنِي وَالله لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَني لَيُوشِكَنَّ اللهُ يُسْخِطُكَ عَلَيَّ، وَإِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لأَرْجُو فِيهِ عُقْبَى الله عَزَّ وجَلَّ. وَالله مَا كَانَ لِي مِنْ عُذْرٍ، وَالله! مَا كُنْتُ قَطُّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ.

قَالَ: فقالَ رسولُ الله ﷺ: «أَمَّا هذا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقضِيَ اللهُ فيكَ» وَسَارَ رجالٌ مِنْ بَنِي سَلِمَةَ فاتَّبَعُونِي، فَقَالُوا لِي: وَالله! مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْبًا قَبْلَ هذا، لَقَدْ عَجَزْتَ فِي أَنْ لا تَكُونَ اعتَذَرْتَ إِلَى رسولِ الله ﷺ بِمَا اعْتَذَرَ إِلَيْهِ الْمُخَلَّفُونَ فَقَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رسولِ الله ﷺ لَكَ. قَالَ: فَوالله! ما زَالُوا يُؤَنِّبُونَنِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ إِلَى رسولِ الله ﷺ فَأُكَذِّبَ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هذا مَعِي مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ لَقِيَهُ مَعَكَ رَجُلانِ قَالا مِثْلَ مَا قُلتَ، وَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ، قَالَ قُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ، وهِلالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ؟ قَالَ: فَذَكَروا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيهِمَا أُسْوَةٌ. قالَ: فَمَضَيْتُ حِينَ ذَكَروهُمَا لِي. وَنَهَى رسولُ الله ﷺ عَنْ كَلامِنَا أَيُّهَا الثَّلاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ. قال: فاجْتَنَبَنَا النَّاسُ – أَوْ قَالَ: تَغَيَّرُوا لَنَا – حَتَّى تَنَكَّرَتْ لي في نَفْسِي الأَرْضُ، فَمَا هِيَ بالأَرْضِ الَّتِي أَعْرِفُ، فَلَبِثْنَا على



ذلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صاحبايَ فَاسْتَكَانَا وَقَعَدَا في بُيُوتهما يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ في الأَسْوَاقِ وَلا يُكَلِّمُنِي أَحَدٌ، وَآتِي رسولَ الله ﷺ فَأُسَلِّمُ عَلَيْهِ، وَهُوَ في مَجْلِسِهِ بَعْدَ الصَّلاةِ، فَأَقُولُ في نَفْسِي: هَلْ حَرَّكَ شَفَتَيْه بِرَدِّ السَّلامِ أَمْ لا؟ ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ وَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلاتِي نَظَرَ إِلَيَّ، وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ ذلكَ عَلَيَّ مِنْ جَفْوَةِ الْمُسْلِمِينَ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ - وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ - فَسَلَّمْتُ عَلَيْهِ فَوَاللهِ! مَا رَدَّ عَلَيَّ السَّلامَ، فَقُلْتُ لَه: يَا أَبَا قَتَادَةَ! أَنْشُدكَ بالله هَلْ تَعْلَمُنِي أُحِبُّ اللهَ وَرَسُولَهُ ﷺ؟ فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُه فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُه فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ إِذَا نَبَطِيٌّ مِنْ نَبَطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْن مَالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ حَتَّى جَاءَنِي فَدَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، وَكُنْتُ كَاتِبًا فَقَرَأْتُهُ فَإِذَا فيهِ: أَمَّا بَعْدُ؛ فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللهُ بِدَارِ هَوَانٍ وَلاَ مَضْيَعَةٍ، فَالْحَقْ بِنَا نُوَاسِكَ. فَقُلْتُ حِينَ قَرَأْتُهَا: وَهذِهِ أَيْضًا مِنَ الْبَلاَءِ فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ وَاسْتَلْبَثَ الْوَحْيُ إِذا رسولُ رَسُولِ الله ﷺ يَأْتِينِي، فَقَالَ إِنَّ رَسُولَ الله ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا، أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لا، بَلِ اعْتَزِلْهَا فَلا تَقْرَبَنَّهَا، وَأَرْسَلَ إِلَى صَاحِبَيَّ بِمِثْلِ ذلِكَ. فَقُلْتُ لامْرَأَتِي: الْحَقِي بِأَهْلِكِ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ في هذَا الأَمْرِ، فَجَاءَتِ امْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رسولَ الله ﷺ فَقَالَتْ لَهُ: يا رسولَ الله! إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: لا، وَلكِنْ لا يَقْرَبَنَّكِ. فَقَالَتْ: إِنَّهُ وَاللهِ! مَا بِهِ مِنْ حَرَكَةٍ إِلَى شَيْءٍ، وَوَاللهِ! مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رسولَ الله ﷺ في امْرَأَتِكَ، فَقَدْ أَذِنَ لامْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ؟ فَقُلْتُ: لا أَسْتَأْذِنُ فِيهَا رسولَ الله ﷺ، وَمَا يُدْرِينِي مَاذَا يَقُولُ رسولُ الله ﷺ إِذا اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ! فَلَبِثْتُ بِذلِكَ عشرَ لَيَالٍ، فَكَمُلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينِ نُهِيَ عَنْ كَلامِنا.

ثُمَّ صَلَّيْتُ صَلاةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللهُ تَعَالَى عَنَّا قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى على سَلْعٍ يَقُولُ بِأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنَ مَالِكٍ! أَبْشِرْ، فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنَّهُ قَدْ جَاءَ فَرَجٌ. فَآذَنَ رَسُولُ اللهِ ﷺ النَّاسَ بِتَوْبَةِ الله عَزَّ وَجَلَّ عَلَيْنَا حِينَ صَلَّى صَلاَةَ الْفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، فَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا وَسَعَى سَاعٍ مِنْ أَسْلَمَ قِبَلِي وَأَوْفَى عَلَى الْجَبَلِ، فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُمَا إِيَّاهُ بِبُشْرَاهُ، وَاللهِ! مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا وَانْطَلَقْتُ أَتَأَمَّمُ رَسولَ اللهِ ﷺ يَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا يُهَنِّئُونني بالتَّوْبَةِ وَيَقُولُونَ لِي: لِتَهْنِكَ



تَوْبَةُ اللهِ عَلَيْكَ، حَتَّى دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ، فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ رضِيَ اللهُ عَنْهُ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّأَنِي، واللهِ! مَا قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، فَكَانَ كَعْبٌ لا يَنْسَاهَا لِطَلْحَةَ. قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسولِ اللهِ ﷺ قال وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ: «أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُذْ وَلَدَتْكَ أُمُّكَ»، فَقُلْتُ: أَمِنْ عِنْدِكَ يا رسول الله! أَمْ مِنْ عِنْدِ الله؟ قَالَ: «لا، بَلْ مِنْ عِنْدِ الله عَزَّ وَجَلَّ»، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذلِكَ مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يا رسولَ الله! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إلى الله وَإِلَى رَسُولِهِ. فَقَالَ رسولُ الله ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»، فقلتُ: إِنِّي أُمْسِكُ سَهْمِيَ الَّذِي بِخَيْبَر. وَقُلْتُ: يَا رَسُولَ الله! إِنَّ الله تَعَالَى إِنَّمَا أَنْجَانِي بالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لا أُحَدِّثَ إِلاَّ صِدْقًا مَا بَقِيتُ، فَوَاللهِ! مَا عَلِمْتُ أَحَدًا مِنَ المُسْلِمِينَ أَبْلاهُ اللهُ ﷻ في صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذلِكَ لِرَسُولِ الله ﷺ أَحْسَنَ مِمَّا أَبْلانِي الله ﷻ، وَاللهِ! مَا تَعَمَّدْتُ كِذْبَةً مُنذُ قلتُ ذلِكَ لِرسولِ الله ﷺ إِلَى يَوْمِي هذا، وإِنِّي لأَرجُو أَنْ يَحْفَظَنِيَ اللهُ ﷻ فيمَا بَقِيَ. قالَ: فأَنْزَلَ الله ﷻ: {لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ} حَتَّى بَلَغَ: {لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَحِيمٌ *وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لاَ مَلْجَأَ مِنَ اللهِ إِلاَّ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللهَ هُوَ التَّوَّابُ الرَّحِيمُ } حَتَّى بَلَغَ: {اتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ} [التوبة: ١١٧-١١٩] قالَ كَعْبٌ: واللهِ! ما أَنْعَمَ الله عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ إِذْ هَدَانِي الله للإِسْلامِ أَعْظَمَ في نَفْسِي مِنْ صِدْقِي رسولَ الله ﷺ أَنْ لا أَكُونَ كَذَبْتُهُ، فَأَهْلِكَ كما هَلَكَ الَّذِينَ كَذَبُوا؛ إِنَّ الله ﷻ قال لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ شَرَّ مَا قالَ لأَحَدٍ، فقالَ الله ﷻ: {سَيَحْلِفُونَ بِاللهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ *يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ} [التوبة: ٩٥، ٩٦].

قالَ كَعْبٌ: كُنَّا خُلِّفْنَا أَيُّهَا الثَّلاثَةُ عَنْ أَمْرِ أُولئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رسُولُ الله ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُم واسْتَغْفَرَ لهم، وأَرْجَأَ رسولُ الله ﷺ أَمْرَنَا حَتَّى قَضَى الله تعالَى فيه بذلِكَ؛ قال الله ﷻ: {وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا} وَلَيْسَ الَّذِي ذُكِرَ مِمَّا خُلِّفْنَا تَخَلُّفَنَا عن الغَزْوِ، وإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانا وإِرْجاؤُهُ أَمرَنا عَمَّنْ حَلَفَ له واعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ. متفقٌ عليه.

وفي روايةٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ في غَزْوَةِ تَبُوكَ يَوْمَ الخميسِ، وكانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الخميسِ وفي روايةٍ: وكانَ لا يَقْدَمُ مِن سَفَرٍ إِلاَّ نَهارًا في الضُّحَى، فإِذَا قَدِمَ بَدَأَ بالمَسْجِدِ فَصَلَّى فيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ.

7 (21). 'Abdullâh bin Ka'b, who served as the guide of Ka'b bin Mâlik ؓ when he became blind, narrated: I heard Ka'b bin Mâlik ؓ narrating the story of his remaining behind instead of joining Messenger of Allâh ﷺ when he left for the battle of Tabûk. Ka'b said: "I accompanied Messenger of Allâh ﷺ in every expedition which he undertook except the battle of Tabûk and the battle of Badr. As for the battle of Badr, nobody was blamed for remaining behind as Messenger of Allâh ﷺ and the Muslims, when they set out, had in mind only to intercept the caravan of the Quraish. Allâh made them confront their enemies unexpectedly. I had the honour of being with Messenger of Allâh ﷺ on the night of 'Aqabah when we pledged our allegiance to Islam and it was dearer to me than participating in the battle of Badr, although Badr was more well-known among the people than that. And this is the account of my staying behind from the battle of Tabûk: I never had better means and more favourable circumstances than at the time of this expedition. And by Allâh, I had never before possessed two riding-camels as I did during the time of this expedition. Whenever Messenger of Allâh ﷺ decided to go on a campaign, he would not disclose his real destination till the last moment (of departure). But on this expedition, he set out in extremely hot weather; the journey was long and the terrain was waterless desert; and he had to face a strong army, so he informed the Muslims about the actual position so that they should make full preparation for the campaign. And the Muslims who accompanied Messenger of Allâh ﷺ at that time were in large number but no proper record of them was maintained." Ka'b (further) said: "Few were the persons who chose to remain absent believing that they could easily hide themselves (and thus remain undetected) unless Revelation from Allâh, the Exalted, and Glorious (revealed relating to them). And Messenger of Allâh ﷺ set out on this expedition when the fruit were ripe and their shade was sought. I had a weakness for them and it was during this season that Messenger of Allâh ﷺ and the Muslims made preparations. I also would set out in the morning to make preparations along with them but would come back having done nothing and said to myself: 'I have means enough (to make preparations) as soon as I like.' And I went on doing this (postponing my preparations) till the time of departure came and it was in the morning that Messenger of Allâh ﷺ set out along with the Muslims, but I had made no preparations. I would go early in the morning and



come back, but with no decision. I went on doing so until they (the Muslims) hastened and covered a good deal of distance. Then I wished to march on and join them. Would that I had done that! But perhaps it was not destined for me. After the departure of Messenger of Allâh ﷺ whenever I went out, I was grieved to find no good example to follow but confirmed hypocrites or weak people whom Allâh had exempted (from marching forth for Jihâd). Messenger of Allâh ﷺ made no mention of me until he reached Tabûk. While he was sitting with the people in Tabûk, he said, 'What happened to Ka'b bin Mâlik?' A person from Banu Salimah said: 'O Messenger of Allâh, the (beauty) of his cloak and an appreciation of his finery have detained him.' Upon this Mu'âdh bin Jabal رضي الله عنه admonished him and said to Messenger of Allâh ﷺ : 'By Allâh, we know nothing about him but good.' Messenger of Allâh ﷺ , however, kept quiet. At that time he (the Prophet ﷺ) saw a person dressed in white and said, 'Be Abû Khaithamah.' And it was he. Abû Khaithamah Al-Ansâri was the person who had contributed a Sâ' of dates and was ridiculed by the hypocrites." Ka'b bin Mâlik further said: "When the news reached me that Messenger of Allâh ﷺ was on his way back from Tabûk, I was greatly distressed. I thought of fabricating an excuse and asked myself how I would save myself from his anger the next day. In this connection, I sought the counsels of every prudent member of my family. When I was told that Messenger of Allâh ﷺ was about to arrive, all the wicked ideas vanished (from my mind) and I came to the conclusion that nothing but the truth could save me. So I decided to tell him the truth. It was in the morning that Messenger of Allâh ﷺ arrived in Al-Madinah. It was his habit that whenever he came back from a journey, he would first go to the mosque and perform two Rak'ah (of optional prayer) and would then sit with the people. When he sat, those who had remained behind him began to put forward their excuses and take an oath before him. They were more than eighty in number. Messenger of Allâh ﷺ accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their insights to Allâh, until I appeared before him. I greeted him and he smiled and there was a tinge of anger in that. He then said to me, 'Come forward.' I went forward and I sat in front of him. He said to me, 'What kept you back? Could you not afford to go in for a ride?' I said, 'O Messenger of Allâh, by Allâh, if I were to sit before

anybody else, a man of the world, I would have definitely saved myself from his anger on one pretext or the other and I have a gifted skill in argumentation, but, by Allâh, I am fully aware that if I were to put forward before you a lame excuse to please you, Allâh would definitely provoke your wrath upon me. In case, I speak the truth, you may be angry with me, but I hope that Allâh would be pleased with me (and accept my repentance). By Allâh, there is no valid excuse for me. By Allâh, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind.' Thereupon, Messenger of Allâh ﷺ said, 'This man spoke the truth, so get up (and wait) until Allâh gives a decision about you.' I left and some people of Banû Salimah followed me. They said to me, 'By Allâh, we do not know that you committed a sin before. You, however, showed inability to put forward an excuse before Messenger of Allâh ﷺ like those who stayed behind him. It would have been enough for the forgiveness of your sin that Messenger of Allâh ﷺ would have sought forgiveness for you.' By Allâh, they kept on reproaching me until I thought of going back to Messenger of Allâh ﷺ and retract my confession. Then I said to them, 'Has anyone else met the same fate?' They said, 'Yes, two persons have met the same fate. They made the same statement as you did and the same verdict was delivered in their case.' I asked, 'Who are they?' They said, 'Murârah bin Ar-Rabî' Al-'Amiri and Hilâl bin Umaiyyah Al-Wâqifî.' They mentioned these two pious men who had taken part in the battle of Badr and there was an example for me in them. I was confirmed in my original resolve. Messenger of Allâh ﷺ prohibited the Muslims to talk to the three of us from amongst those who had stayed behind. The people began to avoid us and their attitude towards us changed and it seemed as if the whole atmosphere had turned against us, and it was in fact the same atmosphere of which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of their) time weeping. As I was the youngest and the strongest, I would leave my house, attend the congregational Salât , move about in the bazaars, but none would speak to me. I would come to Messeznger of Allâh ﷺ as he sat amongst (people) after the Salât , greet him and would ask myself whether or not his lips moved in response to my greetings. Then I would perform Salât near him and look at him



stealthily. When I finish my Salât , he would look at me and when I would cast a glance at him he would turn away his eyes from me. When the harsh treatment of the Muslims to me continued for a (considerable) length of time, I walked and I climbed upon the wall of the garden of Abû Qatâdah, who was my cousin, and I had a great love for him. I greeted him but, by Allâh, he did not answer to my greeting. I said to him, 'O Abû Qatâdah, I adjure you in the Name of Allâh, are you not aware that I love Allâh and His Messenger ﷺ ?' I asked him the same question again but he remained silent. I again adjured him, whereupon he said, 'Allâh and His Messenger ﷺ know better.' My eyes were filled with tears, and I came back climbing down the wall.

"As I was walking in the bazaars of Al-Madinah, a man from the Syrian peasants, who had come to sell food grains in Al-Madinah, asked people to direct him to Ka'b bin Mâlik. People pointed towards me. He came to me and delivered a letter from the King of Ghassân, and as I was a scribe, I read that letter whose purport was: 'It has been conveyed to us that your friend (the Prophet ﷺ) was treating you harshly. Allâh has not created you for a place where you are to be degraded and where you cannot find your right place; so come to us and we shall receive you graciously.' As I read that letter I said: 'This is too a trial,' so I put it to fire in an oven. When forty days had elapsed and Messenger of Allâh ﷺ received no Revelation, there came to me a messenger of the Messenger of Allâh and said, 'Verily, Messenger of Allâh ﷺ has commanded you to keep away from your wife.' I said, 'Should I divorce her or what else should I do?' He said, 'No, but only keep away from her and don't have sexual contact with her.' The same message was sent to my companions. So, I said to my wife: 'You better go to your parents and stay there with them until Allâh gives the decision in my case.' The wife of Hilâl bin Umaiyyah came to Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, Hilâl bin Umaiyyah is a senile person and has no servant. Do you disapprove if I serve him?' He said, 'No, but don't let him have any sexual contact with you.' She said, 'By Allâh, he has no such desire left in him. By Allâh, he has been in tears since (this calamity) struck him.' Members of my family said to me, 'You should have sought permission from Messenger of Allâh ﷺ in regard to your wife. He has allowed the wife of Hilâl bin Umaiyyah to serve him.' I said, 'I would not seek

permission from Messenger of Allâh ﷺ for I do not know what Messenger of Allâh might say in response to that, as I am a young man.' It was in this state that I spent ten more nights and thus fifty days had passed since people boycotted us and gave up talking to us. After I had offered my Fajr prayer on the early morning of the fiftieth day of this boycott on the roof of one of our houses, and had sat in the very state which Allâh described as: 'The earth seemed constrained for me despite its vastness,' I heard the voice of a proclaimer from the peak of the hill Sal' shouting at the top of his voice: 'O Ka'b bin Mâlik, rejoice.' I fell down in prostration and came to know that there was (a message of) relief for me. Messenger of Allâh ﷺ had informed the people about the acceptance of our repentance by Allâh after he had offered the Fajr prayer. So the people went on to give us glad tidings and some of them went to my companions in order to give them the glad tidings. A man spurred his horse towards me (to give the good news), and another one from the tribe of Aslam came running for the same purpose and, as he approached the mount, I received the good news which reached me before the rider did. When the one whose voice I had heard came to me to congratulate me, I took off my garments and gave them to him for the good news he brought to me. By Allâh, I possessed nothing else (in the form of clothes) except these garments, at that time. Then I borrowed two garments, dressed myself and came to Messenger of Allâh ﷺ. On my way, I met groups of people who greeted me for (the acceptance of) repentance and they said: 'Congratulations for acceptance of your repentance.' I reached the mosque where Messenger of Allâh ﷺ was sitting amidst people. Talhah bin 'Ubaidullâh got up and rushed towards me, shook hands with me and greeted me. By Allâh, no person stood up (to greet me) from amongst the Muhâjirun besides him." Ka'b said that he never forgot (this good gesture of) Talhah. Ka'b further said: "I greeted Messenger of Allâh ﷺ with 'As-salâmu 'alaikum' and his face was beaming with pleasure. He ﷺ said, 'Rejoice with the best day you have ever seen since your mother gave you birth.' I said: 'O Messenger of Allâh! Is this (good news) from you or from Allâh?' He said, 'No, it is from Allâh.' And it was common with Messenger of Allâh ﷺ that when ever he was happy, his face would glow as if it were a part of the moon and it was from this that we recognized it (his delight).



As I sat before him, I said, I have placed a condition upon myself that if Allâh accepts my Taubah, I would give up all of my property in charity for the sake of Allâh and His Messenger ﷺ !' Thereupon Messenger of Allâh ﷺ said, 'Keep some property with you, as it is better for you.' I said, 'I shall keep with me that portion which is in Khaibar.' I added: 'O Messenger of Allâh! Verily, Allâh has granted me salvation because of my truthfulness, and therefore, repentance obliges me to speak nothing but the truth as long as I am alive."' Ka'b added: "By Allâh, I do not know anyone among the Muslims who has been granted truthfulness better than me since I said this to the Prophet ﷺ . By Allâh! Since the time I made a pledge of this to Messenger of Allâh ﷺ , I have never intended to tell a lie, and I hope that Allâh would protect me (against telling lies) for the rest of my life. Allâh, the Exalted, the Glorious, revealed these Verses:

'Allâh has forgiven the Prophet (ﷺ), the Muhâjirûn (Muslim Emigrants who left their homes and came to Al-Madinah) and the Ansâr (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And (He did forgive also) the three who did not join [the Tabûk expedition and whose case was deferred (by the Prophet ﷺ) for Allâh's Decision] till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allâh, and be with those who are true (in word and deeds)."' (9:117,118)

Ka'b said: "By Allâh, since Allâh guided me to Islam, there has been no blessing more significant for me than this truth of mine which I spoke to Messenger of Allâh ﷺ , and if I were to tell a lie I would have been ruined as were ruined those who had told lies, for Allâh described those who told lies with the worst description He ever attributed to anybody else, as He sent down the Revelation:

'They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e., Najasun (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allâh).''' (9:95,96)

Ka'b further added: "The matter of the three of us remained pending for decision apart from the case of those who had made excuses on oath before Messenger of Allâh ﷺ and he accepted those, took fresh oaths of allegiance from them and supplicated for their forgiveness. The Prophet ﷺ kept our matter pending till Allâh decided it. The three whose matter was deferred have been shown mercy. The reference here is not to our staying back from the expedition but to his delaying our matter and keeping it pending beyond the matter of those who made their excuses on oath which he accepted." [Al-Bukhârî and Muslim]

Another version adds: "Messenger of Allâh ﷺ set out for Tabûk on Thursday. He used to prefer to set out on journey on Thursday." Another version says: "Messenger of Allâh ﷺ used to come back from a journey in the early forenoon and went straight to the mosque where he would perform two Rak'ah prayer. Afterwards he would seat himself there."[1]

1- This Hadîth contains many aspects of warnings and advices, some of which are given below:
1. A Muslim should always speak the truth even if he has to face troubles and turmoil for it because the Pleasure of Allâh lies in truth.
2. One must avoid at all costs the attitude of hypocrites because eventually one is ruined by it.
3. In spite of hardship and stringency, one must take part in Jihâd .
4. For the admonition and exhortation of others, it gives justification for the economic boycott of even sincere Muslims who adopt wrong methods.
5. One must face with forbearance the difficulties which come in the way of Deen .
6. It is not praiseworthy that one gives in charity all the property he has. One must keep what is needed for the lawful needs.
7. It is lawful to give something by way of gift and reward to a person who congratulates in the events of happiness.
8. The ability to seek pardon is a gift from Allâh for which one must express gratitude to Him.
9. Any promise that one makes must be kept, etc. etc.



٣ (٣) بَابُ الصَّبر

قال الله ﷻ: {يَاأَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا} [آل عمران: ٢٠٠] وقال ﷻ: {وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الأَمْوَالِ وَالأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ} [البقرة: ١٥٥] وقَالَ تَعَالَى: {إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ} [الزمر: ١٠] وقَالَ تَعَالَى: {وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ} [الشورى: ٤٣] وقَالَ تَعَالَى: {اسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللهَ مَعَ الصَّابِرِينَ} [البقرة: ١٥٣] وقَالَ تَعَالَى: {وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ} [محمد: ٣١] وَالآيَاتُ فِي الأَمْرِ بالصَّبْرِ وَبَيَانِ فَضْلِهِ كَثِيرَةٌ مَعْرُوفَةٌ.

3 (3) *Patience And Perseverance*

Allâh, the Exalted, says:

"O you who believe! Endure and be more patient..." (3:200)

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient)." (2:155)

"Only those who are patient shall receive their reward in full, without reckoning." (39:10)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh." (42:43)

"Seek help in patience and As-Salât (the prayer). Truly, Allâh is

with As-Sâbirûn (the patient)." (2:153)

"And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient)" (47:31)

There are numerous Verses of the Noble Qur'ân inculcating patience and extolling it.

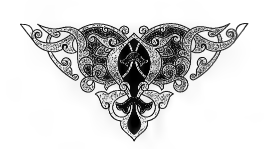
8 (26). Abû Sa'îd Al-Khudri ﷺ reported that certain people of the Ansâr asked the Messenger of Allâh ﷺ and he gave them; then they again asked him and he gave them until all what he possessed was exhausted. Then the Prophet ﷺ said, "Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allâh will keep him chaste and modest and whosoever would seek self-sufficiency, Allâh will make him self-sufficient; and whosoever would be patient, Allâh will give him patience, and no one is granted a gift better and more comprehensive than patience." [Al-Bukhârî and Muslim]

٨ (٢٦) وَعَنْ أَبِي سَعِيد سَعْد بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِي ﷺ: أَنَّ نَاسًا مِنَ الأَنْصَارِ سَأَلُوا رسول الله ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتى نَفِدَ مَا عِنْدَهُ، فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلَّ شَيْءٍ بِيَدِهِ: «مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ. وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ» متفق عليه .

٩ (٢٧) وَعَنْ أَبِي يَحْيَى صُهَيْبِ بْنِ سِنَانٍ ﷺ قال: قال رسولُ الله ﷺ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذلِكَ لِأَحَدٍ إِلاَّ لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَه». رواه مسلم .

9 (27). Abû Yahya Suhaib bin Sinân ﷺ reported that the Messenger of Allâh ﷺ said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allâh and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him." [Muslim][1]

1- A Muslim is required to behave in poverty and prosperity, affluence and hardship, in the manner stated in this Hadîth . It means that to forget Allâh in prosperity, rather than being thankful to Him for His Favour is defiance of His Orders. Similarly, it is unbecoming of a Muslim that in troubles and turmoil, rather being patient, he tends to weeping and crying, grousing and grieving against the Will of Allâh.



١٠ (٣٧) وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلاَ وَصَبٍ وَلاَ هَمٍّ وَلاَ حُزْنٍ وَلاَ أَذًى وَلاَ غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلاَّ كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ». متفقٌ عَليه.

10 (37). Abû Sa'îd and Abû Hurairah ﷺ reported that the Prophet ﷺ said, "Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allâh will expiate his sins on account of it (patience)." [Al-Bukhârî and Muslim][1]

1- This Hadîth mentions the special Grace and Mercy of Allâh for the Muslims. It relates how Allâh turns the hardships and troubles suffered by a Muslim into a means of expiation for his sins. But this is only possible if the believer exercises patience.

١١ (٤٤) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كَانَ ابْنٌ لأَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سُلَيْم - وَهِيَ أُمُّ الصَّبِيِّ-: هُوَ أَسْكَنُ مَا كَانَ، فَقَرَّبَتْ إِلَيْهِ الْعَشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رسولَ الله ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَعَرَّسْتُمُ اللَّيْلَةَ؟» قال: نَعَمْ، قَالَ: «اللَّهُمَّ بَارِكْ لَهُمَا»؛ فَوَلَدَتْ غُلامًا، فَقَالَ لِي أَبُو طَلْحَةَ: احْمِلْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيَّ ﷺ، وَبَعَثَ مَعَهُ تَمَرَاتٍ، فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قال: نَعَمْ، تَمَرَاتٌ، فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَغَهَا، ثُمَّ أَخَذَهَا مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ، ثُمَّ حَنَّكَهُ وَسَمَّاهُ عَبْدَ اللهِ. متفقٌ عليه.

وفي رِوَايَةٍ للبُخَارِيِّ: قال ابْنُ عُيَيْنَةَ: فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: فَرَأَيْتُ تِسْعَةَ أَوْلادٍ كُلُّهُمْ قَدْ قَرَؤُوا الْقُرْآنَ، يَعْنِي مِنْ أَوْلادِ عَبْدِ اللهِ الْمَوْلُودِ.

وَفِي روايَةٍ لِمسلِمٍ: مَاتَ ابْنٌ لأَبِي طَلْحَةَ مِنْ أُمِّ سُلَيمٍ، فَقَالَتْ لأَهْلِهَا: لا تُحَدِّثُوا أَبَا طَلْحَةَ بابنِهِ حَتَّى أَكُونَ أَنَا أُحَدِّثُهُ، فَجَاءَ فَقَرَّبَتْ إِلَيْه عَشَاءً فَأَكَلَ وَشَرِبَ، ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَتْ تَصَنَّعُ قَبْلَ ذلِكَ، فَوَقَعَ بِهَا، فَلَمَّا أَنْ رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا قَالَتْ: يَا أَبَا طَلْحَةَ! أَرَأَيْتَ لَوْ أَنَّ قَوْمًا أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ فَطَلَبُوا عَارِيَتَهُمْ، أَلَهُمْ أَنْ يَمْنَعُوهُمْ؟ قَالَ: لا، فَقَالَتْ: فَاحْتَسِبْ ابْنَكَ. قالَ: فَغَضِبَ، ثُمَّ قال: تَرَكْتِنِي حَتَّى إِذَا تَلَطَّخْتُ ثُمَّ أَخْبَرْتِنِي بِابْنِي؟! فَانْطَلَقَ حَتَّى أَتَى رسولَ الله ﷺ فَأَخْبَرَهُ بِمَا كَانَ، فَقَالَ رسولُ الله ﷺ: «بَارَكَ اللهُ فِي لَيْلَتِكُمَا» قال: فَحَمَلَتْ، قال: وَكَانَ رسولُ الله ﷺ فِي سَفَرٍ وَهِيَ مَعَهُ، وَكَانَ رسولُ الله ﷺ إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ لا يَطْرُقُهَا طُرُوقًا فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتَبَسَ عَلَيْهَا أَبُو طَلْحَةَ، وَانْطَلَقَ رسولُ الله ﷺ. قَالَ: يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ يَا رَبِّ! أَنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رَسُولِ الله ﷺ

إِذَا خَرَجَ، وَأَدخُلَ مَعَهُ إِذَا دَخَلَ، وَقَدِ احْتَبَسْتُ بِمَا تَرَى، تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ! مَا أَجِدُ الذي كُنْتُ أَجِدُ، انْطَلِقْ، فانْطَلَقْنَا، وَضَرَبَهَا المَخَاضُ حِينَ قَدِمَا فَوَلَدَتْ غُلامًا. فَقَالَتْ لِي أُمِّي: يَا أَنَسُ! لا يُرْضِعْهُ أَحَدٌ حَتَّى تَغْدُوَ بِهِ عَلَى رَسُولِ الله ﷺ، فَلَمَّا أَصْبَحَ احْتَمَلْتُهُ فَانْطَلَقْتُ بِهِ إِلَى رسولِ الله ﷺ. وَذَكَرَ تَمَامَ الْحَدِيثِ. متفق عليه .

11 (44). Anas ﷺ reported: One of the sons of Abû Talhah ﷺ was ailing. Abû Talhah went out and the boy died in his absence. When he came back, he inquired, "How is the boy?" Umm Sulaim, the mother of the boy, replied, "Better than before." Then she placed his evening meal before him and he ate it; and thereafter slept with her. At last, she said to him: "Arrange for the burial of the boy." In the morning, Abû Talhah went to Messenger of Allâh ﷺ and informed him of the event. He enquired, "Did you sleep together last night?" Abû Talhah replied in the affirmative, on which the Prophet ﷺ supplicated, "O Allâh bless them." Thereafter, she gave birth to a boy. Abû Talhah said to me: "Take up the boy and carry him to the Prophet ﷺ ;" and he sent some dates with him. The Prophet ﷺ enquired, "Is there anything with him?" He said; "Yes, some dates." The Prophet ﷺ took a date, chewed it and put it in the mouth of the baby and rubbed the chewed date around the baby's gum and named him 'Abdullâh. [Al-Bukhârî and Muslim]

The narration in Bukhâri adds: Ibn 'Uyainah relates that a man from the Ansâr told him that he had seen nine sons of this 'Abdullâh, every one of whom had committed the Noble Qur'ân to memory.

The narration of Muslim says: The son of Abû Talhah ﷺ who was born of Umm Sulaim died. She (Umm Sulaim) said to the members of the family: "Do not tell Abû Talhah about his son until I mention it to him myself." Abû Talhah came (home) and she gave him supper. He ate and drank. She then beautified herself the best way she ever did and he slept with her. When she saw that he was satisfied after sexual intercourse with her, she said, "O Abû Talhah! If some people borrow something from another family and then (the members of the family) ask for its return, would they refuse to give it back to them." He said, "No." She said, "Then hope reward for your son." Abu Talhah got angry, and said; "You left me uninformed until I stained myself (with sexual intercourse) and then you told me about



my son." He went to Messenger of Allâh ﷺ and informed him about the matter. Thereupon Messenger of Allâh ﷺ said, "May Allâh bless the night you spent together!" He (the narrator) said: She conceived. (One day) Messenger of Allâh ﷺ was in the course of a journey and she was along with him. When Messenger of Allâh ﷺ used to come back to Al-Madinah from a journey, he would not enter it (during the night). When the people came near Al-Madinah, she felt labour pains. He (Abû Talhah) remained with her and Messenger of Allâh ﷺ proceeded on. Abû Talhah said: "O Rabb , You know that I love to go along with Messenger of Allâh ﷺ when he goes out and enter along with him when he enters, and I have been detained as You see." Umm Sulaim then said: "O Abû Talhah, I do not feel (so much pain) as I was feeling earlier, so we better proceed on. So we proceeded on and she felt the labour of delivery as they reached (Al-Madinah). She gave birth to a male child. My mother said to me: "O Anas, none should suckle him until you go to Messenger of Allâh ﷺ tomorrow morning." The next morning I carried the baby with me to Messenger of Allâh ﷺ , and narrated the rest of the Hadîth. [Al-Bukhârî and Muslim][1]

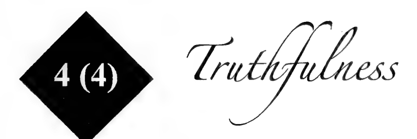


1- This Hadîth has many lessons for our social life. For instance:
1. The character of a woman of great patience and gratitude is mentioned here. In spite of the death of her child she neither wept and cried nor did she moan and mourn. She was patient to the extent that when her husband came home she looked after all his needs.
2. One who in his trouble is contented with the Will of Allâh, certainly gets a reward for it from Him.



٤ (٤) بَابُ الصِّدْق

قَالَ اللهُ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ} [التوبة: ١١٩] وقال ﷻ: {وَالصَّادِقِينَ وَالصَّادِقَاتِ} [الأحزاب: ٣٥] وقال تَعَالى: {فَلَوْ صَدَقُوا اللهَ لَكَانَ خَيْرًا لَهُمْ} [محمد: ٢١].



4 (4) Truthfulness

Allâh, the Exalted, says:
"O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)." (9:119)

"...the men and women who are truthful (in their speech and deeds)..." (33:35)

"...then if they had been true to Allâh, it would have been better for them." (47:21)

١٢ (٥٤) عَن ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ عَن النَّبِيِّ ﷺ قَالَ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا». متفقٌ عليه.

12 (54). 'Abdullâh bin Mas'ûd ؓ reported: The Prophet ﷺ said, "Truth leads to piety and piety leads to Jannah . A man persists in speaking the truth till he is enrolled with Allâh as a truthful.



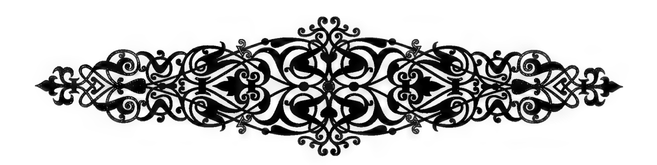
Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar." [Al-Bukhârî and Muslim][1]

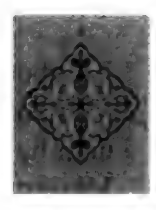
1- Siddîq (veracious) and Kadhdhâb (liar) both are adjectives of intensive degree. That is to say, the words stand respectively for someone whose truth has become his second nature; and in the opposite case, one is a liar who is in the habit of telling lies. As one acquires a reputation in this world for his good or bad deeds similar is his position before Allâh.

١٣ (٥٥) عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللهُ عَنْهُمَا، قالَ: حَفِظْتُ مِنْ رسولِ اللهِ، ﷺ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لاَ يَرِيبُكَ؛ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَالْكَذِبَ رِيبَةٌ». رواه التِّرْمذي وقال: حديثٌ صحيحٌ.

13 (55). Hasan bin 'Ali ﷺ said: I remember (these words) from Messenger of Allâh ﷺ : "Give up what is doubtful to you for that which is not doubtful; for truth is peace of mind and falsehood is doubt." [At-Tirmidhî -- Sahîh][2]

2- This Hadîth leads us to the conclusion that one must always avoid doubtful things so that he does not do anything unlawful.





٥ (٥) بَابُ المراقبة

قَالَ الله تَعَالَى: {الَّذِي يَرَاكَ حِينَ تَقُومُ *وَتَقَلُّبَكَ فِي السَّاجِدِينَ} [الشعراء: ٢١٨، ٢١٩] وقال ﷻ: {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ} [الحديد:٤] وقال تعالى: {إِنَّ اللهَ لاَ يَخْفَى عَلَيْهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ} [آل عمران: ٥] وَقَالَ تَعَالَى: {إِنَّ رَبَّكَ لَبِالْمِرْصَادِ} [الفجر:١٤] وقال تعالى: {يَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ} [غافر: ١٩] والآيات فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

وَأَمَّا الأَحَادِيثُ:



5 (5) Watchfulness

Allâh, the Exalted, says:

"Who sees you (O Muhammad ﷺ) when you stand up (alone at night for Tahajjud prayers). And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers)." (26:218,219)

"And He is with you (by His Knowledge) wheresoever you may be." (57:4)

"Truly, nothing is hidden from Allâh, in the earth or in the heaven." (3:5)

"Verily, your Rabb is Ever Watchful (over them)." (89:14)

"Allâh knows the fraud of the eyes, and all that the breasts conceal." (40:19)



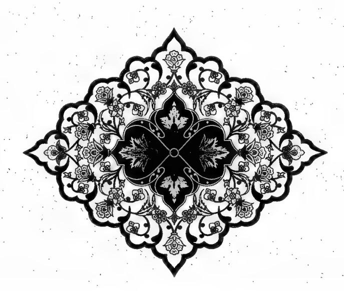
١٤ (٦٠) عَنْ عُمَرَ بْنِ الخَطَّابِ، رَضِيَ اللهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ، ﷺ، ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ، ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ وقَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الإِسْلاَمِ، فقالَ رسولُ اللهِ ﷺ: «الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَتُقِيمَ الصَّلاَةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً». قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الإِيمَانِ. قَالَ: «أَنْ تُؤْمِنَ بِاللهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، واليَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ؛ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «مَا المَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: «أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ». ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: «يا عُمَرُ! أَتَدْرِي مَنِ السَّائِلُ؟» قُلتُ: اللهُ ورسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ». رواه مسلم .

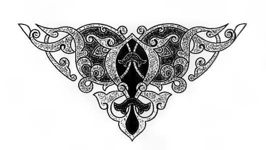
وَمَعْنَى: «تَلِدُ الأَمَةُ رَبَّتَهَا» أَيْ: سَيِّدَتَهَا؛ ومعناهُ أَنْ تَكْثُرَ السَّرَارِي حَتَّى تَلِدَ الأَمَةُ السُّرِّيَّةُ بِنْتًا لِسَيِّدِهَا، وَبِنْتُ السَّيِّدِ فِي مَعْنَى السَّيِّدِ، وَقِيلَ غَيْرُ ذلِكَ. وَ«الْعَالَةُ»: الْفُقَرَاءُ. وقولُهُ «مَلِيًّا» أَيْ: زَمَنًا طويلاً، وَكَانَ ذلك ثَلاثًا.

14 (60). 'Umar bin Al-Khattâb ﷺ said: Once we were sitting in the company of Messenger of Allâh ﷺ when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet ﷺ leaning his knees against the knees of the Prophet ﷺ and placing both of his palms over his two thighs and said, "O Muhammad (ﷺ)! Tell me about Islam." He ﷺ replied, "Islam is to testify that none has the right to be worshipped but Allâh, and that Muhammad (ﷺ) is the Messenger of Allâh; that you observe Salât (prayers), pay Zakât , observe Saum (fasting) of Ramadân and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You

have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Imân ." He ﷺ said. "It is to believe in Allâh, and His Books, and His Messengers and the Last Day and that you believe in foreordainment, its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsân ." He ﷺ said, "It is to worship Allâh as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." He ﷺ replied, "I have no more knowledge thereof than you." He said, "Inform me about some of its signs." He ﷺ said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings." Then he departed. The Messenger of Allâh kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allâh and His Messenger know better." The Prophet ﷺ said, "He was Jibrîl (Gabriel); he came to you to teach you your religion." [Muslim][1]

1- This Hadîth is known as 'Hadîth Jibrîl' . It mentions the basics of Islam the details of which are known to every Muslim. Al-Qadr (Divine foreordainment) means that Allâh already knows and had recorded everything that will happen until the Day of Resurrection. Now whatever happens is in accordance with that knowledge and writing. What is meant by its good and bad consequences can be illustrated by saying that tranquillity, prosperity and abundance of crops come in the category of good consequences. Famine, calamities and troubles, etc., fall in the list as evil consequences. But we regard them good or bad according to our own understanding; otherwise, every action of Allâh has some wisdom and expedience which are known to Him Alone.





15. (61) Abû Dharr and Mu'âdh bin Jabal ﵄ reported that Messenger of Allâh ﷺ said, "Fear Allâh wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people." [At-Tirmidhî – Hasan][1]

١٥ (٦١) عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمنِ مُعَاذِ ابْنِ جَبَلٍ ﵄، عَنْ رسول الله ﷺ، قال: «اتَّقِ الله حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ». رواه التِّرْمذيُّ. وَقَالَ: حَديثٌ حَسنٌ.

1- Virtue obliterates vice means that virtue becomes an atonement for sin. But this applies to minor sins only because major ones will not be forgiven without sincere repentance. Similar is the case of encroachment on public rights which will not be forgiven without their compensation.

١٦ (٦٢) عَن ابْنِ عَبَّاسٍ، رَضِيَ الله عَنْهُمَا، قال: كُنْتُ خَلْفَ النَّبِيِّ ﷺ، يَوْمًا فَقَالَ: «يَا غُلامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ الله يَحْفَظْكَ، احْفَظِ الله تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ الله، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بالله، وَاعْلَمْ: أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلاَّ بِشَيْءٍ قَدْ كَتَبَهُ الله لَكَ، وَإِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ؛ لَمْ يَضُرُّوكَ إِلاَّ بِشَيْءٍ قَدْ كَتَبَهُ الله عَلَيْكَ؛ رُفِعَتِ الأَقْلاَمُ، وَجَفَّتِ الصُّحُفُ». رواهُ التِّرْمذيُّ وَقَالَ: حَديثٌ حَسنٌ صحيحٌ.

وَفي روايةِ غَيْرِ التِّرْمذيِّ: «احْفَظِ الله تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى الله فِي الرَّخَاءِ يَعْرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

16 (62). Ibn Abbâs ﵄ said: One day, I was riding behind the Prophet ﷺ when he said, "O boy! I will instruct you in some matters. Be watchful of Allâh (Commandments of Allâh), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allâh Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allâh had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allâh had pre-destined against you. The pens had been lifted and the ink had dried up." [At-Tirmidhî – Hasan Sahîh]

Another narration is: Messenger of Allâh ﷺ said, "Safeguard the Commandments of Allâh, you will find Him before you. Remember

Him in prosperity and He will remember you in adversity. Be sure that which you miss, was not to hit you; and what hits you, was never to miss you. Remember that the Help of Allâh is obtained with patience, and relief emerges after distress, prosperity follows adversity, and hardship is followed by ease."[1]

1- 1. No one has the power to change the Decision of Allâh.
2. Whatever trouble one has to suffer in this world, it does not last for ever. Every trouble is followed by prosperity, pleasure and happiness.
3. One should never ask other than Allâh anyone's help in supernatural way because it amounts to ascribing partnership with Allâh. If a person is mindful of the Rights of Allâh, then Allâh in return takes care of his needs and helps him.

١٧ (٦٥) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلاثَةً مِنْ بَنِي إِسْرَائِيلَ: أَبْرَصَ، وَأَقْرَعَ، وَأَعْمَى، أَرَادَ الله أَنْ يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الأَبْرَصَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيكَ؟ قَالَ: لَوْنٌ حَسَنٌ، وَجِلْدٌ حَسَنٌ، وَيَذْهَبُ عَنِّي الَّذِي قَدْ قَذِرَنِي النَّاسُ؛ فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذَرُهُ وَأُعْطِيَ لَوْنًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الإِبِلُ - أَوْ قَالَ: الْبَقَرُ - شَكَّ الرَّاوِي - فَأُعْطِيَ نَاقَةً عُشَرَاءَ، فَقَالَ: بَارَكَ الله لَكَ فِيهَا.

فَأَتَى الأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قال: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هذا الَّذي قَذِرَنِي النَّاسُ، فَمَسَحَهُ فَذَهَبَ عَنْهُ وَأُعْطِيَ شَعْرًا حَسَنًا. قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقَرُ، فَأُعْطِيَ بَقَرَةً حَامِلاً، وَقَالَ: بَارَكَ الله لَكَ فِيها.

فَأَتَى الأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قال: أَنْ يَرُدَّ الله إِلَيَّ بَصَرِي فَأُبْصِرَ النَّاسَ، فَمَسَحَهُ فَرَدَّ اللهُ إِلَيْهِ بَصَرَهُ. قال: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قال: الْغَنَمُ، فَأُعْطِيَ شَاةً وَالِدًا. فَأَنْتَجَ هٰذَانِ وَوَلَّدَ هٰذا، فَكَانَ لِهٰذَا وَادٍ مِنَ الإِبِلِ، وَلِهٰذَا وَادٍ مِنَ الْبَقَرِ، وَلِهٰذَا وَادٍ مِنَ الْغَنَمِ.

ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ قَدِ انْقَطَعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلا بَلاغَ لِيَ الْيَوْمَ إِلاَّ بِاللهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ، وَالْجِلْدَ الْحَسَنَ، وَالْمَالَ، بَعِيرًا أَتَبَلَّغُ بِهِ فِي سَفَرِي، فَقَالَ: الْحُقُوقُ كَثِيرَةٌ. فَقَالَ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذُرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللهُ!؟ فَقَالَ: إِنَّمَا وَرِثْتُ هٰذَا المالَ كَابِرًا عَنْ كَابِرٍ، فقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ.

وَأَتَى الأَقْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهٰذَا، وَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ هٰذَا،



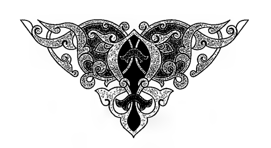
فَقَالَ: إِنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ.

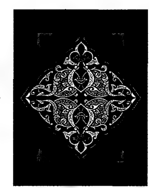
وَأَتَى الأَعْمَى فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وابْنُ سَبِيلٍ انْقَطَعَتْ بِيَ الحِبَالُ فِي سَفَرِي، فَلاَ بَلاغَ لِيَ اليَوْمَ إِلاَّ بالله ثُمَّ بِكَ، أَسْأَلُكَ بالَّذِي رَدَّ عَلَيكَ بَصَرَكَ شَاةً أَتَبَلَّغُ بِهَا فِي سَفَرِي؟ فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللهُ إِلَيَّ بَصَرِي، فَخُذْ ما شِئْتَ وَدَعْ مَا شِئْتَ، فَوَالله ما أَجْهَدُكَ الْيَوْمَ بِشَيءٍ أَخَذْتَهُ للهِ عزَّ وَجلَّ. فقالَ: أَمْسِكْ مالَكَ فإِنَّمَا ابْتُلِيتُمْ، فقد رَضِيَ اللهُ عَنْكَ، وَسَخِطَ عَلَى صَاحِبَيْكَ». متفقٌ عَليه.

وَ«النَّاقَةُ الْعُشَرَاءُ» بِضَمِّ العينِ وَفَتْحِ الشينِ وبالمدِّ: هِيَ الحامِلُ. قولُهُ: «أَنْتَجَ» وفي روايةٍ: «فَنَتَجَ» مَعْنَاهُ: تَوَلَّى نِتاجَهَا، والنَّاتِجُ لِلنَّاقَةِ كالْقَابِلَةِ لِلْمَرْأَةِ. وَقولُهُ: «وَلَّدَ هذا» هُوَ بِتَشْدِيدِ اللاَّمِ: أَيْ: تَوَلَّى وِلاَدَتَهَا، وَهُوَ بِمَعْنَى أَنْتَجَ فِي النَّاقَةِ. فالمُوَلِّدُ، والناتِجُ والقَابِلَةُ بمَعْنىً؛ لَكِنْ هذَا لِلْحَيَوانِ وذاكَ لِغَيْرِهِ. وَقولُهُ: «انْقَطَعَتْ بِي الحِبالُ» هُوَ بالحاءِ المهملَةِ والباءِ الموحدةِ: أَيِ الأَسْبَابُ: وقولُهُ: «لا أَجْهَدُكَ» معنَاهُ: لا أَشُقُّ عليْكَ فِي رَدِّ شَيْءٍ تَأْخُذُهُ أَوْ تَطْلُبُهُ مِنْ مَالِي. وفي روايةِ البخاري: «لا أَحْمَدُكَ» بالحاءِ المهملَةِ والميمِ، وَمَعْنَاهُ: لا أَحْمَدُكَ بِتَرْكِ شَيْءٍ تَحْتَاجُ إِلَيْهِ، كَما قالُوا: لَيْسَ على طولِ الحياةِ نَدَمٌ، أَيْ عَلَى فَوَاتِ طُولِهَا.

17 (65). Abû Hurairah ﷺ said that he heard the Prophet ﷺ saying: "There were three men among the Banu Israel, one leper, one bald and one blind. Allâh wanted to test them. He therefore, sent to them an angel who came to the leper and asked him what he would like the best. He replied: "A good colour, a good skin and to be rid of what makes me loathsome to people." He (the angel) rubbed him and his loathsomeness vanished and he was given a good colour and a good skin. He then asked him what type of property he would like the best. The leper replied that he would like camels - [or perhaps he said cattle, for Ishâq (one of the subnarrator of the Hadîth) was uncertain, either said: 'Camels,' or: 'Cattle']. He was given a pregnant she-camel. The angel invoked for Allâh's Blessing on it. The angel then went to the bald man and asked him what he would like the best and he replied: "Good hair and to be rid of what makes me loathsome to people." The angel ran his hand over him and he was given good hair. He then asked him what property he would the like best. He replied that

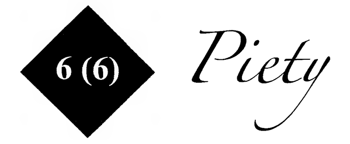
he would like cattle, so he was given a pregnant cow. The angel invoked Allâh's Blessing on it. The angel then went to the blind man and asked him what he would like the best, and he replied: "I wish that Allâh restore my sight to me so that I may see people." Thereupon the angel ran his hand over him and Allâh restored his sight. The angel then asked what property he would like the best. He replied that he would like sheep, so he was given a pregnant ewe. Flocks and herds were produced for the three men, the first having a valley full of camels, the second one, a valley full of cows and the third one full of sheep. Then the angel came in the form of a leper, to the one who had been a leper, and said: "I am a poor man and my resources have been exhausted in my journey, and my only means of reaching my destination are dependent on Allâh and then on you, so I ask you by Him Who gave you the good colour, the good skin and the property, for a camel by which I may get to my destination." He replied: "I have many dues to pay." The angel then said: "I think I recognize you. Were you not a leper whom people found loathsome and a poor man to whom Allâh gave property?" He replied: "I inherited this property through generations." The angel said: "If you are telling a lie, may Allâh return you to your former condition." The angel went in the form of a bald man to the one who had been bald, and said the same as he had said to the former and received a similar reply. So he said: "If you are telling a lie, may Allâh return you to your former condition." The angel then went to the one who had been blind and said: "I am a poor traveller and my resources have been exhausted in my journey. My only means of reaching my destination are dependant on Allâh and then on you, so I ask you by Him Who restored your eyesight for a sheep by which I may get to the end of my journey." He replied: "Yes, I was blind. Allâh restored my eyesight, so take what you wish and leave what you wish. I swear by Allâh that I shall not argue with you today to return anything you take, as I give it for Allâh's sake." The angel said: "Keep your property. You have all simply been put to a test, and Allâh is pleased with you and displeased with both of your companions." [Al-Bukhârî and Muslim]





٦ (٦) بَابُ التقوى

قَالَ اللهُ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ} [آل عِمْرَان: ١٠٢] وقَالَ اللهُ تَعَالَى: {فَاتَّقُوا اللهَ مَا اسْتَطَعْتُمْ} [التغابن: ١٦] وهذِه الآية مبينة للمُرادِ مِن الأُولى. وقال الله تَعَالى: {يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَقُولُوا قَوْلاً سَدِيدًا} [الأحزاب: ٧٠] وَالآياتُ في الأَمْرِ بالتَّقْوَى كَثِيرَةٌ مَعْلُومَةٌ، وَقَالَ ﷺ: {وَمَنْ يَتَّقِ اللهَ يَجْعَلْ لَهُ مَخْرَجًا *وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ} [الطلاق: ٢،٣] وقَالَ تَعَالَى: {إِنْ تَتَّقُوا اللهَ يَجْعَلْ لَكُمْ فُرْقَاناً وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ} [الأَنْفَال: ٢٩] والآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.



6 (6) Piety

Allâh, the Exalted, says:

"O you who believe! Fear Allâh as He should be feared." (3:102)

"So, keep your duty to Allâh and fear Him as much as you can..." (64:16)

This second Verse explains the meaning of the first one.

"O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth." (33:70)

"... And whosoever fears Allâh and keeps his duty to Him, He will

make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine..." (65:2,3)

"If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj , i.e., a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the great bounty." (8:29)

١٨ (٧٠) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ الله مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ». رواه مسلم.

18 (70). Abû Sa'îd Al-Khudri ﷺ reported: The Prophet ﷺ said, "The life of the world is sweet and green. Allâh makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women." [Muslim][1]

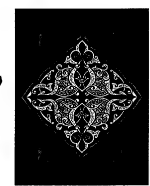
1- One who inclines towards wealth and women and ignores the Islamic legal injunctions, has at stake both his Deen and Faith; and one who benefits from them keeping oneself within the bounds of Islam, would be safe from their ruinous effects.

١٩ (٧٣) عَنْ أَبِي أُمَامَةَ صُدَيِّ ابْنِ عَجْلَانَ الْبَاهِلِيِّ رَضِيَ الله عَنْهُ قال: سَمِعْتُ رسول الله ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ - فَقَالَ: «اتَّقُوا اللهَ، وَصَلُّوا خَمْسَكُمْ، وَصُومُوا شَهْرَكُمْ، وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ، وَأَطِيعُوا أُمَرَاءَكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ». رواه التِّرْمِذِيُّ، فِي آخِرِ كِتَابِ الصَّلَاةِ وَقَال: حَدِيثٌ حَسَنٌ صحيح.

19 (73). Abû Umâmah ﷺ said: I heard Messenger of Allâh ﷺ during the sermon of the Farewell Pilgrimage saying, "Be mindful of your duty to Allâh; perform your five daily Salât , observe Saum during the month (of Ramadân) , pay the Zakât on your properties and obey your leaders; (if you do so) you will enter the Jannah of your Rabb ." [At-Tirmidhî – Hasan Sahîh][2]

2- Obedience of the rulers is stressed but it is conditional, that is to say, they are to be obeyed only if their orders are not against the injunctions of Allâh. Similarly, their obedience is obligatory till such time that they do not do anything which amounts to open disbelief. If any of these two things occurs, then no obedience would be due to them.





٧ (٧) بَابُ اليَقِينِ وَالتوكل

قَالَ اللهُ تَعَالَى: {وَلَمَّا رَأَى الْمُؤْمِنُونَ الأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللهُ وَرَسُولُهُ وَصَدَقَ اللهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلاَّ إِيمَاناً وَتَسْلِيمًا} [الأَحْزَاب: ٢٢] وقَالَ تَعَالَى: {الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَاناً وَقَالُوا حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ *فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللهِ وَاللهُ ذُو فَضْلٍ عَظِيمٍ} [آل عمران: ١٧٣، ١٧٤]، وَقَالَ تَعَالَى: {وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لاَ يَمُوتُ} [الفرقان: ٥٨]. وقال ﷻ: {وَعَلى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} [إبراهيم: ١١] . وقال ﷻ: {فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ} [آل عِمران: ١٥٩] . وَالآيَات في الأَمْرِ بالتَّوَكُّلِ كَثِيرَةٌ مَعْلومَةٌ. وقال ﷻ: {وَمَنْ يَتَوَكَّلْ على اللهِ فَهُوَ حَسْبُهُ} [الطلاق: ٣] أَيْ: كَافِيهِ. وقال ﷻ: {إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَاناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ} [الأَنْفَال: ٢] وَالآيَاتُ فِي فَضْلِ التَّوَكُّلِ كَثِيرَةٌ مَعْرُوفَةٌ.

وَأَمَّا الأَحَادِيثُ.

7 (7) Firm Belief and Perfect Reliance on Allâh

Allâh, the Exalted, says:

"And when the believers saw Al-Ahzâb (the Confederates), they said: 'This is what Allâh and His Messenger (Muhammad ﷺ) had promised us, and Allâh and His Messenger (Muhammad ﷺ) had spoken the truth, and it only added to their Faith and to their submissiveness (to Allâh)." (33:22)

"Those (i.e., believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.' But it (only) increased them in Faith, and they said: 'Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)'. So they returned with grace and bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of great bounty." (3:173,174)

"And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not." (25:58)

"And in Allâh (Alone) let the believers put their trust." (14:11)

"... Then when you have taken a decision, put your trust in Allâh..." (3:159)

"And whosoever puts his trust in Allâh, then He will suffice him." (65:3)

"The believers are only those who, when Allâh is mentioned, feel a fear in their hearts; and when His Verses (this Qur'ân) are recited unto them, they (i.e., the Verses) increase their Faith; and they put their trust in their Rabb (Alone)." (8:2)

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٢٠ (٧٤) عَن ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قال: قال رسولُ الله ﷺ: «عُرِضَتْ عَلَيَّ الأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَه الرُّهَيْطُ، والنَّبِيَّ ومَعَهُ الرَّجُلُ والرَّجُلانِ، وَالنَّبِيَّ وَلَيْسَ مَعَهُ أَحَدٌ إِذْ رُفِعَ لي سَوادٌ عَظِيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي، فَقِيلَ لِي: هذا مُوسَى وَقَوْمُه، وَلَكِنِ انْظُرْ إِلَى الأُفُقِ، فَنَظَرْتُ فَإِذَا سَوادٌ عَظِيمٌ، فَقِيلَ لِي: انْظُرْ إِلَى الأُفُقِ الآخَرِ، فَإِذَا سَوادٌ عَظيمٌ، فَقِيلَ لِي: هذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلاَ عَذَابٍ» ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ، فَخَاضَ النَّاسُ في أُولئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلاَ عَذَابٍ، فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَحِبُوا رسولَ الله ﷺ، وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِدُوا في الإِسْلاَمِ، فَلَمْ يُشْرِكُوا بالله شَيئًا - وَذَكَرُوا أَشْياءَ - فَخَرَجَ عَلَيْهِمْ رسول الله ﷺ فَقَالَ: «مَا الَّذِي تَخُوضونَ فِيهِ؟» فَأَخْبَرُوهُ فَقَالَ: «هُمُ الَّذِينَ لاَ يَرْقُونَ، وَلاَ يَسْتَرْقُونَ وَلا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ: ادْعُ الله أَنْ يَجْعَلَنِي مِنْهُمْ فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ رَجُلٌ آخَرُ فَقَالَ: ادْعُ الله أَن يَجْعَلَني مِنْهُمْ فقال: «سَبَقَكَ بِهَا عُكَّاشَةُ». متفقٌ عليه.





«الرُّهَيْطُ» بِضَمِّ الرَّاءِ: تَصْغِيرُ رَهْطٍ، وَهُمْ دُونَ عَشَرَةِ أَنْفُسٍ. «وَالأُفُقُ»: النَّاحِيَةُ وَالجَانِبُ.
«وَعُكَّاشَةُ» بِضَمِّ الْعَيْنِ وَتَشْدِيدِ الْكَافِ وَبِتَخْفِيفِهَا، وَالتَّشْدِيدُ أَفْصَحُ.

20 (74). Ibn 'Abbâs ﷺ reported: Messenger of Allâh ﷺ said, "I was shown the past nations. I saw a Prophet who had a very small group (less than ten in total) with him, another Prophet who was accompanied by only one or two men and some did not have even one. Suddenly I was shown a huge crowd and I thought that they were my Ummah , but I was told: 'This is Mûsa (Moses) and his people, but look towards the other side.' I looked and beheld a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Jannah without being taken to account or torment.'" Then the Prophet ﷺ stood up and went into his apartment, and the Companions began to guess who may be those people who would enter Jannah without any accounting or torment. Some said: "Probably, they are the ones who kept company with Messenger of Allâh ﷺ ." Others said: "Probably, they are the ones who have been born as Muslims and have never associated anyone with Allâh in worship." Then Messenger of Allâh ﷺ came out and asked, "What are you discussing?" So they told him. He then said, "They are those who do not make Ruqyah (blowing over themselves after reciting the Qur'ân or some prayers and supplications the Prophet ﷺ used to say) nor seek it, nor perceive omens (i.e., they are not pessimistic) but keep trust in their Rabb (Allâh)." On this 'Ukkâshah bin Mihsan stood up and asked: "Pray to Allâh to make me one of them." The Prophet ﷺ said, "You are one of them." Then another man stood up and asked the same thing. The Prophet ﷺ answered, "'Ukkâshah has surpassed you." [Al-Bukhârî and Muslim][1]

1- Although the practice of blowing over someone after reciting the Qur'ân or supplications of the Prophet ﷺ and medical treatment are permissible but they who avoid them because of their extreme trust in Allâh and save themselves from bad omen, enjoy a distinguished position.

٢١ (٧٨) عَنْ جَابِرٍ رضِيَ الله عَنْهُ أَنَّهُ غَزَا مَعَ النَّبِيِّ ﷺ قِبَلَ نَجْدٍ، فَلَمَّا قَفَلَ رسولُ الله ﷺ قَفَلَ مَعَهُمْ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ في وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ رسولُ الله ﷺ، وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رسولُ الله ﷺ تَحْتَ سَمُرَةٍ، فَعَلَّقَ بِهَا سَيْفَهُ، وَنِمْنَا نَوْمَةً، فَإِذَا رسولُ الله ﷺ يَدْعُونَا، وَإِذَا عِنْدَهُ أَعْرَابِيٌّ فَقَالَ: «إِنَّ هذَا اخْتَرَطَ عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ وَهُوَ في يَدِهِ صَلْتًا، قَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: الله - ثَلاثًا» وَلَمْ يُعَاقِبْهُ وَجَلَسَ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: قَالَ جَابِرٌ: كُنَّا مَعَ رَسُولِ الله ﷺ بِذَاتِ الرِّقَاعِ، فَإِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِرَسولِ الله ﷺ، فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ، وَسَيْفُ رسول الله ﷺ مُعَلَّقٌ بالشَّجَرَةِ، فَاخْتَرَطَهُ فَقَالَ: تَخَافُنِي؟ قَالَ: «لا» قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «اللهُ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ الإِسْمَاعِيلي في صحيحِهِ: قال: مَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «الله» قال: فَسَقَطَ السَّيْفُ مِنْ يَدِهِ، فَأَخَذَ رسولُ الله ﷺ السَّيْفَ فَقَالَ: «مَنْ يَمْنَعُكَ مِنِّي؟» فَقَالَ: كُنْ خَيْرَ آخِذٍ، فَقَالَ: «تَشْهَدُ أَنْ لا إِله إِلاَّ اللهُ وَأَنِّي رسولُ الله؟» قال: لا، وَلكِنِّي أُعَاهِدُكَ أَنْ لا أُقَاتِلَكَ وَلا أَكُونَ مَعَ قَوْمٍ يُقَاتِلُونَكَ، فَخَلَّى سَبِيلَهُ، فَأَتَى أَصْحَابَهُ فَقَالَ: جِئْتُكُمْ مِنْ عِنْدِ خَيْرِ النَّاسِ.

قَوْلُهُ: «قَفَلَ» أَيْ: رَجَعَ. وَ«الْعِضَاهُ»: الشَّجَرُ الَّذِي لَهُ شَوْكٌ. وَ«السَّمُرَةُ» بِفَتْحِ السِّينِ وضَمِّ المِيمِ: الشَّجَرَةُ مِنَ الطَّلْحِ، وَهِيَ الْعِظَامُ مِنْ شَجَرِ الْعِضَاهِ. وَ«اخْتَرَطَ السَّيْفَ» أَيْ: سَلَّهُ وَهُوَ في يَدِهِ. «صَلْتًا» أَيْ: مَسْلُولاً، وَهُوَ بِفَتْحِ الصَّادِ وَضَمِّهَا.

21 (78). Jâbir ﷺ reported: I went in an expedition along with the Prophet ﷺ in the direction of Najd. When Messenger of Allâh ﷺ returned, I also returned with him. Then the mid-day sleep overtook us in a valley full of prickly shrubs. Messenger of Allâh ﷺ got down and the people scattered around seeking shade under the trees. Messenger of Allâh ﷺ hang up his sword on the branch of a tree. We were enjoying a sleep when Messenger of Allâh ﷺ called us, and lo! There was a desert Arab bedouin near him. He (ﷺ) said, "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand unsheathed. He asked: 'Who will protect you from me?' I replied: 'Allâh' - thrice." He did not punish him and sat down. [Al-Bukhârî and Muslim]



In another narration, Jabir ﷺ said: We accompanied Messenger of Allâh ﷺ in the campaign of Dhâtur-Riqâ' . We left Messenger of Allâh ﷺ to take rest under a shady tree. One of the polytheists came to him. The sword of Messenger of Allâh ﷺ was hanging on a tree. He drew it and said: "Are you afraid of me?" Messenger of Allâh ﷺ said, "No." Then he said: "Who will then protect you from me?" Messenger of Allâh ﷺ replied, "Allâh."

And in a narration of Abû Bakr Al-Ismâ'îlî, the polytheist asked: "Who will protect you from me?" Messenger of Allâh ﷺ replied, "Allâh." As soon as he said this, the sword fell down from his hand and Messenger of Allâh ﷺ catching the sword, asked him, "Who will protect you from me." He said, "Please forgive me." Messenger of Allâh ﷺ said, "On condition you testify that there is none worthy of worship but Allâh and that I am His Messenger." He said, "No, but I promise you that I shall not fight against you, nor shall I be with those who fight with you." The Prophet ﷺ let him go. He then went back to his companions and said: "I have come to you from one of the best of mankind."[1]

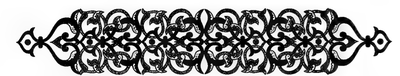
٢٢ (٧٩) عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قال: سَمِعْتُ رسولَ اللهِ ﷺ يَقُولُ: «لَوْ أَنَّكُمْ تَتَوَكَّلُونَ على اللهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا». رواه الترمذي، وَقَالَ: حديثٌ حَسنٌ.

مَعْنَاهُ تَذْهَبُ أَوَّلَ النَّهَارِ خِمَاصًا: أَيْ: ضَامِرَةَ الْبُطُونِ مِنَ الْجُوعِ، وَتَرْجِعُ آخِرَ النَّهَارِ بِطَانًا. أَيْ: مُمْتَلِئَةَ الْبُطُونِ.

22 (79). 'Umar ﷺ said: I heard Messenger of Allâh ﷺ saying: "If you all depend on Allâh with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk." [At-Tirmidhî – Hasan][2]

1- In the battle of Dhâtur-Riqâ' which took place in the sixth year of the Hijra, due to intense heat and lack of footwear, the Companions of the Prophet ﷺ wrapped their feet with pieces of cloth and for this reason it was called "War of patches of cloth (Dhâtur-Riqâ')".

2- Trust in Allâh does not mean that one should not give any importance to material resources. What it really means is that along with their due importance, one should have full trust in Allâh. Without His Will, material resources are of no avail.





٨ (٨) بَابُ الاستِقَامَةِ

قَالَ اللهُ تَعَالَى: {فَاسْتَقِمْ كَمَا أُمِرْتَ} [هود: ١١٢] وَقَالَ تَعَالَى: {إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلاَئِكَةُ أَلاَّ تَخَافُوا وَلاَ تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ *نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ *نُزُلاً مِنْ غَفُورٍ رَحِيمٍ} [فصلت: ٣٠-٣٢] وَقَالَ تَعَالَى: {إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوا فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ *أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} [الأحقاف:١٣،١٤].

8 (8) *Uprightness and Steadfastness*

Allâh, the Exalted, says:

"So stand (ask Allâh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islamic Monotheism) as you are commanded..." (11:112)

"Verily, those who say: 'Our Rabb is Allâh (Alone),' and then they stand firm, on them the angels will descend (at the time of their death) (saying): 'Fear not, nor grieve! But receive the glad tidings of Jannah which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. An entertainment from (Allâh), the Oft-Forgiving, Most Merciful.'" (41:30-32)



"Verily, those who say: 'Our Rabb is (only) Allâh,' and thereafter stand firm and straight (on the Islamic Faith of Monotheism), on them shall be no fear, nor shall they grieve. Such shall be the dwellers of Jannah , abiding therein (forever), - a reward for what they used to do." (46:13,14)

٢٣ (٨٥) وَعَنْ أَبِي عَمْرٍو - وقيل: أَبِي عَمْرَةَ - سُفْيَانَ بنِ عبدِالله رَضِيَ الله عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ الله! قُلْ لِي فِي الإِسْلاَمِ قَوْلاً لاَ أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ. قال: «قُلْ: آمَنْتُ بالله، ثُمَّ اسْتَقِمْ». رواه مسلم.

23 (85). Sufyân bin 'Abdullâh ﷺ reported: I said, "O Messenger of Allâh, tell me something of Islam which I will not ask anyone else about it." He ﷺ said, "Say, 'I believe in Allâh' and then be steadfast." [Muslim][1]

1- Steadfastness means adhering firmly to the injunctions of Islam, to act upon what is ordained and avoid what is prohibited, to perform dutifully orders in respect of obligations and what is regarded desirable and avoid what is unlawful. Faith is not a mere expression of Shahâdah.

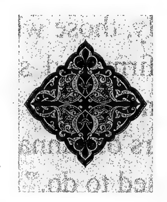
٢٤ (٨٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قال: قَالَ رَسُولُ الله ﷺ: «قَارِبُوا وَسَدِّدُوا، واعْلَمُوا أَنَّهُ لَنْ يَنْجُوَ أَحَدٌ مِنْكُمْ بِعَمَلِهِ» قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ الله؟ قال: «وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِيَ الله بِرَحْمَةٍ مِنْهُ وَفَضْلٍ». رواه مسلم.

وَ«الْمُقَارَبَةُ»: الْقَصدُ الَّذِي لا غُلُوَّ فِيهِ وَلا تَقْصِيرَ. وَ«السَّدَادُ»: الاسْتِقَامَةُ وَالإِصَابَةُ، وَ«يَتَغَمَّدني» يُلْبِسُني وَيَسْتُرُني.

قَالَ الْعُلَمَاءُ: مَعْنَى الاسْتِقَامَةِ: لُزومُ طَاعَةِ الله تَعَالَى؛ قَالُوا: وَهِيَ مِنْ جَوَامِعِ الْكَلِمِ، وَهِيَ نِظَامُ الأُمُورِ، وَبالله التَّوْفِيق.

24 (86). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions." Someone asked, "Not even you, O Messenger of Allâh?" He ﷺ said, "Not even me, unless Allâh grants me His Mercy and Grace." [Muslim][2]

2- This Hadîth tells us that although the importance of Faith and its practice is beyond any shadow of doubt, because this is the only way to attain His Favours and Blessings, but one should not entirely depend upon practice only because any shortcoming (which one does not even know) can ruin a good deed. It is, therefore, essential that we also pray that our good deeds are accepted by Allâh and that He grants us His Infinite Mercy and sincerity because even the greatest noble deed is invalid without it.



٩ (١٠) بابٌ في المبادَرة إلى الخيرات وحثّ من توجّه لخير عَلَى الإقبال عليه بالجد من غير تردّد

قَالَ اللهُ تَعَالَى: {فَاسْتَبِقُوا الْخَيْرَاتِ} [البقرة: ١٤٨]. وَقَالَ تَعَالَى: {وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ} [آل عمران: ١٣٣].

وَأَمَّا الأَحَادِيثُ:



9 (10) Hastening to Do Good Deeds

Allâh, the Exalted, says:
"So hasten towards all that is good." (2:148)

"And march forth in the way (which leads) to forgiveness from your Rabb , and for Jannah as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious)." (3:133)

٢٥ (٨٧) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَادِرُوا بِالأَعْمَالِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا». رَوَاهُ مُسلم.

25 (87). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods." [Muslim][1]

1- This Hadîth tells that the Day of Resurrection will be preceded by a long chain of calamities. Because of the rush of these calamities, religion and Faith will loose their value in people. There will be a race for wealth, so much so that people would not hesitate to compromise their religion and Faith to acquire wealth.



٢٦ (٨٨) عَنْ أَبِي سِرْوَعَةَ - بِكَسْرِ السِّينِ المُهْمَلَةِ وفَتْحِهَا - عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ بِالْمَدِينَةِ الْعَصْرَ، فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطَّى رِقَابَ النَّاسِ إِلى بَعْضِ حُجَرِ نِسَائِهِ، فَزِعَ النَّاسُ مِنْ سُرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ قَدْ عَجِبوا مِنْ سُرْعَتِهِ، قَالَ: «ذَكَرْتُ شَيْئًا مِنْ تِبْرٍ عِنْدَنَا، فَكَرِهْتُ أَنْ يَحْبِسَنِي، فَأَمَرْتُ بِقِسْمَتِهِ». رواه البُخاري .

وَفِي رِوايَةٍ له: «كُنْتُ خَلَّفْتُ فِي الْبَيْتِ تِبْرًا مِنَ الصَّدَقَةِ، فَكَرِهْتُ أَنْ أُبَيِّتَهُ». «التِّبْر» قطع ذَهَبٍ أَوْ فِضَّةٍ.

26 (88). 'Uqbah bin Al-Hârith ﷺ said: Once I performed the 'Asr prayer in Al-Madinah behind the Prophet ﷺ . He ﷺ got up quickly after finishing the prayer with Taslîm , and stepping over the people, went to one of the rooms of his wives. The people were startled at his haste, and when he came out and saw their astonishment at his urgency he said, "I recalled that there was left with me some gold which was meant for charity; I did not like to keep it any longer, so I gave orders that it should be distributed." [Al-Bukhârî]

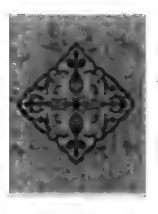
In another narration, Messenger of Allâh said, "I had left some gold for Sadaqah in the house, and did not wish to keep it overnight."

٢٧ (٩٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رجلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يا رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغِنَى، وَلا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ. قُلْتَ: لِفُلانٍ كَذَا وَلِفُلانٍ كذا وَقَدْ كَانَ لِفُلانٍ». متفقٌ عَلَيه .

«الْحُلْقُومُ»: مَجْرَى النَّفْسِ. وَالْمَرِيءُ: مَجْرَى الطَّعَامِ وَالشَّرَابِ.

27 (90). Abû Hurairah ﷺ said: There came a man to the Prophet ﷺ and said, "O Messenger of Allâh, which charity is the most rewardable?" He ﷺ said, "That you should give charity (in a state when you are) healthy and stingy and fear poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would be saying: 'This is for so-and-so, and this for so-and-so.' Lo! It has already come into (the possession of) so-and-so." [Al-Bukhârî and Muslim][1]

1- Charity in the real sense is that which a person gives when he is healthy. If a person gives charity when he is facing death, it does not have much value before Allâh. Moreover, in that condition he cannot give more than one-third of his property in charity because then it becomes the property of his successors, which cannot be spent even in the way of Allâh.



١٠ (١١) بَابُ المجاهدة

قَالَ اللهُ تَعَالَى: {وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللهَ لَمَعَ الْمُحْسِنِينَ} [العَنْكَبُوت: ٦٩] . وقَالَ تَعَالَى: {وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ} [الحجر: ٩٩] . وَقَالَ تَعَالَى: {وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً} [المزمل: ٨] : أَيِ انْقَطِعْ إِلَيْهِ. وَقَالَ تَعَالَى: {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ} [الزلزلة: ٧] . وَقَالَ تَعَالَى: {وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا} [المزمل: ٢٠] . وَقَالَ تَعَالَى: {وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ} [البقرة: ٢٧٣] والآياتُ في الباب كَثيرةٌ مَعْلُومَةٌ.

وَأَمَّا الأَحَادِيث:

10 (11) *The Struggle (In the Cause of Allâh)*

Allâh, the Exalted, says:

"As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e., Allâh's religion - Islamic Monotheism). And verily, Allâh is with the Muhsinûn (good-doers)." (29:69)

"And worship your Rabb until there comes unto you the certainty (i.e., death)." (15:99)

"And remember the Name of your Rabb and devote yourself to Him with a complete devotion." (73:8)

"So whosoever does good equal to the weight of an atom (or a small ant), shall see it." (99:7)



“And whatever good you send before you for yourselves (i.e., Nawâfil - non-obligatory acts of worship: prayers, charity, fasting, Hajj and Umrah , etc.), you will certainly find it with Allâh, better and greater in reward.” (73:20)

“And whatever you spend in good, surely, Allâh knows it well.” (2:273)

28 (95). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, “Allâh the Exalted has said: ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawâfil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him.’” [Al-Bukhârî][1]

٢٨ (٩٥) عَنْ أَبِي هُرَيرَة رَضِيَ الله عَنه قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بالنَّوَافِلِ حَتَّى أُحِبَّه، فَإِذَا أَحْبَبْتُه كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ؛ وَلَئِنِ اسْتَعَاذَنِي لَأُعِيذَنَّهُ» رواه البُخاري.

«آذَنْتُهُ»: أَعْلَمْتُهُ بِأَنِّي مُحَارِبٌ لَهُ

«اسْتَعَاذَنِي» رُوِيَ بالنُّونِ وبالباءِ.

1- 1. The Hadîth means that when a person adds voluntary prayers to the obligatory ones, he becomes a favourite slave of Allâh and on account of it, he receives special help from Allâh. Then he is protected by Allâh to the extent that He supervises every organ of his body. Thus, he is saved from disobedience of Allâh. He bears what is liked by Allâh, sees what is liked by Him, handles what pleases Him. When he attains that lofty position of love and obedience of Allâh, then Allâh in return also grants prayers of His obedient and loyal slaves.
2. The love of such righteous is a means to attain the Pleasure of Allâh, and enmity (hatred and repulsion) with them is a cause of His serious displeasure and wrath.
3. Voluntary prayer is certainly a means of attaining the Pleasure of Allâh, but it must be preceded by the fulfillment of obligatory prayers. The former is of no value if the latter is neglected. The desire to attain nearness of Allâh without strict observance of the obligatory prayers is fallacious and meaningless.

٢٩ (٩٦) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِذَا أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً». رواه البخاري.

29 (96). Anas ﷺ reported: The Prophet ﷺ said, "Allâh says: 'When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running.'" [Al-Bukhârî][1]

1- This Hadîth mentions infinite benevolence, generosity, kindness and regard of Allâh for His slaves, which is evident from the reward that He gives to His slaves even on their minor good deeds.

٣٠ (٩٨) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لِمَ تَصْنَعُ هذَا يَا رَسُولَ اللهِ! وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟! قَالَ: «أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا؟». متفقٌ عليه.

30 (98). 'Aishah ﷺ said: The Prophet ﷺ would stand (in prayer) so long that the skin of his feet would crack. I asked him, "Why do you do this while your past and future sins have been forgiven?" He said, "Should I not be a grateful slave of Allâh?" [Al-Bukhârî and Muslim][2]

2- 1. All the Prophets were free from major sins. However, some religious scholars justify some of their minor sins with plausible reasons but the majority of them maintain that they are free from all sins because of their innocence. In this situation, it does not make any sense to speak of their sins. But the fact of the matter is quite different. Anything short of excellent done by them is counted as a sin.
2. The more one is rewarded by Allâh, the greater the proportion of one's gratitude of Allâh for His Benevolence should be. The best form of doing so is that one should not only be highly obedient and dutiful in the performance of the obligations but also add maximum voluntary prayers to them.

٣١ (٩٩) عَنْ عَائِشَةَ رَضِيَ اللهُ عنها أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَّ، وَشَدَّ الْمِئْزَرَ». متفقٌ عَلَيْهِ.

وَالْمُرَاد: الْعَشْرُ الأَوَاخِرُ مِنْ شَهْرِ رَمَضَانَ. وَ«الْمِئْزَرُ»: الإِزَارُ، وَهُوَ كِنَايَةٌ عَنِ اعْتِزَالِ النِّسَاءِ، وَقِيلَ: الْمُرَادُ تَشْمِيرُهُ لِلْعِبَادَةِ. يُقَالُ: شَدَدْتُ لِهَذَا الأَمْرِ مِئْزَرِي، أَيْ: تَشَمَّرْتُ، وَتَفَرَّغْتُ لَهُ.

31 (99). 'Aishah ﷺ said: With the start of the last ten days of Ramadân, Messenger of Allâh ﷺ would pray all the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives) and devoted himself entirely to prayer and supplication. [Al-Bukhârî and Muslim]



٣٢ (١٠٢) عَنْ أَبِي عَبدالله حُذَيْفَةَ بنِ اليمانِ، الأَنْصاريِّ المَعْروفِ بصَاحِبِ سِرِّ رَسُولِ اللهِ ﷺ رَضِيَ الله عَنْهُما، قال: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقَرَةَ، فَقُلْتُ يَرْكَعُ عِنْدَ المِائَةِ، ثُمَّ مَضَى؛ فَقُلْتُ يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَى؛ فَقُلْتُ يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ؛ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مُتَرَسِّلاً إِذَا مَرَّ بآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَه، رَبَّنَا لَكَ الْحَمْدُ» ثُمَّ قَامَ قِيَامًا طَوِيلاً قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّيَ الأَعْلَى» فَكَانَ سُجُودُه قَرِيبًا مِنْ قِيَامِهِ». رواه مسلم .

32 (102). Hudhaifah ﷺ reported: I offered Salât (Tahajjud - optional night prayer) with the Prophet ﷺ one night, and he started reciting (Sûrat) Al-Baqarah. I thought that he would bow at the end of one hundred Verses, but he continued reciting; I, then, thought that he would perhaps recite the whole (Sûrah) in a Rak'ah, but he proceeded on, and I thought he would perhaps bow on completing (this Sûrah); he then started (reciting Sûrat) An-Nisâ' ; he then started (Sûrat) Al-'Imrân and his recitation was unhurried. And when he recited the Verses which referred to the Glory of Allâh, he glorified Him (by saying Subhân Allâh - My Rabb , the Supreme is far removed from every imperfection, the Great), and when he recited the Verses that mention supplication, he supplicated, and when he recited the Verses that mention seeking Refuge of the Rabb , he sought (His) Refuge. Then he bowed and said: "My Rabb , the Supreme is far removed from every imperfection (Subhâna Rabbiyal-Azîm);" his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after Rukû') he said: "Allâh listened to him who praised Him (Sami' Allâhu liman hamidah, Rabbanâ wa lakal hamd)." Then he stood about the same length of time as he had spent in bowing. He then prostrated himself and said: "My Rabb , the Supreme is far removed from every imperfection (Subhâna Rabbiyal-A'la)," and his prostration lasted nearly the same length of time as his standing. [Muslim][1]

1- This Hadîth makes the following three points clear:
Firstly, optional Salât can also be performed in congregation.
Secondly, as is commonly believed, it is not essential that in Salât , the Ayât of Qur'ân are recited according to their sequence in the Book. It is permissible to recite them regardless of their sequence in the Qur'ân.
Thirdly, it is commendable to relatively prolong the optional prayers.

٣٣ (١٠٦) عَنْ أَبِي فِرَاسٍ رَبِيعَةَ بنِ كَعْبٍ الأَسْلَمِيِّ خَادِمِ رسول الله ﷺ، وَمِنْ أَهْلِ الصُّفَّةِ رَضِيَ الله عَنْهُ قَالَ: «كُنْتُ أَبِيتُ مَعَ رَسُولِ الله ﷺ، فآتِيهِ بِوَضوئِهِ، وَحَاجَتِهِ فَقَالَ: «سَلْنِي» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الجَنَّةِ. فَقَالَ: «أَوَ غَيْرَ ذلِكَ؟» قُلْتُ: هُوَ ذَاكَ قال: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ». رَوَاهُ مسلم .

33 (106). Rabî'ah bin Ka'b Al-Aslami ﷺ (a servant of the Messenger of Allâh and also one of the people of As-Suffah) said: I used to spend my night in the company of Messenger of Allâh ﷺ and used to put up water for his ablutions. One day he said to me, "Ask something of me." I said: "I request for your companionship in Jannah ." He inquired, "Is there anything else?" I said, "That is all." He said, "Then help me in your request by multiplying your prostrations." [Muslim][1]

1- There was a terrace at the end of the Prophet's Mosque which is called As-Suffah in Arabic. People of poor means who were taught by him used to live there. This Hadîth evidently shows the importance of good actions and faithful following of the practice of the Prophet ﷺ.

٣٤ (١٠٧) عَنْ أَبِي عَبْدِ الله - وَيُقَالُ: أَبُو عَبْدِ الرَّحْمنِ - ثَوْبَانَ مَوْلَى رَسُولِ الله ﷺ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يقول: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ، فَإِنَّكَ لَنْ تَسْجُدَ للهِ سَجْدَةً إِلاَّ رَفَعَكَ الله بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً». رواه مسلم .

34 (107). Thaubân ﷺ said: I heard Messenger of Allâh ﷺ saying, "Perform Salah more often. For every prostration that you perform before Allâh will raise your position one degree and will remit one of your sins." [Muslim][2]

2- Abundance of prostrations means strict observance of Salât and performance of obligatory and optional and voluntary prayers.

٣٥ (١٠٨) عَنْ أَبِي صَفْوَانَ عَبْدِ الله بن بُسرٍ الأَسْلَمِيِّ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله ﷺ: «خَيْرُ النَّاسِ مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ». رواهُ التِّرْمِذيُّ، وَقَالَ: حَدِيثٌ حسنٌ.

«بُسْر»: بِضَمِّ الباء وبالسين المهملة.

35 (108). 'Abdullâh bin Busr Al-Aslamî ﷺ said: Messenger of Allâh ﷺ said, "The best of people is one whose life is long and his conduct is good." [At-Tirmidhi -- Hasan][3]

3- Longevity of life is a blessing, provided it is accompanied by Faith and good deeds; otherwise, the longer life one has, the greater will be the number of sins. Such a long life is disastrous.



٣٦ (١١٠) عَنْ أَبِي مَسْعُود عُقْبَةَ بنِ عَمرٍو الأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ الله عَنْهُما قَالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نُحَامِلُ عَلَى ظُهُورِنَا، فَجَاءَ رَجُلٌ فَتَصَدَّقَ بِشَيْءٍ كَثِيرٍ فَقَالُوا: مُراءٍ، وَجَاءَ رَجُلٌ آخَرُ فَتَصَدَّقَ بِصَاعٍ فَقَالُوا: إِنَّ الله لَغَنِيٌّ عَنْ صَاعِ هذَا! فَنَزَلَتْ: {الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ} الآية [التَّوْبَة: ٧٩]. متفقٌ عَلَيه.

«وَنُحَامِلُ» بِضَمِّ النُّون، وبِالْحَاءِ الْمُهْمَلَة: أَي يَحْمِلُ أَحَدُنَا عَلَى ظَهْرِهِ بِالأُجْرَةِ، وَيَتَصَدَّقُ بِهَا.

36 (110). Abû Mas'ûd 'Uqbah bin 'Amr Al-Ansâri ﷺ said: When the Ayah enjoining Sadaqah (charity) was revealed,[1] we used to carry loads on our backs to earn something that we could give away in charity. One person presented a considerable amount for charity and the hypocrites said: "He has done it to show off." Another one gave away a few Sa' of dates and they said: "Allâh does not stand in need of this person's dates." Thereupon, it was revealed:

"Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them..." (9:79) [Al-Bukhârî and Muslim][2]

[*"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them ..." (9:103)]

1- This is the Ayah in which Allâh says! " Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and supplicate Allâh for them..." (9:103)

2- This Hadîth shows that everyone can give charitable donation according to one's means. It can be more or less as one likes. To regard those as showy and criticize those who pay less to withhold them from alms amounts to hypocrisy. Believers must ignore such criticism of the hypocrites and refrain from such things in their dealings.

٣٧ (١١١) عَنْ سَعِيدِ بنِ عَبْدِ العَزِيزِ، عَنْ رَبيعَةَ بن يزيدَ، عَن أَبِي إِدْرِيسَ الخَوْلاَنِي، عَنْ أَبِي ذَرٍّ جُنْدُبِ بن جُنَادَةَ، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنِ الله تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلا تَظَالَمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ؛ فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ؛ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي!

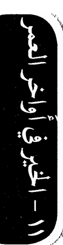
لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُم قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذلِكَ مِمَّا عِنْدِي إِلاَّ كَمَا يَنْقُصُ المِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذلِكَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ». قَالَ سعيدٌ: كَانَ أَبُو إِدْرِيسَ إِذَا حَدَّثَ بهذَا الحديثِ جَثَا على رُكْبَتَيْهِ. رَوَاهُ مُسلم .

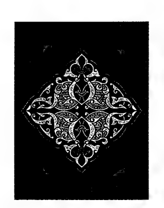
ورُوينا عَن الإِمَامِ أَحْمَدَ بن حنْبلٍ رَحِمَهُ الله قَال: لَيْسَ لِأَهْلِ الشَّامِ حديثٌ أَشْرَفُ مِنْ هذَا الْحَدِيثِ.

37 (111). Abû Dharr ﵁ said: The Prophet ﷺ said, “Allâh, the Exalted, and Glorious, said; ‘O My slaves, I have prohibited Myself injustice; and have made oppression unlawful for you, so do not oppress one another. O My slaves, all of you are liable to err except the one whom I guide on the Right Path, so seek guidance from Me so that I will guide you to the Right Path. O My slaves, all of you are hungry except the one whom I feed, so ask food from Me, I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask clothing of Me and I shall clothe you. O My slaves, you commit sins night and day and I forgive all sins, so seek My forgiveness and I shall forgive you. O My slaves, you can neither do Me any harm nor can you do Me any good. O My slaves, were the first of you and the last of you, the human of you and jinn of you to be as pious as the most pious heart of any man of you, that would not increase My domain a thing. O My slaves, were the first of you, and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any man of you, that would not decrease My domain in a thing. O My slaves, were the first of you and the last of you, the human of you and the jinn of you to stand in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it. O My slaves, it is but your deeds that I reckon for you and then recompense you for, so let him who finds good (i.e., in the Hereafter) praise Allâh and let him who finds other than that blame no one but himself.’” [Sa‘d said, “Whenever Abu Idris narrated this Hadith, he used to fall on his knees.”] [Muslim][1]

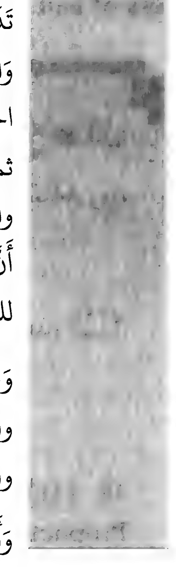
1- This Hadîth mentions the Power and Majesty of Allâh and stresses that one should supplicate Allâh for everything that one needs. From guidance to sustenance, the treasures of everything are with Him - the treasures which are unlimited and any withdrawal from them does not make any reduction in them. Similar is the case of His Sovereignty; it is not affected even if the whole universe supports or opposes them. Thus, it is in the interest of man that he should dedicate himself entirely to Allâh and beg all his needs from Him and Him Alone.







١١ (١٢) باب الحثّ عَلى الازدياد من الخير في أَواخر العمر



قَالَ الله تَعَالَى: {أَوَلَمْ نُعَمِّرْكُم مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ} [فاطر: ٣٧] قَالَ ابنُ عَبَّاسٍ وَالمُحَقِّقُونَ: مَعْنَاهُ: أَوَ لَمْ نُعَمِّرْكُمْ سِتِّينَ سَنَةً؟ وَيُؤَيِّدُهُ الحَدِيثُ الَّذِي سَنَذْكُرُه إِنْ شَاءَ الله تَعَالَى، وَقِيلَ: مَعْنَاهُ ثماني عَشْرَةَ سَنَةً. وَقِيلَ: أَرْبَعِينَ سَنَةً. قَالَهُ الحَسَنُ والْكَلْبِي وَمَسْرُوقٌ وَنُقِلَ عَن ابْن عَبَّاسٍ أَيْضًا. وَنَقَلُوا: أَنَّ أَهْلَ الْمَدِينَةِ كَانُوا إِذَا بَلَغَ أَحَدُهُمْ أَرْبَعِينَ سَنَةً تَفَرَّغَ للعِبَادَةِ. وَقيلَ: هُوَ الْبُلُوغُ.

وَقَوْلُهُ تَعَالَى: {وَجَاءَكُمُ النَّذِيرُ} قَالَ ابنُ عَبَّاس والجمهور: هُوَ النَّبِيُّ ﷺ. وقِيلَ: الشَّيْبُ. قَالَهُ عِكْرِمَةُ، وابنُ عُيَيْنَة، وَغَيْرهما. وَالله أَعْلَمُ.

وَأَمَّا الأَحَادِيث:



11 (12) Urging Increasing Good Actions in Later Part of Life

Allâh, the Exalted, says:

"Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you." (35:37)

Ibn 'Abbâs and others said that "long enough" in the Verse means sixty years. The Hadîth which follows supports this. Others said

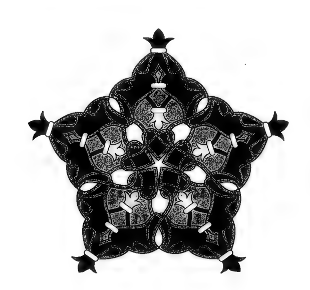
it means eighteen years; Al-Hasan Al-Basri, Al-Kalbi and Masrûq said it means forty years, it has also been reported by Ibn Abbâs and others that whenever the people of Al-Madinah turned forty years of age, they would devote themselves completely to worship. "Long enough" in the Verse has also been interpreted to mean the age of puberty. Ibn 'Abbâs and the majority of Muslim scholars said that the "warner" in the Verse refers to the Prophet ﷺ. 'Ikrimah, Ibn 'Uyaynah and others interpreted this word as the grayness or whiteness of hair." Allâh knows better.

٣٨ (١١٢) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعْذَرَ الله إِلَى امْرِىءٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَغَ سِتِّينَ سَنَةً». رواه البخاري.

قَالَ العُلَمَاءُ: مَعْنَاهُ: لَمْ يَتْرُكْ لَه عُذْرًا إِذْ أَمْهَلَهُ هذِهِ المُدَّةَ. يُقال: أَعْذَرَ الرَّجُلُ: إِذَا بَلَغَ الغَايَةَ فِي العُذْرِ.

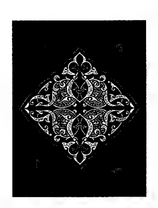
38 (112). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "Allâh excuses and grants forgiveness to a person until he attains the age of sixty years." [Al-Bukhârî][1]

1- 1. This Hadîth makes it evident that Allâh does not punish any individual or nation without warning them first.
2. The second point is that a person who is given sixty years of life and yet he neglects the obligations of Faith, will have no excuse.









١٢ (١٣) بَاب في بَيان كثرة طرق الخير



قَالَ اللهُ تَعَالَى: {وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ} [البقرة: ٢١٥].

وَقَالَ تَعَالَى: {وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللهُ} [البقرة: ١٩٧] وقال تَعَالَى: {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ} [الزلزلة: ٧] وَقَالَ تَعَالَى: {مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ} [الجاثية: ١٥] والآياتُ في الْبَابِ كَثِيرَةٌ.

وَأَمَّا الأَحَادِيثُ فَكَثِيرَةٌ جِدًّا، وَهِيَ غَيْرُ مُنْحَصِرَة، فَنَذْكُرُ طَرَفًا مِنْهَا:

12 (13) *Numerous Ways of Doing Good*

Allâh, the Exalted, says:

"... and whatever you do of good deeds, truly, Allâh knows it well." (2:215)

"And whatever good you do, (be sure) Allâh knows it." (2:197)

"So whosoever does good equal to the weight of an atom (or a small ant), shall see it." (99:7)

"Whosoever does a good deed, it is for his own self..." (45:15)

39 (117). Abû Dharr ﷺ reported: I asked: "O Messenger of Allâh! Which action is the best?" He ﷺ said, "Faith in Allâh and Jihâd in the way of Allâh." I asked: "Which neck (slave) is best (for emancipation)?" He said, "That which is dearest of them in price and most valuable of them to its masters." I asked: "If I cannot afford (it)?" He said, "Then help a labourer or work for one who is disabled." I asked: "If I cannot do (it)?" He said, "You should restrain yourself from doing wrong to people, because it (serves as) charity which you bestow upon yourself." [Al-Bukhârî and Muslim][1]

٣٩ (١١٧) عَنْ أَبِي ذرٍّ جُنْدُبِ بن جُنَادَةَ رَضِيَ الله عَنْهُ قَال: قلتُ: يَا رَسُولَ الله! أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الإِيمانُ بالله، وَالجِهَادُ فِي سَبِيلِهِ». قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قال: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وأَكْثَرُها ثَمَنًا». قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قال: «تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقَ». قُلْتُ: يَا رَسُول الله! أَرَأَيْتَ إِنْ ضَعُفْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَال: «تَكُفُّ شَرَّكَ عَنِ النَّاسِ فَإِنَّهَا صَدقَةٌ مِنْكَ عَلَى نَفْسِكَ». متفقٌ عَلَيه.

«الصَّانِعُ» بالصَّادِ المهملة هذا هُوَ المشهور، وَرُوِيَ «ضَائِعًا» بالمعجمة: أَيْ ذَا ضَيَاعٍ مِنْ فَقْرٍ أَوْ عِيَالٍ، وَنَحْوِ ذلِكَ «وَالأَخْرَقُ»: الَّذِي لا يُتقن مَا يُحَاوِلُ فِعْلَهُ.

1- This Hadîth shows the excellence of Jihâd and emancipation of slaves. It also highlights the importance of co-operation and sympathy with others. Similarly, one who refrains from putting others into trouble, his reward for it is no less than that of propitiatory offering and kindness. It also tells that faith in Allâh is the basis for the acceptance of good deeds. In fact, conduct is the fruit of one's Faith. Without Faith nothing will be acceptable by Allâh.

٤٠ (١١٨) عَنْ أَبِي ذرٍّ أَيْضًا رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِىءُ مِنْ ذلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى». رَوَاهُ مسلم.

40 (118). Abû Dharr ﷺ reported: Messenger of Allâh ﷺ said, "When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allâh; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God (worthy of worship); there is charity in enjoining good; there is charity in forbidding evil. Two Rak'ah of Duha (Forenoon



prayer) is equal to all this (in reward)." [Muslim][1]

1- There are three hundred and sixty joints in a human body. Thus every joint is a blessing for which one must express gratitude to Allâh. It is yet another Blessing of Allâh that He has also told man a very easy way of thanksgiving which can be practised even by the poorest man in the world. This means of thanksgiving is recitation of Tasbîh (Subhân Allâh), Tahmîd (Al-hamdu lillâh), Takbîr (Allâhu Akbar), Tahlîl (Lâ ilaha illallâh), and to preach virtue and forbid wrong/unlawful, etc. If one is unable to do even this, then he should perform two Rak'ah prayer at any time between sunrise and sunset. If one wants to enlarge their number, he can increase them to eight with the condition that the eight are divided into four couplets.

٤١ (١٢١) عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «لاَ تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلِيقٍ». رَواه مسلم .

41 (121). Abû Dharr ﷺ reported: The Prophet ﷺ said, "Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face." [Muslim][2]

2- We learn from this Hadîth that meeting somebody cheerfully is also a virtue for two reasons. Firstly, it is a sign of good manners. Secondly, it creates affection and friendship among the Muslims which is a meritorious act.

٤٢ (١٢٥) عن أبي هريرة رضي الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ لاَ إِلَهَ إِلاَّ اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ». متفقٌ عَلَيه .

«الْبِضْعُ» مِنْ ثَلاثَةٍ إِلَى تِسْعَةٍ، بِكَسْرِ الْبَاءِ وَقَدْ تُفْتَحُ. «وَالشُّعْبَةُ»: القطعة.

42 (125). Abû Hurairah ﷺ reported: The Prophet ﷺ said, " Imân has over seventy branches, the uppermost of which is the declaration: 'None has the right to be worshipped but Allâh'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Imân." [Al-Bukhârî and Muslim][3]

3- This Hadîth tells us that from the standpoint of practice, Faith has several stages. It also tells that Faith and practice are inseparable.
2. It also makes evident the importance and excellence of shyness because it induces a person to good deeds and deters him from evils.

43 (126). Abû Hurairah ﷛ reported: Messenger of Allâh ﷺ said, "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allâh appreciated his action and forgave his sins." The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He ﷺ said, "A reward is given in connection with every living creature." [Al-Bukhârî and Muslim]

٤٣ (١٢٦) عَنْهُ أَنَّ رسُولَ اللهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هذَا الْكَلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي، فَنَزَلَ الْبِئْرَ فَمَلأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِفِيهِ، حَتَّى رَقِيَ فَسَقَى الْكَلْبَ، فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ» قَالُوا: يَا رَسُولَ اللهِ! وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ» متفقٌ عَلَيه.

In the narration of Al-Bukhârî , the Prophet ﷺ is reported to have said: "Allâh forgave him in appreciation of this act and admitted him to Jannah ."

وَفِي رِوَايَةٍ لِلبُخَارِيِّ: «فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَه، فَأَدْخَلَهُ الْجَنَّةَ».

Another narration says: "Once a dog was going round the well and was about to die out of thirst. A prostitute of Banu Israel happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action."[1]

وَفِي رِوَايَةٍ لَهُمَا: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوقَهَا فَاسْتَقَتْ لَهُ بِهِ، فَسَقَتْهُ فَغُفِرَ لَهَا بِهِ».

«الْمُوقُ»: الْخُفُّ. «وَيُطِيفُ»: يَدُورُ حَوْلَ «رَكِيَّةٍ» وَهِيَ الْبِئْرُ.

1- 1. This Hadîth emphasizes the importance of kindness to every creature, even animals, because Allâh is pleased with such kindness.
2. Allâh's Quality of mercy and forgiveness is immensely vast. If He wants He may forgive a person even on a minor good action done by him.



44 (132). Abû Mûsa Al-Ash'ari ﷺ reported: Messenger of Allâh ﷺ said, "He who observes the Fajr and 'Asr (prayers) will enter Jannah ." [Al-Bukhârî and Muslim][1]

٤٤ (١٣٢) عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَال: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ». متفقٌ عَلَيه .

«الْبَرْدَانِ»: الصُّبْحُ وَالْعَصْرُ.

1- Muslims are enjoined to take special care of two of the five prescribed Salât , namely Fajr and 'Asr because they occur during very comfortable hours. Their excellence, and inducement on them, have been mentioned here for the reason that there is greater possibility of laziness and negligence in these two Salât.

45 (133). Abû Mûsa Al-Ash'ari ﷺ reported: Messenger of Allâh ﷺ said, "When a slave of Allâh suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home." [Al-Bukhârî]

٤٥ (١٣٣) عَنْهُ قَال: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا». رواه الْبُخَارِيُّ .

46 (135). Jâbir ﷺ reported: Messenger of Allâh ﷺ said, "When a Muslim plants a tree, whatever is eaten from it is charity from him and whatever is stolen is charity and whatever is subtracted from it is charity." [Muslim]

Another narration says: "If a Muslim plants a tree, and men, beasts and birds eat from it, it will be charity from him on the Day of Resurrection."

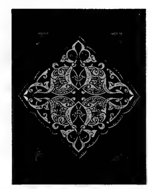
Another narration says: "If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him."[2]

٤٦ (١٣٥) عَن جَابِرٍ رَضِيَ اللهُ عَنْهُ قَال: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلاَّ كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةً، وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَة، وَلا يَرْزَؤُهُ أَحَدٌ إِلاَّ كَانَ لَه صَدَقَةً» رَوَاهُ مُسلم. وَفِي رِوَايَةٍ لَهُ: «فَلا يَغْرِسُ الْمُسْلِمُ غَرْسًا، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلا دَابَّةٌ وَلا طَيْرٌ إِلاَّ كَانَ لَه صَدَقَةً إِلَى يَوْمِ الْقِيَامَةِ».

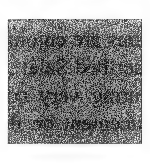
وَفِي رِوَايَةٍ له: «لا يَغْرِسُ مُسْلِمٌ غَرْسًا، وَلاَ يَزْرَعُ زَرْعًا، فَيَأْكُلَ مِنْهُ إِنْسَانٌ وَلا دَابَّةٌ وَلاَ شَيْءٌ إِلاَّ كَانَتْ لَهُ صَدَقَةً» وَرَوَيَاهُ جَمِيعًا مِنْ رِوَايَةِ أَنَسٍ رَضِيَ اللهُ عَنْهُ .

قَوْلُهُ: «يَرْزَؤُهُ» أَيْ: يَنْقُصُهُ.

2- This Hadîth highlights the importance of gardening and agriculture. It is also one of the merits of these two occupations that if someone patiently bears the loss that he suffers due to pilferage or theft of their produce, he is rewarded for it.



١٣ (١٤) باب في الاقتصاد في العبادة



قَالَ الله تَعَالَى: {طه○ ما أَنزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَىٰ} [طه: ١، ٢] وَقال تَعَالَى: {يُرِيدُ اللهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ} [البَقَرَة: ١٨٥].



13 (14) Moderation in Worship

Allâh, the Exalted, says:

" Tâ-Hâ . We have not sent down the Qur'ân unto you (O Muhammad ﷺ) to cause you distress." (20:1,2)

"Allâh intends for you ease, and He does not want to make things difficult for you." (2:185)

47 (142). 'Aishah ﷺ reported: The Prophet ﷺ came in when a woman was sitting beside me. He asked me, "Who is she?" I said: "She is the one whose performance of Salât (prayer) has become the talk of the town." Addressing her, he ﷺ said, "(What is this!) You are required to take upon yourselves only what you can carry out easily. By Allâh, Allâh does not withhold His Mercy and forgiveness of you until you neglect and give up (good works)." Allâh likes the deeds best which a worshipper can carry out constantly. [Al-Bukhârî and Muslim][1]

٤٧ (١٤٢) وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قَالَ: مَنْ هذِهِ؟ قَالَتْ: هذِهِ فُلاَنَةُ تَذْكُرُ مِنْ صَلاتِهَا قَالَ: «مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللهِ لاَ يَمَلُّ الله حَتَّى تَمَلُّوا» وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ صَاحِبُهُ عَلَيْهِ. مُتَّفَقٌ عَلَيه.

«وَمَهْ» كَلِمَةُ نَهْيٍ وَزَجْرٍ. وَمَعْنَى «لاَ يَمَلُّ اللهُ» أي: لا يَقْطَعُ ثَوَابَهُ عَنْكُمْ وَجَزَاءَ أَعْمَالِكُمْ، وَيُعَامِلُكُمْ مُعَامَلَةَ الْمَالِّ حَتى تَمَلُّوا فَتَتْرُكُوا، فَيَنْبَغِي لَكُمْ أَنْ تَأْخُذُوا مَا تُطِيقُونَ الدَّوَامَ عَلَيهِ لِيَدُومَ ثَوَابُهُ لَكُمْ وَفَضْلُه عَلَيْكُمْ..

1- 1. This Hadîth prohibits 'Ibâdah (worship) beyond one's capacity lest one gets tired and stops it altogether. One should be, therefore, moderate in this respect.
2. Allâh likes that good action which is done regularly, even if it is a small one.



48 (143). Anas ﷺ reported: Three men came to the houses of the wives of the Prophet ﷺ to inquire about the worship of the Prophet ﷺ. When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet ﷺ while Allâh has forgiven his past sins and future sins." One of them said: "As for me, I shall offer Salât all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it." Another said: "I shall abstain from women and shall never marry." The Prophet ﷺ came to them and said, "Are you the people who said such and such things? By Allâh, I fear Allâh more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salât and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me." [Al-Bukhârî and Muslim][1]

٤٨ (١٤٣) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا وَقَالُوا: أَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَأُصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ الآخَرُ: وَأَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ، وَقَالَ الآخَرُ: وَأَنَا أَعْتَزِلُ النِّسَاءَ فَلا أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ اللهِ ﷺ إِلَيْهِمْ فَقَالَ: «أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟! أَمَّا واللهِ! إِنِّي لَأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَه لكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي» متفقٌ عَليه .

1- 1. This Hadîth deals with the following five points:
a) Moderation in worship.
b) Obligation to marry.
c) Inducement for following in the Prophet's footsteps.
d) Prohibition from observing Saum (fasts) all the time.
e) Prohibition of keeping awake all the night for Nawâfil prayers.
2. There is neither virtue nor reward for making innovations in religion. All the blessings and rewards lie only in the obedience and following the conduct of the Prophet ﷺ.

٤٩ (١٤٥) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينُ إِلاَّ غَلَبَه، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ». رواه البُخَارِي .

وَفِي رِوَايَةٍ لَهُ: «سَدِّدُوا وَقَارِبُوا وَاغْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ الدُّلْجَةِ، الْقَصْدَ الْقَصْدَ تَبْلُغُوا».

قَوْلُهُ: «الدِّينُ» هُوَ مَرْفُوعٌ عَلَى مَا لَمْ يُسَمَّ فَاعِلُه. وَرُوِيَ مَنْصُوبًا، وَرُوِيَ: «لَنْ يُشَادَّ الدِّينَ أَحَدٌ». وقولُهُ ﷺ: «إِلاَّ غَلَبَهُ»: أَيْ: غَلَبَه الدِّينُ وَعَجَزَ ذلِكَ الْمُشَادُّ عَنْ مُقَاوَمَةِ الدِّينِ لِكَثْرَةِ طُرُقِهِ. «وَالْغَدْوَةُ»: سَيْرُ أَوَّلِ النَّهَارِ. «وَالرَّوْحَةُ»: آخِرُ النَّهَارِ. «وَالدُّلْجَةُ»: آخِرُ اللَّيْلِ. وَهذَا اسْتِعَارَةٌ

وَتَمْثِيلٌ، وَمَعْنَاهُ: اسْتَعِينُوا عَلَى طَاعَةِ اللهِ عَزَّ وَجَلَّ بِالأَعْمَالِ فِي وَقْتِ نَشَاطِكُمْ، وَفَرَاغِ قُلُوبِكُمْ بِحَيْثُ تَسْتَلِذُّونَ الْعِبَادَةَ وَلاَ تَسْأَمُونَ، وَتَبْلُغُونَ مَقْصُودَكُمْ، كَمَا أَنَّ الْمُسَافِرَ الْحَاذِقَ يَسِيرُ فِي هذِهِ الأَوْقَاتِ وَيَسْتَرِيحُ هُوَ وَدَابَّتُهُ فِي غَيْرِهَا، فَيَصِلُ الْمَقْصُودَ بِغَيْرِ تَعَبٍ، وَاللهُ أَعْلَم.

49 (145). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allâh) at morn and at dusk and some part of night." [Al-Bukhârî][1]

1- Besides moderation in worship, this Hadîth enjoins that such times should be fixed for worship when one is fresh so that one feels pleasure in performing it. But this principle is for optional and voluntary prayers only. Obligatory Salât are to be performed at the prescribed times only.

٥٠ (١٤٩) وَعَنْ أَبِي جُحَيْفَةَ وَهْبِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً فَقَالَ: مَا شَأْنُكِ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَه حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا، فَقَالَ لَهُ: كُلْ فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ، فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ لَهُ: نَمْ، فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ فَقَالَ لَه: نَمْ فَلَمَّا كَانَ من آخرِ اللَّيلِ قَالَ سَلْمَانُ: قُمِ الآنَ، فَصَلَّيَا جَمِيعًا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَلأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانُ». رواه البُخَارِيُّ .

50 (149). Abû Juhaifah ﷺ reported: The Prophet ﷺ made a bond of brotherhood between Salmân and Abud-Dardâ'. Salmân paid a visit to Abud-Dardâ' and found Umm Dardâ' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud-Dardâ' is not interested in (the luxuries of) this world. In the meantime Abud-Dardâ' came in and prepared a meal for Salmân. Salmân requested Abud-Dardâ' to eat (with him) but Abud-Dardâ' said: "I am fasting." Salmân said: "I am not going to eat unless you eat." So, Abud-Dardâ' ate (with Salmân). When it was night and (a part of the night passed), Abud-Dardâ' got up (to offer the night prayer) but Salmân asked



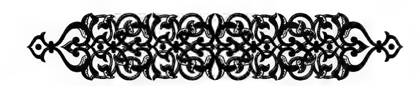
him to sleep and Abud-Dardâ' slept. After some time Abud-Dardâ' again got up but Salmân asked him to sleep. When it was the last hours of the night, Salmân asked him to get up and both of them offered (Tahajjud) prayer. Then Salmân told Abud-Dardâ': "You owe a duty to your Rabb , you owe a duty to your body; you owe a duty to your family; so you should give to every one his due." Abud-Dardâ' came to the Prophet ﷺ and reported the whole story. Prophet ﷺ said, "Salmân is right." [Al-Bukhârî][1]

1- This Hadîth highlights the following points:
1. Although the performance of voluntary prayers (Nawâfil) is highly meritorious, it should not be done at the cost of obligations for, in this case, they loose their merits and are disliked by Allâh.
2. The right time for Tahajjud (optional prayers at night) is the last third part of the night. The reason being that in the first two portions of the night, one should take rest and perform his conjugal duties.
3. Voluntary fasting can be broken (for valid reasons) without any expiation.
4. It is permissible to establish fraternity on the basis of Deen, and when this is established, the families so affiliated can associate with each other.
5. Muslims must provide right guidance to each other.
6. In case of need, it is permissible to speak to an unknown woman while observing the teachings of the Prophet ﷺ in this regard, such as lowering the gaze and be as brief as possible.

٥١ (١٥٠) وَعَنْ أَبِي مُحَمَّدٍ عَبْدِ الله بنِ عَمْرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَال: أُخْبِرَ النَّبِيُّ ﷺ أَنِّي أَقُولُ: وَالله لأَصُومَنَّ النَّهَارَ، وَلأَقُومَنَّ اللَّيْلَ مَا عِشْتُ، فَقَالَ رَسُولُ الله ﷺ: «أَنْتَ الَّذِي تَقُولُ ذلِكَ؟» فَقُلْتُ لَهُ: قَدْ قُلْتُه بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ الله. قَالَ: «فَإِنَّكَ لاَ تَسْتَطِيعُ ذَلِكَ؛ فَصُمْ وَأَفْطِرْ وَنَمْ وَقُمْ وَصُمْ منَ الشَّهْرِ ثلاَثَةَ أَيَّامٍ فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا، وذلكَ مثْلُ صِيَامِ الدَّهْرِ» قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ قَالَ: «فَصُمْ يَوْمًا وَأَفْطِر يَوْمَيْن»، قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ. قَالَ: «فَصُمْ يَوْمًا وَأَفْطِر يَوْمًا، فَذلِكَ صِيَامُ دَاوُدَ ﷺ، وَهُوَ أَعْدَلُ الصِّيَامِ».

وَفِي رِوَايَةٍ: «هُوَ أَفْضَلُ الصِّيَامِ» فَقُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ. فَقَالَ رَسُولُ الله ﷺ: «لاَ أَفْضَلَ مِنْ ذلِكَ» وَلأَنْ أَكُونَ قَبِلْتُ الثَّلاَثَةَ الأَيَّامِ الَّتِي قَالَ رَسُولُ الله ﷺ أَحَبُّ إِلَيَّ مِنْ أَهْلِي وَمَالِي.

وَفِي رِوَايَةٍ: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟»قُلْتُ: بَلَى يَا رَسُولَ الله قَال: «فَلاَ تَفْعَلْ: صُمْ وَأَفْطِرْ، وَنَمْ وَقُمْ فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنَيْكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا، وَإِنَّ بِحَسْبِكَ أَنْ تَصُومَ فِي كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ، فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَإِنَّ ذلِكَ صِيَامُ الدَّهْرِ» فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، قُلْتُ: يَا رَسُولَ الله! إِنِّي أَجِدُ قُوَّةً، قَال: «صُمْ



صِيَامَ نَبِيِّ اللهِ دَاوُدَ وَلَا تَزِدْ عَلَيْهِ» قُلْتُ: وَمَا كَانَ صِيَامُ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ» فَكَانَ عَبْدُ اللهِ يَقُولُ بَعْدَمَا كَبِرَ: يَا لَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ اللهِ ﷺ.

وَفِي رِوَايَةٍ: «أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ الدَّهْرَ، وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةٍ؟» فَقُلْتُ: بَلَى يَا رَسُولَ اللهِ، وَلَمْ أُرِدْ بِذَلِكَ إِلَّا الْخَيْرَ قَالَ: «فَصُمْ صَوْمَ نَبِيِّ اللهِ دَاوُدَ، فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ، وَاقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ» قُلْتُ: يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ؟ قَالَ: «فَاقْرَأْهُ فِي كُلِّ عِشْرِينَ» قُلْتُ: يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ؟ قَالَ: «فَاقْرَأْهُ فِي كُلِّ عَشْرٍ» قُلْتُ: يَا نَبِيَّ اللهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ؟ قَالَ: «فَاقْرَأْهُ فِي كُلِّ سَبْعٍ وَلَا تَزِدْ عَلَى ذَلِكَ» فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، وَقَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ لَا تَدْرِي لَعَلَّكَ يَطُولُ بِكَ عُمُرٌ» قَالَ: فَصِرْتُ إِلَى الَّذِي قَالَ لِي النَّبِيُّ ﷺ، فَلَمَّا كَبِرْتُ وَدِدْتُ أَنِّي كُنْتُ قَبِلْتُ رُخْصَةَ نَبِيِّ اللهِ ﷺ.

وَفِي رِوَايَةٍ: «وَإِنَّ لِوَلَدِكَ عَلَيْكَ حَقًّا» وَفِي رِوَايَةٍ: «لَا صَامَ مَنْ صَامَ الْأَبَدَ» ثَلَاثًا. وَفِي رِوَايَةٍ: «أَحَبُّ الصِّيَامِ إِلَى اللهِ تَعَالَى صِيَامُ دَاوُدَ، وَأَحَبُّ الصَّلَاةِ إِلَى اللهِ تَعَالَى صَلَاةُ دَاوُدَ: كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى».

وَفِي رِوَايَةٍ قَالَ: أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ، وَكَانَ يَتَعَاهَدُ كَنَّتَهُ - أَيْ: امْرَأَةَ وَلَدِهِ - فَيَسْأَلُهَا عَنْ بَعْلِهَا، فَتَقُولُ لَهُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشًا وَلَمْ يُفَتِّشْ لَنَا كَنَفًا مُنْذُ أَتَيْنَاهُ. فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ ذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: «الْقَنِي بِهِ» فَلَقِيتُهُ بَعْدَ ذَلِكَ فَقَالَ: «كَيْفَ تَصُومُ؟» قُلْتُ كُلَّ يَوْمٍ، قَالَ: «وَكَيْفَ تَخْتِمُ؟» قُلْتُ: كُلَّ لَيْلَةٍ، وَذَكَرَ نَحْوَ مَا سَبَقَ، وَكَانَ يَقْرَأُ عَلَى بَعْضِ أَهْلِهِ السُّبُعَ الَّذِي يَقْرَؤُهُ، يَعْرِضُهُ مِنَ النَّهَارِ لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللَّيْلِ، وَإِذَا أَرَادَ أَنْ يَتَقَوَّى أَفْطَرَ أَيَّامًا وَأَحْصَى وَصَامَ مِثْلَهُنَّ كَرَاهِيَةَ أَنْ يَتْرُكَ شَيْئًا فَارَقَ عَلَيْهِ النَّبِيَّ ﷺ.

كُلُّ هَذِهِ الرِّوَايَاتِ صَحِيحَةٌ مُعْظَمُهَا فِي الصَّحِيحَيْنِ وَقَلِيلٌ مِنْهَا فِي أَحَدِهِمَا.

51 (150). 'Abdullâh bin 'Amr bin Al-'Âs ؓ reported: The Prophet ﷺ was informed that I said that I would perform prayers the whole night and observe fasting every day as long as I live. Messenger of Allâh ﷺ said, "Is it you who said this?" I said to him, "O Messenger of Allâh! I ransom you with my parents, it is I who said that." Messenger of Allâh ﷺ said, "You will not be able to do that. Observe fast and break it; sleep and get up for prayer, and observe fast for three days during the month; for every good is multiplied ten times and that will be equal to fasting the whole year." I said, "O Messenger of Allâh! I can do more than that." He said, "Observe fast one day and leave off the next two days." I said, "O Messenger of Allâh! I have strength to do more than that." Messenger of Allâh ﷺ said, "Observe fast every other day, and that is



the fasting of Dâwûd ﷺ and that is the most moderate fasting."

According to another narration: Messenger of Allâh ﷺ said, "That is the best fasting." I said, "But I am capable of doing more than this." Thereupon, Messenger of Allâh ﷺ said, "There is nothing better than this." 'Abdullâh bin 'Amr ﷺ said (when he grew old): "Had I accepted the three days (fasting during every month) as the Messenger of Allâh had said, it would have been dearer to me than my family and my property."

In another narration 'Abdullâh is reported to have said: Messenger of Allâh ﷺ said to me, "O 'Abdullâh! Have I not been informed that you observe fast during the day and offer prayer all the night." I replied, "Yes, O Messenger of Allâh!" Messenger of Allâh ﷺ said, "Don't do that. Observe fast for few days and then leave off for few days, perform prayers and also sleep at night, as your body has a right upon you, and your eyes have a right upon you; and your wife has a right upon you; your visitors have a right upon you. It is sufficient for you to observe fast three days in a month, as the reward of good deeds is multiplied ten times, so it will be like fasting the whole year." I insisted (on fasting) and so I was given a hard instruction. I said, "O Messenger of Allâh! I have strength." Messenger of Allâh ﷺ said, "Observe fast like the fasting of Prophet Dâwûd ﷺ; and do not fast more than that." I said: "How was the fasting of Prophet Dâwûd?" He ﷺ said, "Half of the year (i.e., he used to fast on every alternate day)."

Afterwards when 'Abdullâh ﷺ grew old, he used to say: "Would that I had availed myself of the concession granted to me by Messenger of Allâh."

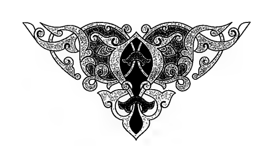
In another narration 'Abdullâh is reported to have said: Messenger of Allâh ﷺ said, "I have been informed that you observe fast continuously and recite (the whole of the Qur'ân) every night." I said, "Messenger of Allâh! It is right, but I covet thereby nothing but good," whereupon he ﷺ said, "Then observe fasts like the fasting of Prophet Dâwûd ﷺ as he was the most ardent worshipper of Allâh; recite the Qur'ân once every month." I said, "O Prophet of Allâh! I am capable of doing more than that." He said, "Then recite it (the complete Qur'ân) in every twenty days." I said, "O Prophet of Allâh I am capable of reciting more than

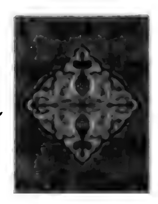
that." He said, "Then recite it once in every ten days." I said, "O Prophet of Allâh! I am capable of reciting more than that." He said, "Then recite it once in every seven days, but not recite more than that." As I was insisting more, I was burdened more. The Prophet of Allâh also said to me, "You do not know, you may have a longer life." When I grew old I wished I had availed myself of the concession (granted to me by) the Prophet of Allâh.

In another narration; "Your children have a right upon you." In another narration: "There is no fast for him who fasted continuously," three times.

In another narration 'Abdullâh is reported to have said: Messenger of Allâh ﷺ said, "The best fasting with Allâh is that of (Prophet) Dâwûd, and the best prayer with Allâh is that of Dâwûd ﷺ, for he would sleep half of the night and stand for prayer for the third of it and (then) would sleep sixth part of it; he observed fast one day and leave off the other. He would not flee on meeting the enemy."

In another narration 'Abdullâh is reported to have said: My father helped me marry a noble woman and he used to inquire of his daughter-in-law regarding her husband. She would say: "He is, indeed, a fine man. Since I have come to him, he has neither stepped on my bed nor he has had sexual intercourse with me." When this state of affairs lasted for some time, my father mentioned the matter to Messenger of Allâh ﷺ who directed my father saying, "Send him to me." I went to him accordingly. He asked me, "How often do you observe fast?" I replied; "Daily." He asked me, "How long do you take in reading the Noble Qur'ân completely." I said, "Once every night." Then he narrated the whole story. He (in his old age) would recite one seventh of his nightly recitation to some members of his family during the day to lighten his task at night. Whenever he wished to have a relief from his fast on alternate days, he would give up fasting for a few days and make up deficiency later by observing the number of fasts he had missed. He would not give up the number of fasts altogether because he did not like to abandon what he had settled with Messenger of Allâh ﷺ .



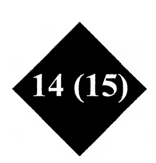


١٤ (١٥) باب المحافظةِ عَلَى الأَعْمَالِ



قَالَ الله تَعَالَى: {أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ} [الحديد: ١٦] . وقال تَعَالَى: {وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلاَّ ابْتِغَاءَ رِضْوَانِ اللهُ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا} [الحديد: ٢٧] ، وَقَالَ تَعَالَى: {وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا} [النحل: ٩٢] . وَقَالَ تَعَالَى: {وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ} [الحجر: ٩٩] .

وَأَمَّا الأَحَادِيثُ؛ فَمِنْهَا حَدِيثُ عَائِشَةَ: وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ صَاحِبُهُ عَلَيْهِ. وَقَدْ سَبَقَ فِي الْبَابِ قَبْلَهُ .



14 (15) The Righteous Conduct on Regular Base

Allâh, the Exalted, says:

"Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islamic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened?" (57:16)

"And We sent 'Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance." (57:27)

"And be not like her who undoes the thread which she has spun, after it has become strong..." (16:92)

"And worship your Rabb until there comes unto you the certainty (i.e., death)." (15:99)

And there are Ahādîth, one of them is narrated by 'Aishah ﵂ : Messenger of Allâh ﷺ liked that act of worship most in the performance of which a person was regular and constant. [Muslim]

٥٢ (١٥٣) وَعَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ، أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلاةِ الْفَجْرِ وَصَلاَةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ». رَوَاهُ مُسلم .

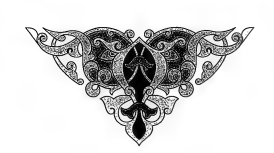
52 (153). 'Umar bin Al-Khattâb ﵁ reported: Messenger of Allâh ﷺ said, "Should anyone fall asleep at night and fail to recite his portion of the Qur'ân, or a part of it, if he recites it between the Fajr prayer and the Zuhr prayer, it will be recorded for him as though he had recited it during the night". [Muslim][1]

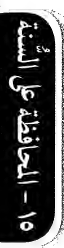
٥٣ (١٥٤) وَعَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَال: قَالَ لِي رسُولُ الله ﷺ: «يَا عَبْدَ الله لا تَكُنْ مِثْلَ فُلانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ». متفقٌ عَلَيه .

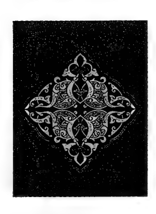
53 (154). 'Abdullâh bin 'Amr bin Al-'Âs ﵄ reported: Messenger of Allâh ﷺ said to me, "O Abdullâh! Do not be like so-and-so. He used to get up at night for optional prayer but abandoned it later."[Al-Bukhârî and Muslim][2]

1- The word 'Hizb' originally means to take one's turn for getting water from a well. Subsequently, people started using it for daily round of recitation or prayer which one adopts on his own voluntarily. This Hadîth stresses that one must adhere to such routine. It also tells that if for some reason one is unable to do it at the time fixed by him, he can do it later at the time closest to the one he has fixed for it. If one does so, he will be eligible to its full reward.

2- The excellence of manners demands that if someone has something reprehensible in his character, the person concerned should not be mentioned but the shortcoming must be indicated so that people refrain from it. The second point that we learn from this Hadîth is that if one starts a good deed, he should try his best to do it perpetually because its perpetuation is liked by Allâh.







١٥ (١٦) باب الأمر بالمحافظة على السُّنة وآدابها

قَالَ اللهُ تَعَالَى: {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا} [الحشر: ٧] ، وَقَالَ تَعَالَى: {وَمَا يَنْطِقُ عَنِ الْهَوَى *إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى} [النجم: ٣، ٤] ، وقَالَ تَعَالَى: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ} [آل عمران: ٣١] وَقَالَ تَعَالَى: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللهَ وَالْيَوْمَ الآخِرَ} [الأَحْزَاب: ٢١] ، وَقَالَ تَعَالَى: {فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا} [النساء: ٦٥] ، وَقَالَ تَعَالَى: {فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ} [النساء: ٥٩] ، قَالَ الْعُلَمَاءُ: مَعْنَاهُ إِلَى الْكِتَابِ وَالسُّنَّةِ. وَقَالَ تَعَالَى: {مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ} [النِّسَاء: ٨٠] ، وَقَالَ تَعَالَى: {وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ} [الشُّورَى: ٥٢] ، وَقَالَ تَعَالَى: {فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ} [النور: ٦٣] ، وَقَالَ تَعَالَى: {وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللهِ وَالْحِكْمَةِ} [الأَحْزَاب: ٣٤] والآيَاتُ فِي الْبَابِ كَثِيرَةٌ.

وَأَمَّا الأَحَادِيثُ:



15 (16) *Observing the Sunnah and the Manners of its Obedience*

Allâh, the Exalted, says:

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)." (59:7)

"Nor does he speak of (his own) desire. It is only a Revelation that is revealed." (53:3,4)

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allâh then follow me (i.e., accept Islamic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins."' (3:31)

"Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day..." (33:21)

"But no, by your Rabb , they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (4:65)

"(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ)." (4:59)

"He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh." (4:80)

"And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e., Allâh's Deen of Islamic Monotheism)." (42:52)

"And let those who oppose the Messenger's (Muhammad ﷺ) commandment (i.e., his Sunnah -- legal ways, orders, acts of worship, statements) (among the sects), beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them." (24:63)

"And remember (O you the members of the Prophet's family, the Graces of your Rabb), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e., Prophet's Sunnah -- legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the Sunnah)." (33:34)



٥٤ (١٥٦) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «دَعُونِي مَا تَرَكْتُكُمْ: إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤَالِهِمْ، واختِلافُهُمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ ما اسْتَطَعْتُمْ». متفقٌ عَلَيه .

54 (156). Abû Hurairah ﵁ reported: The Prophet ﷺ said, "Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I command you to the best of your ability and capacity." [Al-Bukhârî and Muslim][1]

1- To be unnecessarily inquisitive and create differences and confusion in the Injunctions of Allâh and His Prophet ﷺ leads to destruction. The safest course lies only in following the Orders of Allâh and His Prophet ﷺ without 'ifs' and 'buts.'

٥٥ (١٥٧) عَنْ أَبِي نَجِيحٍ الْعِرْبَاضِ بْنِ سَارِيَةَ رَضِيَ الله عَنْهُ قَالَ: وَعَظَنَا رَسُولُ الله ﷺ مَوْعِظَةً بَلِيغَةً وَجِلَتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ الله! كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا. قَالَ: «أُوْصِيكُمْ بِتَقْوَى الله، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ [حَبَشِيٌّ]، وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلافًا كَثِيرًا. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدثَاتِ الأُمُورِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلالَةٌ». رَوَاهُ أَبُو دَاود، والترمِذِي، وَقَالَ: حَدِيث حَسَنٌ صَحِيح .

«النَّواجِذُ» بالذَّالِ المُعْجَمَة: الأَنْيَابُ، وقيلَ: الأَضْرَاسُ.

55 (157). 'Irbâd bin Sâriyah ﵁ reported: One day Messenger of Allâh ﷺ delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. A man said: "O Prophet of Allâh, this is as if it were a parting advice. So advise us." He ﷺ said, "I admonish you to fear Allâh, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new

things (in Deen) because every Bid'ah is a misguidance." [Abû Dâwûd and At-Tirmidhî – Hasan Sahîh][1]

1- This Hadîth stresses piety, obedience to the leader, following in the footsteps of the Prophet ﷺ and the first four noble caliphs. It strictly forbids innovation in Deen. This Hadîth also reveals the prediction of the Prophet ﷺ that the Muslim Ummah will become a victim of dissension. He also prescribed the right means to counteract it.

٥٦ (١٥٨) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلاَّ مَنْ أَبَى». قِيلَ: وَمَنْ يَأْبَى يَا رَسُولَ اللهِ؟ قَالَ: «مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى». رواه الْبُخَارِي.

56 (158). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Everyone of my Ummah will enter Jannah except those who refuse." He was asked: "Who will refuse?" He ﷺ said, "Whoever obeys me, shall enter Jannah , and whosoever disobeys me, refuses (to enter Jannah)." [Al-Bukhârî]

٥٧ (١٦٦) عَنْ أَبِي سَعِيدٍ عَبْدِ اللهِ بنِ مُغَفَّلٍ، ﷺ، قَالَ: نَهَى رَسُولُ اللهِ، ﷺ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهُ لاَ يَقْتُلُ الصَّيْدَ، وَلاَ يَنْكَأُ الْعَدُوَّ، وَإِنَّهُ يَفْقَأُ الْعَيْنَ، وَيَكْسِرُ السِّنَّ» متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: أَنَّ قَرِيبًا لابْنِ مُغَفَّلٍ خَذَفَ؛ فَنَهَاهُ وَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْخَذْفِ وَقَالَ: «إِنَّهَا لاَ تَصِيدُ صَيْدًا» ثُمَّ عَادَ فَقَالَ: أُحَدِّثُكَ أَنَّ رَسُولَ اللهِ، ﷺ، نَهَى عَنْهُ، ثُمَّ عُدْتَ تَخْذِفُ!؟ لاَ أُكَلِّمُكَ أَبَدًا.

57 (166). 'Abdullâh bin Mughaffal ﷺ reported: Messenger of Allâh ﷺ prohibited flicking pebbles by the index finger and the thumb; and he said, "It does not kill a game animal nor does it inflict wound on the enemy, but gorges the eye and breaks the tooth." [Al-Bukhârî and Muslim]

In another narration it is said: A close relative of 'Abdullâh bin Mughaffal ﷺ was hitting with pebbles using the index finger and the thumb; he said: "Messenger of Allâh ﷺ has forbidden it saying that it does not kill the game." He repeated the act and Ibn Mughaffal said to him: "I told you that the Prophet ﷺ had prohibited it but you repeated it. I shall never talk to you."[2]

2- 1. This Hadîth exhorts us not to do anything which is likely to harm others.
2. It also tells us that it is permissible to sever connections and speech with the people who disobey the Injunctions of Allâh and His Prophet ﷺ.

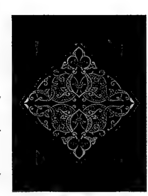


٥٨

(١٦٧) وَعَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ بنَ الخَطَّابِ، رَضِيَ اللهُ عَنْهُ، يُقَبِّلُ الحَجَرَ - يَعْنِي الأَسْوَدَ - وَيَقُولُ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلاَ تَضُرُّ، وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللهِ، ﷺ، يُقَبِّلُكَ مَا قَبَّلْتُكَ. متفقٌ عَلَيه.

58 (167). 'Âbis bin Rabî'ah reported: I saw 'Umar bin Al-Khattâb رضي الله عنه kissing the Black Stone (Al-Hajar Al-Aswad) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen Messenger of Allâh ﷺ kissing you, I would not have kissed you."[1] [Al-Bukhârî and Muslim]

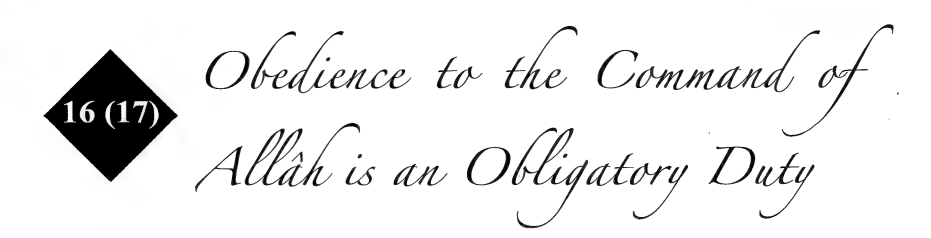
1- 1. The statement of 'Umar quoted in this Hadîth is highly significant in the sense that he wanted to make it absolutely clear to the illiterate and ignorant that Al-Hajar Al-Aswad (Black Stone of the Ka'bah) is not kissed for because stones are venerated in Islam, as was the practice in pre-Islamic period. What he wanted to emphasize was that kissing the Black Stone was in accordance with the Sunnah of the Prophet ﷺ .
2. Obedience of the Prophet ﷺ in every affair is a must, whether one understands the wisdom behind it or not.



١٦ (١٧) بابُ وُجوب الانقياد لحكم الله وَما يَقوله من دُعي إلى ذلك وأُمِرَ بمعروف أو نُهِيَ عن منكر

قَالَ الله تَعَالى: {فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا} [النساء: ٦٥] وَقَالَ اللهُ تَعَالَى: {إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} [النور: ٥١].

وَفِيهِ مِنَ الأَحَادِيثِ حَدِيثُ أَبِي هُرَيْرَةَ الْمَذْكُورُ فِي أَوَّلِ الْبَابِ قَبْلَهُ [١٥٦] وَغَيْرُهُ مِنَ الأَحَادِيثِ فِيهِ.

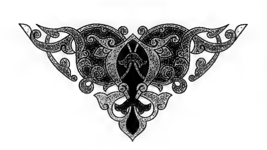


16 (17) Obedience to the Command of Allâh is an Obligatory Duty

Allâh, the Exalted, says:

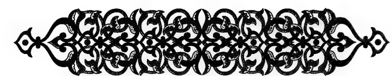
"But no, by your Rabb , they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (4:65)

"The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (ﷺ), to judge between them, is that they say: 'We hear and we obey.' And such are the successful (who will live forever in Jannah)." (24:51)



59 (168). Abû Hurairah ﷺ reported: When it was revealed to Messenger of Allâh ﷺ : "To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it," the Companions of Messenger of Allâh ﷺ felt it hard and severe and they came to Messenger of Allâh ﷺ and sat down on their knees and said: "O Messenger of Allâh, we were assigned some duties which were within our power to perform, such as Salât (prayer), Saum (fasting), Jihâd (striving in the Cause of Allâh), Sadaqah (charity). Then this (the above mentioned) Verse was revealed to you and it is beyond our power to live up to it." Messenger of Allâh ﷺ said, "Do you want to say what the people of two Books (Jews and Christians) said before you: 'We hear and disobey?' You should rather say: 'We hear and we obey, we seek forgiveness, our Rabb and unto You is the return.'" And they said: "We hear and we obey, (we seek) Your forgiveness, our Rabb ! And unto You is the return." When the people recited it and it smoothly flowed on their tongues, then Allâh revealed immediately afterwards: "The Messenger (Muhammad ﷺ)

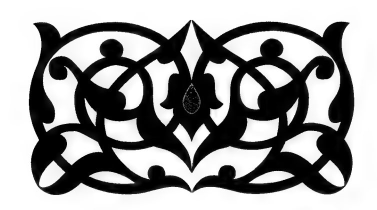
٥٩ (١٦٨) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللهِ، ﷺ: {لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ} الآية [البقرة: ٢٨٤] اشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللهِ، ﷺ، فَأَتَوْا رَسُولَ اللهِ، ﷺ، ثُمَّ بَرَكُوا عَلَى الرُّكَبِ فَقَالُوا: أَيْ رَسُولَ اللهِ كُلِّفْنَا مِنَ الأَعْمَالِ مَا نُطِيقُ: الصَّلاَةَ وَالْجِهَادَ وَالصِّيَامَ وَالصَّدَقَةَ وَقَدْ أُنْزِلَتْ عَلَيْكَ هذِهِ الآيَةُ وَلاَ نُطِيقُهَا. قَالَ رَسُولُ اللهِ، ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ» قَالُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِير. فَلَمَّا اقْتَرَأَهَا الْقَوْمُ، وَذَلَّتْ بِهَا أَلْسِنَتُهُمْ، أَنْزَلَ اللهُ تَعَالَى فِي إِثْرِهَا: {آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ} فَلَمَّا فَعَلُوا ذَلِكَ نَسَخَهَا اللهُ تَعَالَى؛ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: {لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} قَالَ: نَعَمْ {رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا} قَالَ: نَعَمْ {رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ} قَالَ: نَعَمْ {وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلاَنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ} قَالَ: نَعَمْ» رَوَاهُ مُسْلِم.



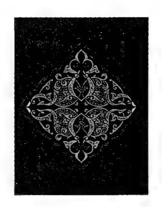
believes in what has been sent down to him from his Rabb , and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Rabb , and to You is the return (of all).'" When they did that, Allâh abrogated this (Âyah) and Allâh the Great revealed: "Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error.' " (The Prophet ﷺ said): "Yes. 'Our Rabb ! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).'" (The Prophet ﷺ said): "Yes. 'Our Rabb ! Put not on us a burden greater than we have strength to bear.'" (The Prophet ﷺ said): "Yes. 'Pardon us and grant us forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector) and give us victory over the disbelieving people.'"

He (the Prophet ﷺ) said: "Yes." [Muslim][1]

1- We learn from this Hadîth that initially every person was answerable for thoughts and doubts even those which crossed his mind; something on which nobody had any control. The Companions of the Prophet ﷺ were naturally disturbed on this situation. But when they heard and obeyed the orders of the Prophet ﷺ then Almighty Allâh revoked this order with the elaboration that He does not put anyone to trouble beyond his capacity. It is, therefore, essential for every Muslim to obey all the Injunctions of Allâh because none of it is such that he is unable to carry out.







١٧ (١٨) باب في النّهي عَن البِدَع ومُحدثات الأمور

قَالَ اللهُ تَعَالَى: {فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ} [يونس: ٣٢] وَقَالَ تَعَالَى: {مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ} [الأَنْعام: ٣٨] وَقَالَ تَعَالَى: {فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ} [النِّسَاء: ٥٩] أَيْ: الْكِتَابِ وَالسُّنَّةِ. وَقَالَ تَعَالَى: {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ} [الأَنْعَام: ١٥٣] وَقَالَ تَعَالَى: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ} [آل عمران: ٣١] وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

وَأَمَّا الأَحَادِيثُ فَكَثِيرَةٌ جِدًّا، وَهِيَ مَشْهُورَةٌ، فَنَقْتَصِرُ على طَرَفٍ مِنْهَا:



17 (18) Prohibition of Heresies in Religion

Allâh, the Exalted, says:

"So after the truth, what else can there be, save error?" (10:32)

"We have neglected nothing in the Book." (6:38)

"(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ)." (4:59)

"And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path." (6:153)

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allâh then follow me (i.e., accept Islamic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.'" (3:31)

٦٠ (١٦٩) عَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، قَالَتْ: قَالَ رَسُولُ الله، ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ» متفقٌ عليه.

وَفِي رِوَايَةٍ لِمُسلِمٍ: «مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ ردٌّ»

60 (169). 'Aishah ﵂ reported: Messenger of Allâh ﷺ said, "If anyone introduces in our matter something which does not belong to it, will be rejected." [Al-Bukhârî and Muslim]

The narration in Muslim says: "If anybody introduces a practice which is not authenticated by me, it is to be rejected."[1]

1- The principle that we learn from this Hadîth is that every such action or activity is innovation which is done as a virtue and to gain the Pleasure of Allâh but is not consonant with the teachings of the Qur'ân and Sunnah , or which does not agree with the interpretation of the Nass (text) given by the Companions of the Prophet ﷺ or their successors (Tâbi'ûn). The reason being that the period of the Companions and the Tabi'ûn is the Khair-ul-Qurûn (the best of all generations). Thus any action or activity that is deprived of the support of these generations falls in the category of heresies.

٦١ (١٧٠) وَعَنْ جَابِرٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ الله، ﷺ، إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: «صَبَّحَكُمْ وَمَسَّاكُمْ» وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَيَقْرِنُ بَيْنَ أُصْبُعَيْهِ؛ السَّبَّابَةِ وَالْوُسْطَى، وَيَقُولُ: «أَمَّا بَعْدُ؛ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ الله، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، ﷺ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ» ثُمَّ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. مَنْ تَرَكَ مَالاً فَلأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَإِلَيَّ وَعَلَيَّ» رَوَاهُ مسلم.

وَعَنِ الْعِرْبَاضِ بنِ سَارِيَةَ، رَضِيَ الله عَنْهُ، حَدِيثُهُ السَّابِقُ فِي بَابِ الْمُحَافَظَةِ عَلَى السُّنَّةِ.

61 (170). Jâbir ﵁ reported: Whenever the Messenger of Allâh ﷺ delivered a Khutbah, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He ﷺ would say,

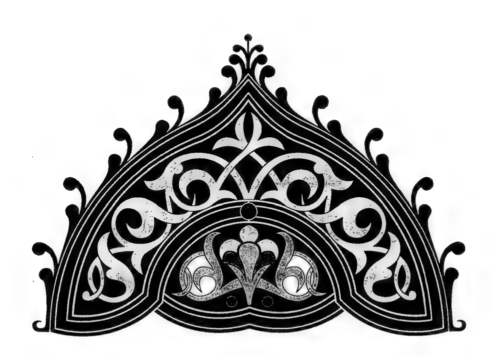


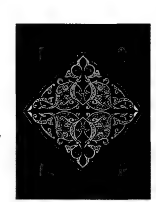


"The enemy is about to attack you in the morning and the enemy is advancing against you in the evening." He would further say, "I am sent with the final Hour like these two fingers of mine." Messenger of Allâh ﷺ held up his index finger and the middle finger together to illustrate. He used to add: "To proceed, the best speech is the Book of Allâh and the best guidance is the guidance of Muhammad ﷺ, the worst practice is the introduction of new practices in Islam and every Bid'ah is a misguidance." He would also say, "I am, in respect of rights, nearer to every believer than his own self. He who leaves an estate, it belongs to his heirs, and he who leaves a debt, it is my responsibility to pay it off." [Muslim].

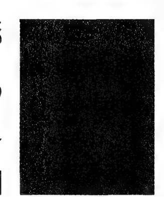
Same Hadith as reported by 'Irbad bin Sâriyah ﷺ has already been recorded in the previous chapter regarding safeguarding the Sunnah of the Prophet ﷺ. [See Hadîth number 55 (157)][1]

1- 1. This Hadîth mentions the style of the speech of the Prophet ﷺ. His auspicious presence is regarded in it as a sign of the nearness of the Day of Resurrection.
2. It emphasizes the importance of the Qur'ân and the Sunnah and brings into focus the destruction caused by Bid'ah in Deen .
3. It clearly lays down that the orphans and the needy are the liability of the government/ Baitul-Mâl (public exchequer). The reason being that the caliphs were the successors of the Prophet ﷺ and the work which was done by him in his lifetime was after him their responsibility.
4. The rightful owners of the deceased are their heirs and none else.





١٨ (١٩) بَابٌ فيمَنْ سَنَّ سُنَّة حَسَنَةً أَو سَيِّئَةً



قَالَ الله تَعَالَى: {وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا} [الفرقان: ٧٤] وَقَالَ تَعَالَى: {وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا} [الأَنْبِيَاء: ٧٣].



18 (19) *Heretics Doing Desirable or Undesirable Deeds*

Allâh, the Exalted, says:

"And those who say: 'Our Rabb ! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqûn (the pious).''' (25:74)

"And We made them leaders, guiding (mankind) by Our Command." (21:73)

٦٢ (١٧١) عَنْ أَبِي عَمْرٍو جَرِيرِ بنِ عبْدِ الله، رَضِيَ الله عَنْهُ، قَالَ: كُنَّا فِي صَدْرِ النَّهَارِ عِنْدَ رَسُولِ الله، ﷺ، فَجَاءَهُ قَوْمٌ عُرَاةٌ مُجْتَابِي النِّمَارِ، أَوِ الْعَبَاءِ، مُتَقَلِّدِي السُّيُوفِ، عَامَّتُهُمْ مِنْ مُضَرَ، بَلْ كُلُّهُمْ مِنْ مُضَرَ؛ فَتَمَعَّرَ [وَجْهُ] رسول الله، ﷺ، لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ؛ فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِلالاً فَأَذَّنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ؛ فَقَالَ: « {يَاأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ} إِلَى آخِرِ الآية: {إِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيبًا} [النساء:١] وَالآيَةَ الأُخْرَى الَّتِي فِي آخِرِ الْحَشْرِ: {يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ} تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ، حَتَّى قَالَ: وَلَوْ بِشِقِّ تَمْرَةٍ» فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا، بَلْ قَدْ عَجَزَتْ، ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ



كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللهِ ﷺ، يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَنَّ فِي الإِسْلَامِ سُنةً حَسَنَةً فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ». رَوَاهُ مسلم .

قَوْلُهُ «مُجْتَابِي النِّمَارِ» هُوَ بالْجِيمِ وَبعد الأَلِفِ باءٌ مُوَحَّدَةٌ. وَالنِّمَارُ: جَمْعُ نَمِرَةٍ، وَهِيَ: كِسَاءٌ مِنْ صُوفٍ مُخَطَّطٌ، وَمَعْنَى «مُجْتَابِيهَا» أَيْ: لَابِسِيهَا قَدْ خَرَقُوهَا فِي رُؤُوسِهِمْ. «وَالْجَوْبُ» الْقَطْعُ، وَمِنْهُ قَوْلُهُ تَعَالَى: {وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ} أَيْ: نَحَتُوهُ وَقَطَعُوهُ. وَقَوْلُهُ: «تَمَعَّرَ» هُوَ بِالْعَيْنِ الْمُهْمَلَةِ، أَيْ: تَغَيَّرَ. وَقَوْلُهُ: «رَأَيْتُ كَوْمَيْنِ» بِفَتْحِ الكافِ وَضَمِّهَا؛ أَيْ: صُبْرَتَيْنِ. وَقَوْلُهُ: «كَأَنَّهُ مُذْهَبَةٌ» هُوَ بِالذَّالِ المُعْجَمَةِ، وَفَتْحِ الْهَاءِ والْبَاءِ الْمُوَحدة. قَالَهُ الْقَاضِي عِيَاضٌ وَغَيْرُهُ. وَصَحَّفَهُ بَعْضُهُمْ فَقَالَ: «مُدْهُنَةٌ» بِدَالٍ مهملةٍ وضم الهاءِ وبالنونِ، وَكَذَا ضَبَطَهُ الْحُمَيْدِيُّ، وَالصَّحِيحُ الْمَشْهُورُ هُوَ الأَوَّلُ. وَالْمُرَادُ بِهِ عَلَى الْوَجْهَيْنِ: الصَّفَاءُ والاسْتِنَارَةُ.

62 (171). Jarîr bin ʻAbdullâh ﷺ reported: We were with Messenger of Allâh ﷺ shortly after dawn when there came to him some people clad in woollen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet ﷺ changed when he saw them starving. Then he went into his house and came out; then he commanded Bilâl ﷺ to proclaim Adhân (call to prayers). So he proclaimed Adhân and recited Iqâmah and the Prophet ﷺ led the Salât . Then he delivered a Khutbah saying, "O mankind! Be dutiful to your Rabb , Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women; and fear Allâh through Whom you demand your (natural) rights, and do not sever the relations of kinship. Surely, Allâh is Ever an All-Watcher over you." (4:1) He also recited the Ayah which is in the end of Surat Al-Hashr : "O you who believe! Fear Allâh and keep your duty to Him. And let every one look what he has sent forth for the tomorrow." (59:18). Thereafter, every man gave in charity Dinâr, Dirham, clothes, measure-fulls of wheat and measure-fulls of dates till he said: "(Give in charity) be it half a date." Then a man of the Ansâr came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with

charity) till I saw two heaps of food and clothes. I noticed that the face of Messenger of Allâh ﷺ was glowing like that of the bright moon or glittering gold. Then he ﷺ said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden." [Muslim][1]

1- 1. Some people try to deduce a proof for good innovations from the words:
«من سن في الإسلام سنة حسنة» .
Thus they classify innovations Bid'ah into two categories, namely good innovations and bad innovations. But this is wrong. No innovation can be good. It is always bad because it amounts to inventing Sharî'ah which no one has the right to do. Constitution of Sharî'ah is the exclusive Right of Allâh Alone. It is He who constitutes the Sharî'ah and it is on His behest that His Prophets convey it to the people. Not to speak of scholars and others.
2. What this Hadîth makes abundantly clear is that anyone who tries to find new ways and means to preach and practice Islamic Sharî'ah, which are later on adopted by other people also, would not only get the reward of doing so but he will also be rewarded for the endeavours of those who will after him continue them and perform good deeds. But anything of which we do not find any trace in Sharî'ah is bad. It cannot be good in any case, no matter what means are adopted for this purpose.
3. Other benefits of this Hadîth are self-evident and do not need further elaboration.

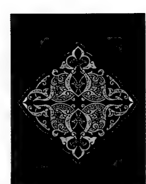
٦٣ (١٧٢) وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا لأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ». متفقٌ عَلَيه .

63 (172). Ibn Mas'ûd ؓ reported: The Prophet ﷺ said, "The first son of Adam* takes a share of the guilt of every one who murders another wrongfully because he was the initiator of committing murder." [Al-Bukhârî and Muslim][2]

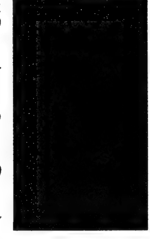
* The son of Adam is said to be Qâbîl. His story is told in Surat Al-Mâ'idah, Verses 27-31.

2- This Hadîth gives us an idea how serious is the crime of initiating an evil whic is followed by others.





١٩ (٢٠) باب الدّلالة على خير والدعاء إلى هدى أو ضلالة



قَالَ تَعَالَى: {وَادْعُ إِلَى رَبِّكَ} [القصص: ٨٧] وَقَال تَعَالَى: {ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ} [النحل: ١٢٥] وقَالَ تَعَالَى: {وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى} [الْمَائِدَة: ٢] وَقَالَ تَعَالَى: {وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ} [آل عمران: ١٠٤]



19 (20) Calling to Right Guidance and Forbidding Depravity

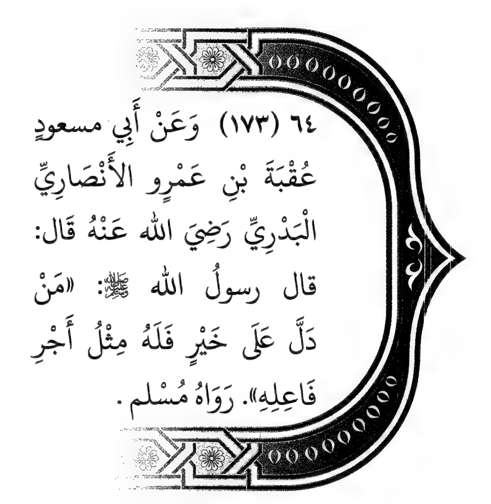
Allâh, the Exalted, says:

"And invite (men) to (believe in) your Rabb [i.e., in the Oneness (Tauhîd) of Allâh - (1) Oneness of the Rububiyah of Allâh; (2) Oneness of the worship of Allâh; (3) Oneness of the Name and Qualities of Allâh]. (28:87)

"Invite (mankind, O Muhammad ﷺ) to the way of your Rabb (i.e., Islam) with wisdom (i.e., with the Divine Revelation and the Qur'ân) and fair preaching." (16:125)

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)." (5:2)

"Let there arise out of you a group of people inviting to all that is good (Islam)." (3:104)



٦٤ (١٧٣) وَعَنْ أَبِي مسعودٍ عُقْبَةَ بْنِ عَمْرٍو الأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ الله عَنْهُ قَالَ: قال رسولُ الله ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ». رَوَاهُ مُسْلم.

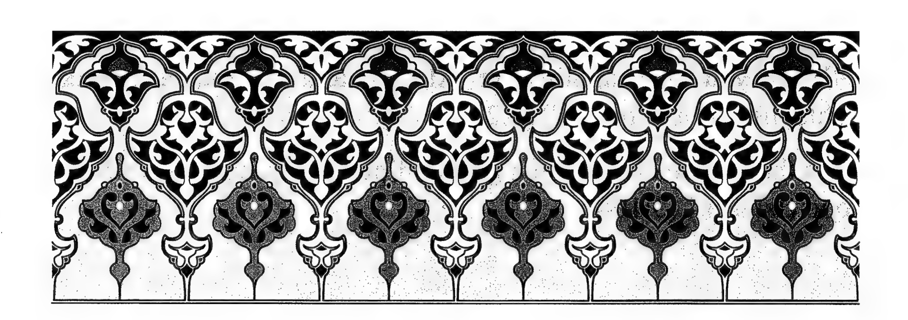
64 (173). Abû Mas'ûd 'Uqbah bin 'Amr Al-Ansâri Al-Badri رضي الله عنه reported: Messenger of Allâh ﷺ said, "Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action." [Muslim][1]

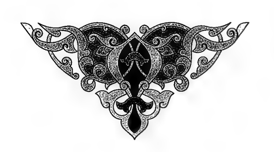
1- The statement quoted in this Hadîth was made by the Prophet ﷺ when, on a certain occasion, someone requested him to give an animal for riding. The Prophet ﷺ replied that he did not have any. A man who was present there said that he could show him the man who could help him in the matter.

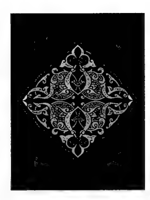
٦٥ (١٧٤) وعن أبي هريرة رضي الله عنه أَن رسولَ الله صلى الله عليه وسلم قال: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لا يَنْقُصُ ذلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلاَلَةٍ كَانَ عَلَيْهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لا يَنْقُصُ ذلِكَ مِنْ آثَامِهِمْ شَيْئًا». رواه مسلم.

65 (174). Abû Hurairah رضي الله عنه reported: Messenger of Allâh ﷺ said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect." [Muslim][2]

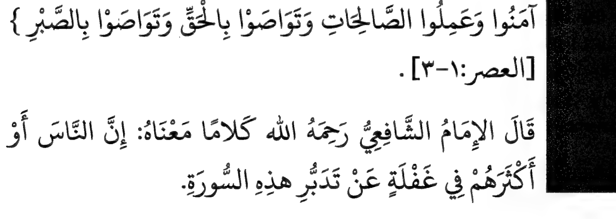
2- 'Invitation' and 'Call' stand to mean here that someone induces others to virtue or seduces to sin by means of his speech or action.







٢٠ (٢١) باب التعاون على البرّ والتقوى



قَال الله تَعَالَى: {وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى} [المائدة: ٢]
وَقَالَ تَعَالَى: {وَالْعَصْرِ *إِنَّ الإِنْسَانَ لَفِي خُسْرٍ *إِلاَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ} [العصر:١-٣].

قَالَ الإِمَامُ الشَّافِعِيُّ رَحِمَهُ الله كَلامًا مَعْنَاهُ: إِنَّ النَّاسَ أَوْ أَكْثَرَهُمْ فِي غَفْلَةٍ عَنْ تَدَبُّرِ هذِهِ السُّورَةِ.



20 (21) Assistance Towards Righteousness and Piety

Allâh, the Exalted, says:

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety)." (5:2)

"By Al-'Asr (the time). Verily, man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'rûf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islamic Monotheism or Jihâd)." (103:1-3)

٦٦ (١٧٧) عَنْ أَبِي عبدِ الرحمنِ زيدِ بنِ خَالِدٍ الجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قال نَبِيُّ اللهِ ﷺ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللهِ فَقَدْ غَزَا وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا». متفقٌ عَلَيه .

66 (177). Zaid bin Khâlid Al-Juhanî ﷺ reported: The Prophet ﷺ said, "He who equips a warrior in the way of Allâh (will get the reward of the one who has actually gone for Jihâd); and he who looks after the family of a warrior in the way of Allâh, will get the reward of the one who has gone for Jihâd ." [Al-Bukhârî and Muslim][1]

1- This Hadîth tells the mode which can make Jihâd more effective and give the participants of Jihâd equal share in its reward. Every society has many able-bodied young people who want to take part in Jihâd but do not have the resources for it, and this is how a very useful segment of the society fails to make any contribution to it. On the other hand, there are people in the society who have plenty of resources but do not possess health, vigour and youth which are essential for Jihâd. According to the method prescribed in this Hadîth , not only the requisite manpower and resources essential for Jihâd are combined but everyone gets an even share in its reward.

٦٧ (١٧٨) وَعَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ، بَعَثَ بَعْثًا إِلَى بَنِي لَحْيَانَ مِنْ هُذَيْلٍ فَقَالَ: «لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا وَالأَجْرُ بَيْنَهُمَا». رَوَاهُ مُسلم .

67 (178). Abû Sa'îd Al-Khudrî ﷺ reported: Messenger of Allâh ﷺ sent a detachment to Banû Lahyân tribe and remarked, "Let one of every two men get ready to advance, and both will earn the same reward." [Muslim]

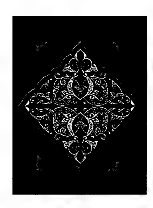
٦٨ (١٨٠) وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الخَازِنُ الْمُسْلِمُ الأَمِينُ الَّذِي يُنْفِذُ مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلاً مُوَفَّرًا، طَيِّبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِينَ». متفقٌ عَلَيه .

وَفِي رِوَايَةٍ: «الَّذِي يُعْطِي مَا أُمِرَ بِهِ» وَضَبَطُوا «الْمُتَصَدِّقَيْنِ» بِفَتْحِ القاف مَعَ كَسرِ النّون على التَّثْنِيَةِ، وَعَكْسِهِ عَلَى الجَمْعِ وَكِلاَهُمَا صَحِيحٌ.

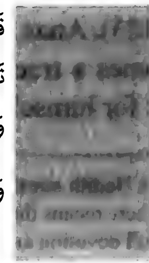
68 (180). Abû Mûsa ﷺ reported: The Prophet ﷺ said, "The honest Muslim trustee who carries out duties assigned to him (in another narration he said, "Who gives"), and he gives that in full, with his heart overflowing with cheerfulness, to whom he is ordered, he is one of the two givers of charity." [Al-Bukhârî and Muslim][2]

2- This Hadîth also mentions a very important principle to the effect that everyone must wholeheartedly perform the duty assigned to him by the state. If he is appointed custodian of the Baitul-Mâl (public exchequer), he must fulfill his duty with utmost honesty.





٢١ (٢٢) باب في النصيحة



قَالَ تَعَالَى: {إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ} [الحجرات: ١٠] وَقَالَ تَعَالَى إِخْبَارًا عَنْ نُوح ﷺ: {وَأَنْصَحُ لَكُمْ} [الأَعْرَاف: ٦٢] وَعَنْ هُودٍ ﷺ: {وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ} [الأَعْرَاف: ٦٨].

وَأَمَّا الأَحَادِيثُ:

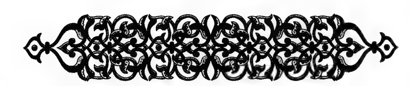
21 (22) Giving Counsel

Allâh, the Exalted, says:

"The believers are nothing else than brothers (in Islamic religion)." (49:10)

"(Nûh said) I give sincere advice to you." (7:62)

"(And Hûd said) And I am a trustworthy adviser (or well-wisher) for you." (7:68)



٦٩ (١٨١) عَنْ أَبِي رُقَيَّةَ تَمِيمِ بنِ أَوْسٍ الدَّارِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «للهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ». رَوَاهُ مُسْلِم.

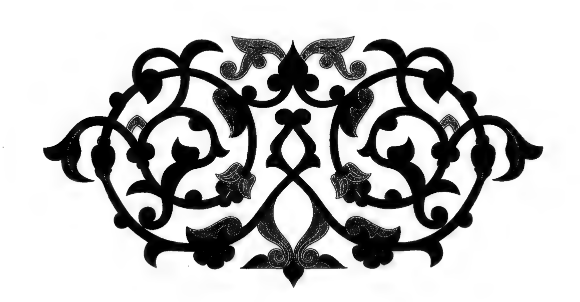
69 (181). Tamîm bin Aus Ad-Dârî ﷺ reported: The Prophet ﷺ said, "Ad-Deen is sincerity." We said: "For whom?" He replied, "For Allâh, His Book, His Messenger and for the leaders of the Muslims and their masses." [Muslim][1]

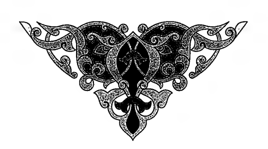
٧٠ (١٨٣) عَنْ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ». مُتَّفَقٌ عَلَيه.

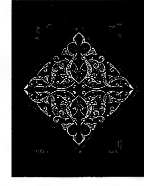
70 (183). Anas ﷺ reported: The Prophet ﷺ said, "No one of you becomes a true believer until he likes for his brother what he likes for himself." [Al-Bukhârî and Muslim][2]

1- This Hadîth stresses the importance and merits of general sincerity. Sincerity for Allâh here means that one must have true faith in Him and He should be worshipped with full devotion and sincerity. Sincerity for the Qur'ân means that one should confirm its truth with one's full heart and mind, recite it regularly, act upon the injunctions contained in it with meticulous care and strictly avoid its misinterpretation. Sincerity of the Prophet ﷺ means sincere confirmation of his Prophethood, faithful obedience of his orders and adherence to his Sunnah . The goodwill of the Muslim rulers stands here for cooperating with them in their lawful orders and obedience of their such orders which are free from any trace of sin. The goodwill of the Muslim masses means that one should work for the betterment of their life in this world and the Hereafter. They should be provided the right guidance, induced to perform good deeds and deterred from evils.

2- We learn from this Hadîth about the importance and virtue of mutual love among the Muslims. If we act upon the injunctions mentioned in this Hadîth , the Muslim societies will be immediately purged of the evils like exploitation, bribery, dishonesty, falsehood, cheating, forgery, etc., which are rampant in them at present.







٢٢ (٢٣) باب الأمْر بالمعروف والنّهي عَن المنكر

قَال الله تَعَالَى: {وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ} [آل عمران: ١٠٤] وَقَالَ تَعَالَى: {كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ} [آل عمران: ١١٠] وَقَالَ تَعَالَى: {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ} [الأَعْرَاف: ١٩٩] وَقَالَ تَعَالَى: {وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ} [التَّوبة: ٧١] وَقَالَ تَعَالَى: {لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ على لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ *كَانُوا لاَ يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ} [المائدة: ٧٨،٧٩] وَقَالَ تَعَالَى: {وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ} [الكهف: ٢٩] وقال ﷻ: {فَاصْدَعْ بِمَا تُؤْمَرُ} [الحجر: ٩٤] . وقال ﷻ: {أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ} [الأَعْرَاف: ١٦٥] وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

وَأَمَّا الأَحَادِيثُ:

22 (23) *Enjoining Good And Forbidding Evil*

Allâh, the Exalted, says:

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'rûf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (3:104)

"You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)" (3:110)

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (7:199)

"The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e., polytheism and disbelief of all kinds, and all that Islam has forbidden)" (9:71)

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do." (5:78,79)

"And say: 'The truth is from your Rabb.' Then whosoever wills, let him believe; and whosoever wills, let him disbelieve." (18:29)

"Therefore proclaim openly (Allâh's Message - Islamic Monotheism) that which you are commanded..." (15:94)

"We rescued those who forbade evil, but with a severe torment. We seized those who did wrong because they used to rebel against Allâh's Command (disobey Allâh)." (7:165)

٧١ (١٨٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ». رواه مسلم .

71 (184). Abû Sa'îd Al-Khudrî ﷺ reported: Messenger of Allâh ﷺ said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith." [Muslim][1]

1- So long as Muslims adhered to it and ceaselessly and fearlessly performed their obligation of enjoining the right and forbidding the wrong, their society was largely safe from many evils and sins.



72 (185). 'Abdullâh bin Mas'ûd ﷺ reported: Messenger of Allâh ﷺ said, "Never a Prophet had been sent before me by Allâh to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer ; and beyond that there is no grain of Faith." [Muslim]

٧٢ (١٨٥) عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي إِلاَّ كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّون وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لا يَفْعَلُونَ، وَيَفْعَلُون مَا لا يُؤْمَرُون، فَمَنْ جَاهَدَهُم بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذلِكَ مِن الإيمَانِ حَبَّةُ خَرْدَلٍ» رَوَاهُ مُسْلِم .

٧٣ (١٨٦) عَنْ أَبِي الوَلِيدِ عُبَادَةَ بنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَال: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي العُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ، وَعَلَى أَثَرَةٍ عَلَيْنَا، وَعَلَى أَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ إِلاَّ أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ تَعَالَى فِيهِ بُرْهَانٌ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْنَمَا كُنَّا لاَ نَخَافُ فِي اللهِ لَوْمَةَ لاَئِمٍ. متفقٌ عَلَيه .

«الْمَنْشَط والْمَكْره» بِفَتْحِ مِيمَيْهِمَا: أَي: فِي السَّهْلِ وَالصَّعْبِ. «والأَثَرَةُ»: الاخْتِصَاص بِالْمُشْتَرَكِ، وَقَدْ سَبَقَ بَيَانُهَا. «بَوَاحًا» بِفَتْحِ الْبَاءِ الْمُوَحَّدَةِ بَعْدَهَا وَاوٌ ثم أَلِفٌ ثُمَّ حَاءٌ مُهْمَلَةٌ: أَيْ ظَاهِرًا لاَ يَحْتَمِلُ تَأْوِيلاً.

73 (186). 'Ubâdah bin As-Sâmit ﷺ reported: We swore allegiance to Messenger of Allâh ﷺ to hear and obey; in time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allâh. We swore allegiance to Messenger of Allâh ﷺ to say what was right wherever we were, and not to fear from anyone's reproach. [Al-Bukhârî and Muslim][1]

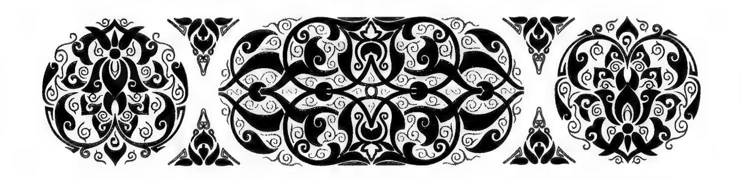
1- It has been emphasized in this Hadîth that even if a Muslim ruler is sinful and cruel, one should not disobey him unless he orders to go against the Divine injunctions. In that case, such rulers should not be obeyed. Similarly, it is not permissible to revolt against them until they commit clear-cut infidelity because there is a greater danger of loss in revolt and rebellion.

٧٤ (١٨٧) عَنِ النُّعْمَانِ بنِ بَشِيرٍ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قال: «مَثَلُ القَائِمِ فِي حُدُودِ الله، وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَصَارَ بَعْضُهُمْ أَعْلاَهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ تَرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا». رواه الْبُخَارِي .

«الْقَائِمُ فِي حُدُودِ الله تَعَالَى»: مَعْنَاهُ: الْمُنْكِرُ لَهَا، القَائِمُ فِي دَفْعِهَا وَإِزَالَتِهَا، وَالْمُرادُ بِالْحُدُودِ: مَا نَهَى الله عَنْهُ. «اسْتَهَمُوا»: اقْتَرَعُوا.

74 (187). Nu‘mân bin Bashîr ﷺ reported: The Prophet ﷺ said, "The likeness of the man who observes the limits prescribed by Allâh and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them : 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe." [Al-Bukhârî][1]

1- We learn from this Hadîth that the consequences of committing acts which are forbidden in Islam are not confined only to those persons who commit them, but the whole society has to suffer for them. It is, therefore, essential that the people who are in the habit of committing sinful acts and violate Divine injunctions, should be checked to save the whole society from destruction. If this is not done, the entire society will have to face the Divine punishment.





٧٥ (١٩٦) عَنِ ابنِ مَسْعُودٍ ﷺ قَال: قَال رَسُولُ الله ﷺ: «إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَا هذَا اتَّقِ الله وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لاَ يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ وَهُوَ عَلَى حَالِهِ، فَلاَ يَمْنَعُهُ ذلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذلِكَ ضَرَبَ الله قُلُوبَ بَعْضِهِمْ بِبَعْضٍ» ثُمَّ قَالَ: {لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿٧٨﴾ كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ﴿٧٩﴾ تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ} إلى قَوْلِهِ: {فَاسِقُونَ} [المائدة: ٧٨-٨١] ثُمَّ قَالَ: «كَلاَّ، وَالله لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوُنَّ عَنِ الْمُنْكَرِ، وَلَتَأْخُذُنَّ عَلَى يَدِ الظَّالِمِ، وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْصُرُنَّهُ عَلَى الْحَقِّ قَصْرًا، أَوْ لَيَضْرِبَنَّ الله بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ، ثُمَّ [لَيَلْعَنَنَّكُمْ] كَمَا لَعَنَهُمْ». رَوَاه أَبُو دَاود، والتِّرْمِذيُّ وَقَال: حديثٌ حَسَنٌ.

هذَا لَفظ أَبِي دَاود، وَلَفظ التِّرْمِذي: قَالَ رَسُولُ الله ﷺ: «لَمَّا وَقَعَتْ بَنُو إِسْرَائيلَ فِي الْمَعَاصِي نَهَتْهُمْ عُلَمَاؤُهُمْ فَلَمْ يَنْتَهُوا، فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ، فَضَرَبَ الله قُلُوبَ بَعْضِهِمْ بِبَعْضٍ، وَلَعَنَهُمْ عَلَى لِسَانِ دَاودَ وَعِيسَى ابنِ مَرْيَمَ ذلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ» فَجَلَسَ رَسُولُ الله ﷺ، وَكَانَ مُتَّكِئًا فَقَالَ: «لا وَالَّذِي نَفْسِي بِيَدِهِ! حَتَّى تَأْطِرُوهُمْ عَلَى الْحَقِّ أَطْرًا».

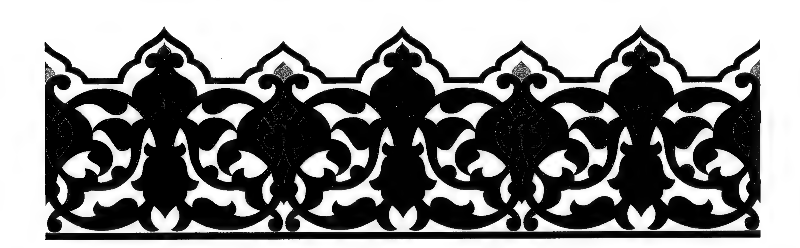
قَوْلُهُ: «تَأْطِرُوهُمْ» أَيْ تَعْطِفُوهُمْ. «ولْتَقْصُرُنَّهُ» أَيْ: لَتَحْبِسُنَّهُ.

75 (196). 'Abdullâh bin Mas'ûd ﷺ reported: Messenger of Allâh ﷺ said, "The first defect (in religion) which affected the Children of Israel in the way that man would meet another and say to him: 'Fear Allâh and abstain from what you are doing, for this is not lawful for you.' Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allâh led their hearts into evil ways on account of their association with others." Then he ﷺ recited, "Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their own

selves have sent forward before them; for that (reason) Allâh's wrath fell upon them and in torment will they abide. And had they believed in Allâh and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyâ' (protectors and helpers); but many of them are the Fâsiqûn (rebellious, disobedient to Allâh)." (5:78-81)

Then he (ﷺ) continued: "Nay, by Allâh, you either enjoin good and forbid evil and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth, or, Allâh will involve the hearts of some of you with the hearts of others and will curse you as He had cursed them." [Abû Dâwûd and At-Tirmidhî – Hasan]

The wording in At-Tirmidhî is: Messenger of Allâh ﷺ said, "When the Children of Israel became sinful, their learned men prohibited them but they would not turn back. Yet, the learned men associated with them and ate and drank with them. So, they were cursed at the tongues of Dâwûd and 'Îsâ (Jesus), son of Maryam (Mary), because they were disobedient and were given to transgression." At this stage Messenger of Allâh ﷺ who was reclining on a pillow sat up and said, "No, By Him in Whose Hand my soul is, there is no escape for you but you persuade them to act justly."

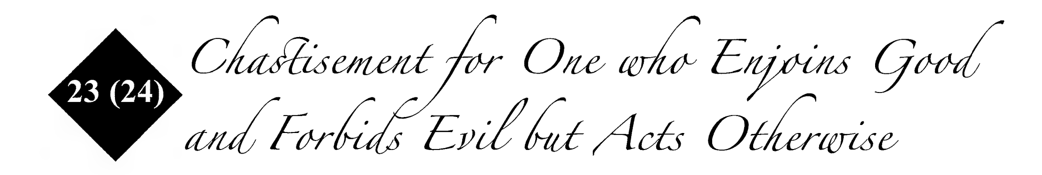






٢٣ (٢٤) باب تغليظ عقوبة من أمر بمعروف أونهى عن منكر وَخَالَفَ قَولَه فِعلَه

قَالَ اللهُ تَعَالَى: {أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ} [البقرة: ٤٤] وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ *كَبُرَ مَقْتًا عِنْدَ اللهُ أَنْ تَقُولُوا مَا لاَ تَفْعَلُونَ} [الصف: ٢،٣] وَقَالَ تَعَالَى إِخْبَارًا عَنْ شُعَيْبٍ، ﷺ: {وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ} [هود: ٨٨]



23 (24) Chastisement for One who Enjoins Good and Forbids Evil but Acts Otherwise

Allâh, the Exalted, says:

"Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?" (2:44)

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do." (61:2,3)

"(Shu'aib said:) I wish not, in contradiction to you, to do that which I forbid you." (11:88)



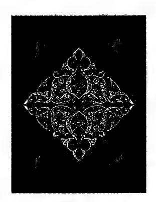
٧٦

(١٩٨) وَعَنْ أَبِي زَيدٍ أُسَامَةَ بنِ زيدِ بنِ حَارِثَةَ، ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ يَقُولُ: «يُؤْتَى بالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ فِي الرَّحَا، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فُلانُ مَا لَكَ؟ أَلَمْ تَكُ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَى كُنْتُ آمُرُ بِالمَعْرُوفِ ولا آتِيهِ، وأَنْهَى عَنِ الْمُنْكَرِ وَآتِيهِ». متفقٌ عَلَيه .

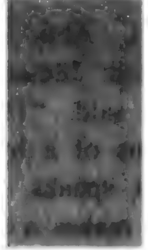
قَوْلُهُ «تَنْدَلِقُ» هُوَ بالدَّالِ المُهمَلَةِ، وَمَعْنَاهُ تَخْرُجُ. وَ«الأَقْتَابُ»: الأَمْعَاءُ، وَاحِدُهَا قِتْبٌ.

76 (198). Usâmah bin Zaid ﷺ reported: Messenger of Allâh ﷺ said, “A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell will gather round him and say: ‘What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?’ He will reply: ‘I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself.”’ [Al-Bukhârî and Muslim]





٢٤ (٢٥) باب الأمر بأداء الأمانة



قَالَ اللهُ تَعَالَى: {إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا} [النِّسَاء: ٥٨] وَقَالَ تَعَالَى: {إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَاوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولاً} [الأَحْزَاب: ٧٢]

24 (25) *Discharging the Trusts*

Allâh, the Exalted, says:

"Verily! Allâh commands that you should render back the trusts to those to whom they are due." (4:58)

"Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e., afraid of Allâh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)." (33:72)

٧٧ (١٩٩) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قال: «آيَةُ الْمُنَافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ». متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: «وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

77 (199). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." [Al-Bukhârî and Muslim]

Another narration adds the words: "Even if he observes fasts, performs Salât and asserts that he is a Muslim."[1]

1- A hypocrite is the one who professes Islam before the Muslims but conceals hatred and animosity against them. This double-dealing is worse than Kufr. This is the reason the Noble Qur'ân has declared about them that they will be in the lowest depths of the Hell. The hypocrites referred to here lived at the time of the Prophet ﷺ and he was informed about them through Wahy (Revelation). It is very difficult to identify the class of hypocrites in this age. It is almost impossible to know the hypocrisy of Faith. The practical hypocrisy is, however, now very common among the Muslims.

٧٨ (٢٠٠) وَعَنْ حُذَيفَةَ بنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللهِ، ﷺ، حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الآخَرَ: حَدَّثَنَا أَنَّ الأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ، وَعَلِمُوا مِنَ السُّنَّةِ، ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الأَمَانَةِ فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ، فَنَفِطَ فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ» ثُمَّ أَخَذَ حَصَاةً فَدَحْرَجَهَا عَلَى رِجْلِهِ «فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، فَلا يَكَادُ أَحَدٌ يُؤَدِّي الأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلانٍ رَجُلاً أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ! مَا أَظْرَفَهُ، مَا أَعْقَلَهُ! [illegible] قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ [illegible] عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيَّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ دِينُهُ، وَلَئِنْ كَانَ نَصْرَانِيًّا أَوْ [illegible] عَلَيَّ سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أُبَايِعُ مِنْكُمْ إِلاَّ فُلانًا وَفُلانًا». متفقٌ عليه.

قوله: «جذر» بفتح الجيم وإسكان الذال المعجمة: [illegible] «منتبرًا»: مرتفعًا. قوله: «ساعيه»: الوالي عليه.

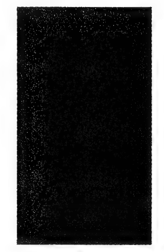


78 (200). Hudhaifah bin Al-Yamân ﷺ reported: Messenger of Allâh ﷺ foretold to us two Ahâdîth . I have seen one (being fulfilled), and I am waiting for the other. He (ﷺ) told us, " Amânah (the trust) descended in the innermost (root) of the hearts of men (that is, it was in their heart innately, by Fitrah , or pure human nature). Then the Qur'ân was revealed and they learned from the Qurân and they learned from the Sunnah ." Then the (Prophet ﷺ) told us about the removal of Amânah . He said, "The man would have some sleep, and Amânah would be taken away from his heart leaving the impression of a faint mark. He would again sleep, and Amânah would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it." He (the Prophet ﷺ) then took up a pebble and rolled it over his foot and said, "The people would enter into transactions with one another and hardly a person would be left who would return (things) entrusted to him (and there would look like an honest person) till it would be said: 'In such and such tribe there is a trustworthy man.' And they would also say about a person: 'How prudent he is! How handsome he is and how intelligent he is!', whereas in his heart there would be no grain of Faith." Hudhaifah bin Al-Yamân ﷺ added: I had a time when I did not care with whom amongst you I did business, I entered into a transaction, for if he were a Muslim, his Faith would compel him to discharge his obligation to me; and if he were a Christian or a Jew, his guardian (surety) would compel him to discharge his obligation to me. But today I would not enter into a transaction except with so-and-so. [Al-Bukhâri and Muslim][1]

1- The word 'Amânah' (trust) is a very comprehensive term which includes everything like adherence to Islamic injunctions, fairness in dealing, giving everybody his due, etc.



٢٥ (٢٦) باب تحريم الظلم والأمر بردّ المظالم



قَالَ اللهُ تَعَالَى: {مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ} [غافر: ١٨] وَقَالَ تَعَالَى: {وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ} [الحج: ٧١].

وَأَمَّا الأَحَادِيثُ فَمِنْهَا حَدِيثُ أَبِي ذرٍّ رَضِيَ اللهُ عَنْهُ الْمُتَقَدِّمُ فِي آخِرِ بابِ الْمُجَاهَدَةِ.

25 (26) *Unlawfulness Of Oppression And Restoring Others' Rights*

Allâh, the Exalted, says:

"There will be no friend, nor an intercessor for the Zâlimûn (polytheists and the wrongdoers), who could be given heed to." (40:18)

"And for the Zâlimûn (wrongdoers, polytheists and disbelievers in the Oneness of Allâh) there is no helper." (22:71)

٧٩ (٢٠٣) وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ؛ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ فإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ؛ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ». رَوَاهُ مسلم.

79 (203). Jâbir ﷺ reported: Messenger of Allâh ﷺ said, "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful." [Muslim]



٨٠ (٢٠٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَتُؤَدُّنَّ الْحُقُوقَ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ». رَوَاهُ مُسلم.

80 (204). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "On the Day of Resurrection, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns." [Muslim][1]

1- This Hadîth makes it abundantly clear that there will be utmost justice on the Day of Resurrection. So much so that Allâh will redress even the grievance of the aggressed animals against the aggressors.

٨١ (٢٠٦) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الأَرْضِ طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ». متفقٌ عَلَيه.

81 (206). 'Aishah ﷺ reported: Messenger of Allâh ﷺ said, "Whoever usurps unlawfully even a hand span of land a collar measuring seven times (this) land will be placed around his neck (on the Day of Resurrection)." [Al-Bukhârî and Muslim][2]

2- This Hadîth tells us that even a minor injustice to anybody in this world can cause great trouble on the Day of Resurrection.

٨٢ (٢١٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ عِنْدَهُ مَظْلِمَةٌ لأَخِيهِ؛ مِنْ عِرْضِهِ أَوْ مِنْ شَيْءٍ، فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لا يَكُونَ دِينَارٌ وَلا دِرْهَمٌ؛ إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدرِ مَظْلِمَتِهِ، وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ». رواه الْبُخَارِي.

82 (210). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "He who has done a wrong affecting his brother's honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinâr nor a dirham. If he has done some good deeds, a portion equal to his wrongdoings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion." [Al-Bukhârî][3]

3- This Hadîth tells us that if one does not compensate a person who has been harmed by one and has not been pardoned for it, then it would have a serious consequence in the Hereafter.

83 (214). Abû Umâmah ﷺ reported: Messenger of Allâh ﷺ said, "Allâh decrees the (Hell) Fire and debars Jannah for the one who usurps the rights of a believer by taking a false oath." One man asked: "O Messenger of Allâh! Even if it should be for an insignificant thing?" He said, "Even if it be a stick of the Arâk tree (i.e., the tree from which Miswâk sticks are taken)." [Muslim][1]

٨٣ (٢١٤) وَعَنْ أَبِي أُمَامَةَ إِيَاسِ بْنِ ثَعْلَبَةَ الْحَارِثِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يا رَسُولَ اللهِ؟ فَقَالَ: «وَإِنْ كَانَ قَضِيبًا مِنْ أَرَاكٍ». رَوَاهُ مسلم .

1- The importance of rights of people is evident from the threat of severe punishment that this Hadîth holds for the usurpers of these rights.

84 (218). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property." He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salât , Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire." [Muslim][2]

٨٤ (٢١٨) وعَن أبي هُرَيرَةَ رَضيَ الله عَنه، أَنَّ رَسُولَ الله ﷺ قال: «أَتَدْرُونَ مَا الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لا دِرْهَمَ لَهُ وَلا مَتَاعَ فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هذَا، وَقَذَفَ هذَا وَأَكَلَ مَالَ هذَا، وَسَفَكَ دَمَ هذَا، وَضَرَبَ هذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهذَا مِنْ حَسَنَاتِهِ، فَإِن فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ». رواه مسلم .

2- This Hadîth tells us that a Muslim has to take strict care in the performance of obligations like prescribed Salât (prayers), Zakât etc., but he has to take similar care in his dealings, manners and morals. Salvation lies in the proper fulfillment of all these requirements. Fulfillment of one at the cost of the other will not be sufficient for salvation.





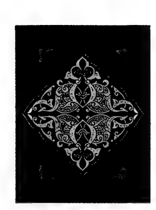
٨٥ (٢١٩) وعَن أُمِّ سَلَمَةَ رَضِيَ الله عنها، أَنَّ رَسُولَ الله ﷺ قال: «إِنَّمَا أَنَا بَشَرٌ، وَ إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِيَ لَهُ بِنَحْوِ ما أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ أَخِيهِ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ». متفقٌ عليه.

«أَلْحَنَ» أَيْ: أَعْلَمَ.

85 (219). Umm Salamah ﵂ reported: Messenger of Allâh ﷺ said, "Verily, I am only a human and the claimants bring to me (their disputes); perhaps some of them are more eloquent than others. I judge according to what I hear from them. So, he whom I, by my judgment, (give the undue share) out of the right of a Muslim, I in fact give him a portion of (Hell) Fire." [Al-Bukhârî and Muslim][1]

1- 1. The Prophet ﷺ has explained through this Hadîth that he, too, was a man like others and was thus liable to judging by what he hears by the facile tongue, cleverness and eloquence of people. But it does not detract from his innocence as a Prophet because it has no concern with his duty as a preacher and Prophet, the responsibility of protection of which has been accepted by Allâh.
2. A judge (Qâdi) should decide on the case which comes before him in the light of arguments presented to him by the litigants. He should not make decision according to speculation but go by the arguments which are in his opinion more convincing.
3. The decision of the Qâdi will be evidently enforced, but it will not make the lawful as unlawful or vice versa. That is to say, it will not be enforced intrinsically, as is believed by some people. If somebody succeeds in winning a case, it will be invalid and the one who secures it will suffer its consequences in the Hell-fire.





٢٦ (٢٧) باب تعظيم حُرمات المُسلمين وَبيان حقوقهم والشفقة عليهم ورحمتهم



قَالَ الله تَعَالَى: {وَمَنْ يُعَظِّمْ حُرُمَاتِ اللهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ} [الحج: ٣٠] وقَالَ تَعَالَى: {وَمَنْ يُعَظِّمْ شَعَائِرَ اللهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ} [الحج: ٣٢] وَقَالَ تَعَالَى: {وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ} [الحجر: ٨٨] وَقَالَ تَعَالَى: {مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا} [المائدة: ٣٢].

26 (27) *Reverence Towards the Sanctity of the Muslims*

Allâh, the Exalted, says:

"And whosoever honours the sacred things of Allâh, then that is better for him with his Rabb ." (22:30)

"And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart." (22:32)

"And lower your wing for the believers (be courteous to the fellow believers)." (15:88)

"...if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind." (5:32)



٨٦ (٢٢٢) وَعَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ قَال: قَال رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَشَبَّكَ بَيْنَ أَصَابِعِهِ. متفقٌ عَلَيه.

86 (222). Abû Mûsa ﵁ reported: Messenger of Allâh ﷺ said, "The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He (ﷺ) illustrated this by interlacing the fingers of both his hands. [Al-Bukhârî and Muslim]

٨٧ (٢٢٣) وَعَنْهُ قَال: قَال رَسُولُ اللهِ ﷺ: «مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا، أَوْ أَسوَاقِنَا، وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ، أَوْ لِيَقْبِضْ عَلى نِصَالِهَا بِكَفِّهِ أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْءٌ». متفقٌ عَلَيه.

87 (223). Abû Mûsa ﵁ reported: Messenger of Allâh ﷺ said, "Whoever enters our mosque or passes through our market with arrows with him, he should hold them by their heads lest it should injure any of the Muslims." [Al-Bukhârî and Muslim][1]

1- Islam has made a forceful and elaborate arrangement for the security of the lives of the Muslims, but the abundance of arms and ammunition has vitiated this arrangement. Its senseless use has resulted in killing at large scale. It is used even on happy occasions to spread terror. Sometimes firing in the air for jubilation, costs some precious lives. Similarly, display of fireworks on festivities is a cause of great nuisance for the people living in that locality. May Allâh grant us guidance to adhere to His Injunctions in every walk of life.

٨٨ (٢٢٤) وَعَنِ النُّعْمَانِ بن بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَال: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى». متفقٌ عَلَيه.

88 (224). Nu'mân bin Bashîr ﵄ reported: Messenger of Allâh ﷺ said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever." [Al-Bukhârî and Muslim]

٨٩ (٢٢٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَال: قَبَّلَ النَّبِيُّ ﷺ الْحَسَنَ بْنَ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا، وَعِنْدَهُ الأَقْرَعُ ابْنُ حَابِسٍ، فَقَالَ الأَقْرَعُ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ لاَ يَرْحَمْ لا يُرْحَمْ». متفقٌ عَلَيه.

89 (225). Abû Hurairah ﵁ reported: The Prophet ﷺ kissed his grandson Al-Hasan bin 'Ali ﵁ in the presence of Al-Aqra' bin Hâbis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allâh ﷺ looked at him and said, "He who does not show mercy to others will not be shown mercy." [Al-Bukhârî and Muslim]

٩٠ (٢٢٦) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَى رَسُولِ اللهِ ﷺ، فَقَالُوا: أَتُقَبِّلُونَ صِبْيَانَكُمْ؟ فَقَالَ: «نَعَمْ» قَالُوا: لٰكِنَّا واللهِ مَا نُقَبِّلُ! فَقَالَ رَسُولُ اللهِ ﷺ: «أَوَ أَمْلِكُ إِنْ كَانَ اللهُ نَزَعَ مِنْ قُلُوبِكُمُ الرَّحْمَةَ؟». متفقٌ عَلَيه .

90 (226). 'Aishah ﵂ reported: Some bedouins came to Messenger of Allâh ﷺ and asked: "Do you kiss your children?" He said, "Yes." They then said: "By Allâh, we do not kiss them." The Prophet ﷺ replied, "I cannot help you if Allâh has snatched kindness from your hearts." [Al-Bukhârî and Muslim]

91 (227). Jarîr bin 'Abdullâh ﵁ reported: Messenger of Allâh ﷺ said, "He who is not merciful to people, Allâh will not be merciful to him." [Al-Bukhârî and Muslim]

٩١ (٢٢٧) وَعَنْ جَرِيرِ بن عبدالله رَضِيَ اللهُ عَنْهُ قَال: قَال رَسُولُ اللهِ ﷺ: «مَنْ لاَ يَرْحَمِ النَّاسَ لاَ يَرْحَمْهُ اللهُ». متفقٌ عَلَيه.

92 (234). Abû Hurairah ﵁ reported: Messenger of Allâh ﷺ said, "A Muslim is a brother to a Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother." [At-Tirmidhî – Hasan]

٩٢ (٢٣٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ ، لاَ يَخُونُهُ وَلا يَكْذِبُهُ وَلاَ يَخْذُلُهُ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عِرْضُهُ وَمَالُهُ وَدَمُهُ، التَّقْوى هٰهُنَا، بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ». رَوَاهُ التِّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ .

٩٣ (٢٣٥) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَحَاسَدُوا، وَلاَ تَنَاجَشُوا وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا وَلا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ: لا يَظْلِمُه وَلا يَحْقِرُهُ، وَلاَ يَخْذُلُهُ. التَّقْوى هٰهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلاثَ مَرَّاتٍ - بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُه». رَوَاهُ مسلِم .

«النَّجَش»: أَنْ يَزِيدَ فِي ثَمَنِ سِلْعَةٍ يُنَادي عَلَيْهَا فِي السُّوقِ وَنَحْوِه، وَلاَ رَغْبَةَ له فِي شِرَائِهَا بَلْ يَقْصِدُ أَنْ يَغُرَّ غَيْرَهُ، وهٰذَا حَرَامٌ. «وَالتَّدَابُرُ»: أَنْ يُعْرِضَ عَنِ الإِنْسَانِ وَيَهْجُرَهُ وَيَجْعَلَهُ كَالشَّيْءِ الَّذِي وَرَاءَ الظَّهْرِ وَالدُّبُرِ.



93 (235). Abû Hurairah (رضي الله عنه) reported: Messenger of Allâh ﷺ said, "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbour malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allâh, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honour." [Muslim][1]

٩٤ (٢٣٦) وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ». متفقٌ عَلَيه.

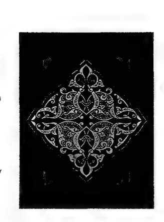
94 (236). Anas (رضي الله عنه) reported: The Prophet ﷺ said, "No one of you shall become a true believer until he desires for his brother what he desires for himself." [Al-Bukhârî and Muslim]

٩٥ (٢٣٧) وَعَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا» فَقَالَ رَجُلٌ: يَا رَسُولَ الله أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا أَرَأَيْتَ إِنْ كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَال: «تَحْجُزُهُ - أَوْ تَمْنَعُهُ - مِنَ الظُّلْمِ فَإِنَّ ذلِكَ نَصْرُهُ». رواه الْبُخَارِي.

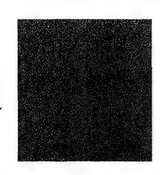
«الْمَيَاثِرِ» بِيَاءٍ مُثَنَّاةٍ قَبْلَ الأَلِفِ، وَثَاءٍ مُثَلَّثَةٍ بَعْدَهَا، وَهِيَ جَمْعُ مِيثَرَةٍ، وَهِيَ شَيْءٌ يُتَّخَذُ مِنْ حَرِيرٍ وَيُحْشَى قُطْنًا أَوْ غَيْرَهُ، وَيُجْعَلُ فِي السَّرْجِ وَكُورِ الْبَعِيرِ يَجْلِسُ عَلَيْهِ الرَّاكِبُ. «الْقَسِّيُّ» بِفَتْحِ القاف وَكَسْرِ السين المهملة المشدَّدَةِ: وَهِيَ ثِيَابٌ تُنْسَجُ مِنْ حَرِيرٍ وَكَتَّانٍ مُخْتَلِطَيْنِ. «وَإِنْشَادُ الضَّالَّةِ»: تَعْرِيفُهَا.

95 (237). Anas (رضي الله عنه) reported: Messenger of Allâh ﷺ said, "Help your brother, whether he is an oppressor or is oppressed." A man enquired: "O Messenger of Allâh! I help him when he is oppressed, but how can I help him when he is an oppressor?" He (ﷺ) said, "You can keep him from committing oppression. That will be your help to him." [Al-Bukhârî]

1- This Hadîth elaborates the importance of mutual brotherhood and goodwill among the Muslims. They are warned against jealousy which is a very malicious moral disease. One who suffers from it does not like to see others in happy circumstances and wants that they are deprived of whatever good they have.
This Hadîth also prohibits Muslims from mutual hatred, enmity and indifference to others because all such things go against the concept of Islamic fraternity. The Hadîth also warns Muslims against Najash (false bidding to raise the price in an auction) as it is clear deception and fraud is opposed to goodwill for others, while Muslims are required to express for each other goodwill, not ill-will.
This Hadîth also prohibits making one bargain over the others because it generate malice and enmity.



٢٧ (٢٨) باب ستر عورات المسلمين والنّهي عن إشاعتها لغير ضرورة



قَال الله تَعَالَى: {إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالآخِرَةِ} [النور: ١٩].

27 (28) *Covering Faults of the Muslims*

Allâh, the Exalted, says:

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter." (24:19)



٩٦ (٢٤٠) وَعَنْ أَبِي هُرَيْرَة رَضِيَ الله عَنْهُ عَن النَّبِيِّ ﷺ قَال: «لا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلاَّ سَتَرَهُ الله يَوْمَ الْقِيَامَةِ». رَوَاهُ مسلم.

96 (240). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "Allâh will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world." [Muslim][1]

1- Covering up the shortcomings and faults of people is an excellent manner. That is why this quality is very much liked by Almighty Allâh.

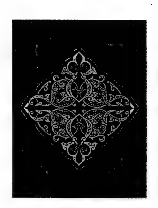


٩٧ (٢٤١) وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافًى إِلاَّ الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهَرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللهُ عَلَيْهِ فَيَقُولُ: يَا فُلاَنُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ». متفقٌ عَلَيه.

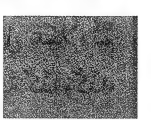
97 (241). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allâh has covered for him, and in the morning, he would say (to people): 'I committed such and such sin last night,' while Allâh had kept it a secret. During the night Allâh has covered it up but in the morning he tears up the cover provided by Allâh Himself." [Al-Bukhârî and Muslim][1]

1- We learn from this Hadîth that commission of a sin due to human frailties on which one is ashamed but does not like to express is something which might hopefully be forgiven by Allâh. In fact, its remission after penitence is almost sure. But to commit a sin openly is totally different because, firstly, the heart of such a person is deprived of the fear of Allâh. Secondly, he has no respect and regard for Divine injunctions. Thirdly, such a person usually does not repent his sins. Fourthly, he makes a declaration of breach of Divine injunctions which amounts to inviting His wrath and punishment.





٢٨ (٢٩) باب قضاء حوائج المسلمين



قالَ الله تَعَالَى: {وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ} [الحج: ٧٧].

28 (29) Fulfillment of the Needs of the Muslims

Allâh, the Exalted, says:

"... and do good that you may be successful." (22:77).

٩٨ (٢٤٤) وَعَنِ ابن عُمَر رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَال: الْمُسْلِمُ أَخُو الْمُسْلِمِ، لا يَظْلِمُهُ وَلا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ الله عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ الله يَوْمَ الْقِيَامَةِ». متفقٌ عَلَيه.

98 (244). Ibn 'Umar ﷺ reported: Messenger of Allâh ﷺ said, "A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allâh will fulfill his needs; if one relieves a Muslim of his troubles, Allâh will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allâh will cover him up (his sins) on the Resurrection Day." [Al-Bukhârî and Muslim][1]

1- This Hadîth tells us that we should fulfill the needs of Muslims for the Pleasure of Allâh only, regardless of any vested interest or worldly motive. It is a very meritorious approach.

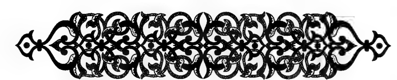


٩٩

(٢٤٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ، وَاللهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللهِ تَعَالَى، يَتْلُونَ كِتَابَ اللهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلائِكَةُ، وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ». رَوَاهُ مسلم .

99 (245). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "He who removes from a believer one of his difficulties of this world, Allâh will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allâh will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allâh will cover up (his faults and sins) in this world and in the Hereafter. Allâh supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allâh makes that path easy, leading to Jannah for him; the people who assemble in one of the houses of Allâh, reciting the Book of Allâh, learning it and teaching, there descends upon them the tranquillity, and mercy covers them, the angels flock around them, and Allâh mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead." [Muslim][1]

1- Besides other advantages mentioned in this Hadîth , we learn the following from it:
1. It is an act of great merit to relieve a Muslim from his financial difficulty.
2. To strive for attaining religious knowledge is a highly meritorious act.
3. To recite the Noble Qur'ân, make arrangement for its study and teaching, and hold meetings for the understanding and elucidation of the message of the Noble Qur'ân are acts of great distinction and reward.





٢٩ (٣٠) بابُ الشفاعة



قَال الله تَعَالَى {مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا} [النساء: ٨٥].

29 (30) *Intercession*

Allâh, the Exalted, says:

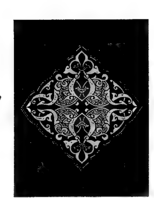
"Whosoever intercedes for a good cause will have the reward thereof." (4:85)



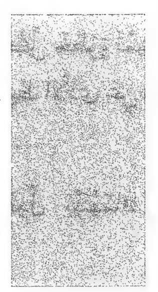
١٠٠ (٢٤٦) وَعَنْ أَبِي مُوسى الأَشْعَرِي رَضِيَ الله عَنْهُ قَال: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ طَالِبُ حَاجَةٍ أَقْبَلَ عَلَى جُلَسَائِهِ فَقَال: «اشْفَعُوا تُؤْجَرُوا وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ مَا أَحبَّ» متفقٌ عَلَيه. وَفِي رِوَايَةٍ: «مَا شَاءَ».

100 (246). Abû Mûsa Al-Ash'arî ﷺ reported: Whenever a needy person would come to the Prophet ﷺ, he would turn to those who were present and say, "If you make intercession for him, you will be rewarded, because Allâh decreed what He likes by the tongue of His Messenger." [Al-Bukhârî and Muslim]





٣٠ (٣١) باب الإصلاح بَيْنَ النَّاس



قَالَ الله تَعَالَى: {لاَ خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ} [النساء: ١١٤] وَقَال تَعَالَى: {وَالصُّلْحُ خَيْرٌ} [النساء: ١٢٨] وَقَال تَعَالَى: {فَاتَّقُوا الله وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ} [الأَنْفَال: ١] وَقَالَ تَعَالَى: {إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ} [الحجرات: ١٠].

30 (31) Making Peace Among People

Allâh, the Exalted, says:

"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'ruf (Islamic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind." (4:114)

"...and making peace is better." (4:128)

"So fear Allâh and adjust all matters of difference among you." (8:1)

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers." (49:10)

١٠١ (٢٤٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ. وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ». متفقٌ عَلَيه .

وَمَعْنَى «تَعْدِلُ بَيْنَهُمَا»: تُصْلِحُ بَيْنَهُمَا بِالْعَدْلِ.

101 (248). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "On every joint of man, there is charity; on everyday when the sun rises: doing justice between two men is charity, and assisting a man to ride an animal or to load his luggage on it is charity, and a good word is charity, every step which one takes towards (the mosque for) Salât is charity, and removing harmful things from the way is charity." [Al-Bukhârî and Muslim][1]

1- According to some Ahâdîth, two Rak'ah of Duha prayer (optional forenoon prayer) has been regarded sufficient for this purpose, while in others, it has been stated that if one cannot do anything else for expressing gratefulness to Allâh, he should refrain from harming others as it is a form of Sadaqah.

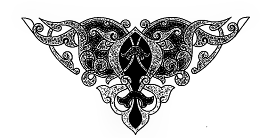
١٠٢ (٢٤٩) وَعَنْ أُمِّ كُلْثُومٍ بِنْتِ عُقْبَةَ بنِ أَبِي مُعَيطٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا». متفقٌ عَلَيْهِ .

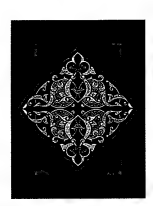
وَفِي رِوايَةِ مُسْلِمٍ زِيَادَةٌ، قَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخِّصُ فِي شَيْءٍ مِمَّا يَقُولُهُ النَّاسُ إِلاَّ فِي ثَلاَثٍ؛ تَعْنِي: الْحَرْبَ، وَالإِصْلاَحَ بَيْنَ النَّاسِ، وَحَدِيثَ الرَّجُلِ امْرَأَتَهُ، وَحَدِيثَ الْمَرْأَةِ زَوْجَهَا.

102 (249). Umm Kulthûm bint 'Uqbah ﷺ reported: Messenger of Allâh ﷺ said, "The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good." [Al-Bukhârî and Muslim]

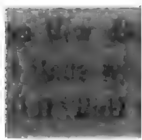
The narration in Muslim added: She said, "I never heard him (she meant the Prophet ﷺ) giving permission of lying in anything except in three (things): war, conciliating between people and the conversation of man with his wife and the conversation of a woman with her husband."[2]

2- This Hadîth tells us a very important principle, that is, in spite of its being unlawful, one is permitted to tell a lie if one has to do it for reforming one's society or family or in the interest of Muslims in general. If two Muslim brothers are estranged and someone communicates to them such things which are likely to remove conflict and rancour between them, promote mutual love and bring them nearer to each other, such action, even if it has a lie, is not called a lie in Islam.
1. In order to keep the enemy unaware of the true position, it is permissible to make false propaganda as it is an indispensable device for winning war.
2. In order to maintain pleasant atmosphere in family life, and for this purpose telling a lie becomes inevitable. Sharî'ah has permitted lying on such occasions.





٣١ (٣٢) باب فضل ضعفة المُسلمين والفقراء الخاملين

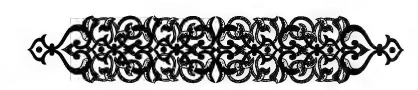


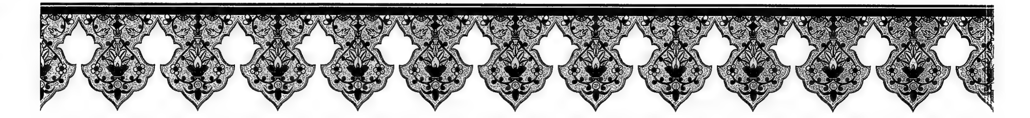
قَالَ اللهُ تَعَالَى: {وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ} [الكهف: ٢٨].

31 (32) *Superiority of Poor, Weak and Unrenowned Muslims*

Allâh, the Exalted, says:

"And keep yourself (O Muhammad ﷺ) patiently with those who call on their Rabb (i.e., your companions who remember their Rabb with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them." (18:28)





103 (252). Hârithah bin Wahb ﷺ reported: I heard Messenger of Allâh ﷺ saying, "Shall I not inform you about the people of Jannah? It is every person who is, modest and humble (before Allâh), a person who is accounted weak and is looked down upon but if he adjures Allâh, Allâh will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man." [Al-Bukhârî and Muslim][1]

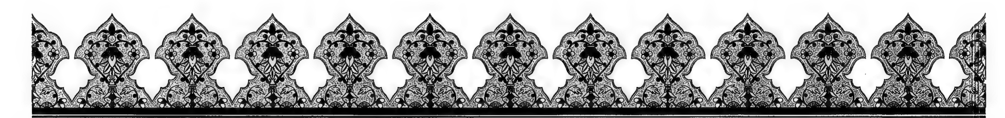
١٠٣ (٢٥٢) عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ، لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ». متفقٌ عَلَيه.

«العُتُلُّ»: الْغَلِيظُ الجَافِي. «وَالجَوَّاظُ» بِفَتْحِ الْجِيمِ وَتَشْدِيدِ الواوِ وَبِالظاءِ الْمُعْجَمَةِ: وَهُوَ الْجَمُوعُ الْمَنُوعُ، وَقِيلَ: الضَّخْمُ الْمُخْتَالُ فِي مِشْيَتِهِ، وَقِيلَ: الْقَصِيرُ الْبَطِينُ.

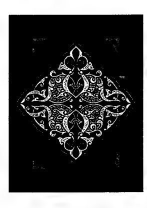
1- This Hadîth tells us about distinction of such weak, poor and secluded persons who do not have any important position in society but are so eminent in the realm of piety that, out of their utmost trust in Allâh, if they take an oath for something, Almighty Allâh fulfills their oath. Thus, this Hadîth highlights the importance of modesty and condemns pride, miserliness and lust for name and fame.

104 (254). Abû Sa'îd Al-Khudrî ﷺ reported: The Prophet ﷺ said: There was a dispute between the Hell and Jannah . The Hell said: "The haughty and proud are my inmates." Jannah said: "The modest and the humble are my residents." Thereupon, Allâh the Exalted and Glorious (addressing Jannah) said: "You are My Mercy, through you I shall show mercy to those whom I wish." (And addressing the Hell), He said: "You are (the means) of My punishment by which I shall punish such of My slaves as I wish and each one of you would have its fill." [Muslim]

١٠٤ (٢٥٤) وَعَنْ أَبِي سعيدٍ الخدريّ رَضِيَ اللهُ عنهُ عَنِ النَّبِيِّ ﷺ قَالَ: «احْتَجَّتِ الجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: فِيَّ الجَبَّارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتِ الجَنَّةُ: فِيَّ ضُعَفَاءُ النَّاسِ وَمَسَاكِينُهُمْ، فَقَضَى اللهُ بَيْنَهُمَا: إِنَّكِ الجَنَّةُ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَإِنَّكِ النَّارُ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ، وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا». رَوَاهُ مسلم.

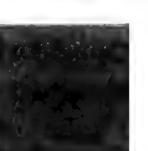






٣٢ (٣٣) باب مُلاطفة اليتيم والبنات وسائر الضَّعَفَة والمساكين والمنكسرين والإحْسَان إلَيْهم والشفقة عَلَيهم والتواضع معهم، وخفض الجناح لهم





قَال الله تَعَالَى: {وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ} [الحجر: ٨٨] وَقَالَ تَعَالَى: {وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا} [الكهف: ٢٨] وَقَالَ تَعَالَى: {فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ *وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ} [الضحى: ٩،١٠] وَقَالَ تَعَالَى: {أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ *فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ *وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ} [الماعون: ١-٣].

32 (33) *Benevolent treatment towards Orphans, Girls, the Weak, The Poor and the Humble Persons*

Allâh, the Exalted, says:

"And lower your wings for the believers (be courteous to the fellow-believers)." (15:88)

"And keep yourself (O Muhammad ﷺ) patiently with those who call on their Rabb (i.e., your companions who remember their Rabb with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world." (18:28)

"Therefore, treat not the orphan with oppression. And repulse not the beggar." (93:9,10)

"Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly). And urges not the feeding of Al-Miskîn (the poor)." (107:1-3)

١٠٥ (٢٦٠) وَعَنْ سَعْد بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ: اطْرُدْ هؤُلَاءِ لاَ يَجْتَرِئُونَ عَلَيْنَا، وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ وَرَجُلٌ مِنْ هُذَيْلٍ وَبِلالٌ وَرَجُلاَنِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللهِ ﷺ مَا شَاءَ اللهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ تَعَالَى: {وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ} [الأَنْعَام: ٥٢]. رَوَاهُ مسلم.

105 (260). Sa'd bin Abû Waqqâs ﷺ reported: Six of us were with the Prophet ﷺ when the infidels said to him: "Drive these ones away, lest they should begin to venture against us." The six were, myself, Ibn Mas'ûd, a man of the Hudhail tribe, Bilâl and two other men whose names I don't know. Messenger of Allâh ﷺ thought what Allâh wished him to think, and Allâh revealed: "And turn not away those who invoke their Rabb , morning and afternoon seeking His Face." (6:52) [Muslim][1]

1- This Hadîth tells us that those people alone have value in the sight of Allâh who are equipped with Faith and good deeds, no matter how humble they are in the eyes of people because of their poverty and indigence. Those who are deprived of Faith and good conduct have absolutely no value in His sight even if they hold a high status in this world.
This Hadîth also exhorts the believers that criterion for respect and honour should also be Faith, not the lineage or wealth.

106 (262). Sahl bin Sa'd ﷺ reported: Messenger of Allâh ﷺ said, "I will be like this in Jannah with the person who takes care of an orphan." Messenger of Allâh ﷺ raised his forefinger and middle finger by way of illustration. [Al-Bukhâri][2]

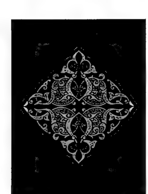
2- It will be indeed a great honour to be close to the Prophet ﷺ in Jannah. This honour [illegible] orphans.

١٠٧ (٢٦٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: «السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ» وَأَحْسَبُهُ قَالَ: «وَكَالْقَائِمِ الَّذِي لا يَفْتُرُ، وَكَالصَّائِمِ الَّذِي لاَ يُفْطِرُ». متفقٌ عَلَيه.

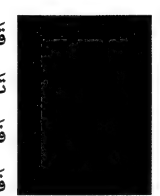
107 (265). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "One who strives to help the widows and the poor is like the one who fights in the way of Allâh." The narrator said: I think that he ﷺ added also: "I shall regard him as the one who stands up (for prayer) without rest and as the one who observes fasts continuously." [Al-Bukhârî and Muslim][3]

3- Here the words 'widow' and 'poor' have been mentioned for example only while they cover the whole range of indigent, invalid and needy people. Efforts for their care, support and welfare has been regarded equivalent to Jihâd. Islam has done full justice in supporting the helpless individuals and the entire poor class of the society by elevating the status of those who undertake this noble task to the level of Mujâhidûn.





٣٣ (٣٤) باب الوصيّة بالنّساء



قَالَ اللهُ تَعَالَى: {وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ} [النساء: ١٩] وَقَالَ تَعَالَى: {وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلاَ تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللهَ كَانَ غَفُورًا رَحِيمًا} [النساء: ١٢٩].

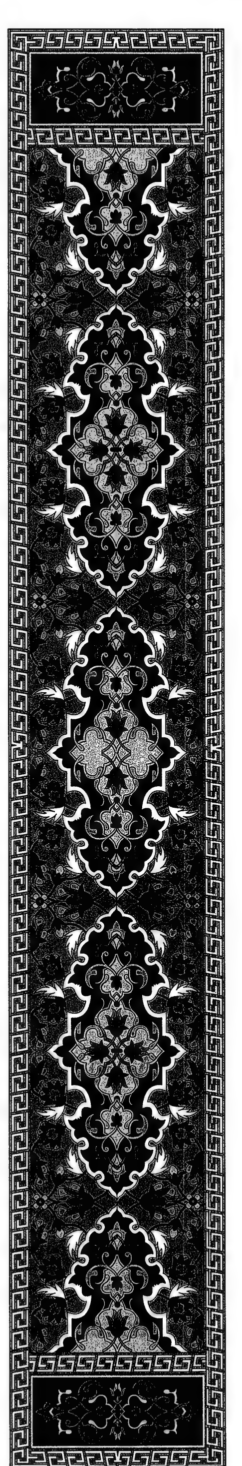


33 (34) Recommendations with Regard to Women

Allâh, the Exalted, says:

"... and live with them honourably." (4:19)

"You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e., neither divorced nor married). And if you do justice, and do all that is right, and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful." (4:129)



١٠٨ (٢٧٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ مَا فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ، لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ». مُتَّفَقٌ عَلَيهِ.

وفي روايةٍ في الصحيحين: «المرأة كالضِّلَعِ إن أَقَمْتَهَا كَسَرْتَهَا، وإن اسْتَمْتَعْتَ بها، اسْتَمْتَعْتَ وفيها عِوَجٌ».

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، لَنْ تَسْتَقِيمَ لَكَ عَلَى طَرِيقَةٍ، فَإِنِ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ، وَإِنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَهَا، وَكَسْرُهَا طَلاَقُهَا».

قَوْلُهُ: «عَوَجٌ» هُوَ بِفَتْحِ الْعَيْنِ وَالْوَاوِ.

108 (273). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said: "Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women." [Al-Bukhârî and Muslim]

In another narration of Al-Bukhârî and Muslim, Messenger of Allâh ﷺ said: "A woman is like a rib, if you attempt to straighten it, you will break it; and if you benefit from her, you will do so while crookedness remains in her."

In another narration of Muslim, Messenger of Allâh ﷺ said: "Woman has been created from a rib and will in no way be straightened for you; so if you want to benefit from her, you will benefit from her while crookedness remains in her. If you attempt to straighten her, you will break her, and breaking her is divorcing her."[1]

1- The words استوصوا بالنساء mean, take care of your wives. Whatever is the formation of the words of the Hadîth, it stresses the importance of kind treatment to wives because woman is weaker than man by nature. On account of his being more intelligent and having greater patience, man should be more forgiving in his dealing with her. The secret of a pleasant family life lies in this advice of the Prophet ﷺ with its emphasis on kind treatment to wives.



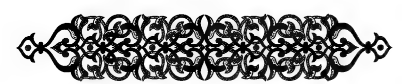
109 (274). 'Abdullâh bin Zam'ah ﷺ reported that he heard the Prophet ﷺ giving a speech when he mentioned the she-camel (of Prophet Sâlih) and the man who had killed her. Messenger of Allâh ﷺ said: " 'When the most wicked man among them went forth (to kill the she-camel).' (91:12) signifies that a distinguished, wicked and most powerful chief of the people jumped up to kill the she-camel." Then he (ﷺ) made mention of women and said, "Some of you beat your wives as if they were slaves, and then lie with them at the end of the day." Then he (ﷺ) admonished them against laughing at another's passing of wind, saying, "Why does any of you laugh at another doing what he does himself." [Al-Bukhârî and Muslim][1]

١٠٩ (٢٧٤) وَعَنْ عَبْدِ اللهِ بْنِ زَمْعَةَ رَضِيَ اللهُ عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: {إِذِ انْبَعَثَ أَشْقَاهَا} انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ، عَارِمٌ مَنِيعٌ فِي رَهْطِهِ» ثُمَّ ذَكَرَ النِّسَاءَ، فَوَعَظَ فِيهِنَّ، فَقَالَ: «يَعْمِدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ» ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ وَقَالَ: «لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ؟». متفقٌ عَلَيه .

«وَالْعَارِمُ» بِالْعَيْنِ الْمُهْمَلَةِ وَالرَّاءِ: هُوَ الشِّرِّيرُ الْمُفْسِدُ، وَقَوْلُهُ: «انْبَعَثَ»، أَيْ: قَامَ بِسُرْعَةٍ.

1- Although Islam has permitted man, in inevitable circumstances, to rebuke his wife, it has also suggested a very wise course for it. It has suggested that first of all he should advise and preach her, and if she does not mend her ways by these means, then he should stop sleeping with her, which is a great warning for the sensible wife. If she does not improve even by this method, then he may take recourse to slight beating, but in that he must avoid her head and face. He should take recourse to beating if he thinks that it would work, otherwise it is better to avoid it. But surprisingly enough some start the process of reformation with beating and that too with great ruthlessness which has not been permitted by Islam in any case.

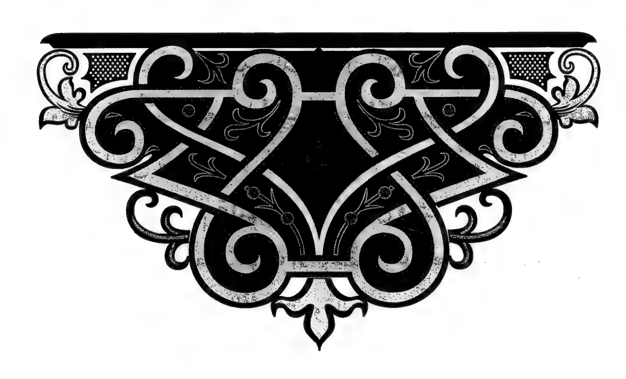
١١٠ (٢٧٦) وَعَنْ عَمْرِو بن الأَحْوَصِ الْجُشَمِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ يَقُولُ بَعْدَ أَنْ حَمِدَ اللهَ تَعَالَى، وَأَثْنَى عَلَيْهِ وَذَكَّرَ وَوَعَظَ، ثُمَّ قَالَ: «أَلا وَاسْتَوْصُوا بالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذلِكَ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، فَإِنْ أَطَعْنَكُمْ فَلا تَبْغُوا عَلَيْهِنَّ سَبِيلاً؛ أَلا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا؛ فَحَقُّكُمْ عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلا يَأْذَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَديثٌ حَسَنٌ صَحِيحٌ.

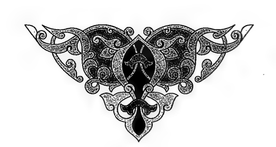


قَوْلُهُ ﷺ: «عَوَانٍ» أَيْ: أَسِيرَاتٌ جَمْعُ عَانِيَةٍ، بِالْعَيْنِ الْمُهْمَلَةِ، وَهِيَ الأَسِيرَةُ، وَالْعَانِي: الأَسِيرُ. شَبَّهَ رَسُولُ اللهِ ﷺ الْمَرْأَةَ فِي دُخُولِهَا تَحْتَ حُكْمِ الزَّوْجِ بِالأَسِيرِ «وَالضَّرْبُ الْمُبَرِّحُ»: هُوَ الشَّاقُّ الشَّدِيدُ، وَقَوْلُهُ ﷺ: «فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلاً» أَيْ: لاَ تَطْلُبُوا طَرِيقًا تَحْتَجُّونَ بِهِ عَلَيْهِنَّ وَتُؤْذُونَهُنَّ بِهِ، واللهُ أَعْلَم.

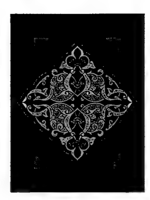
110 (276). 'Amr bin Al-Ahwas Al-Jushamî ﷺ reported that he had heard the Prophet ﷺ saying on his Farewell Pilgrimage, after praising and glorifying Allâh and admonishing people, "Treat women kindly, they are like captives in your hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing." [At-Tirmidhî Hasan Sahîh][1]

1- 1. Here again we find justification for beating one's wife in case of her persistence in default, but it is to be done in the manner prescribed in the Hadîth quoted above.
2. It is the responsibility of the wife that during the absence of her husband, besides the guarding of her own chastity, and property of her husband, she should not let in anyone who is not liked by her husband, however closely related that person be to her.
3. It is the responsibility of the husband to provide, according to his means, good food and clothes to his wife.

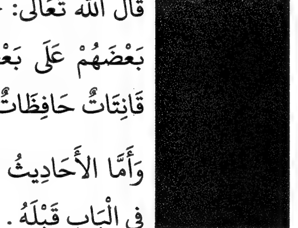








٣٤ (٣٥) باب حقّ الزوج على المرأة



قَالَ اللهُ تَعَالَى: {الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللهُ} [النساء: ٣٤] .

وَأَمَّا الأَحَادِيثُ فَمِنْهَا حَدِيثُ عَمْرِو بنِ الأَحْوَصِ السَّابِقِ فِي الْبَابِ قَبْلَهُ .



34 (35) Husband's Rights Concerning his Wife

Allâh, the Exalted, says:

"Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore, the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g., their chastity and their husband's property)." (4:34)



١١١ (٢٨١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَال رَسُولُ اللهِ ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ فَبَاتَ غَضْبَانَ عَلَيْهَا لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّى تُصْبِحَ». متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لَهُمَا: «إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّى تُصْبِحَ».

وَفِي رِوَايَةٍ قَال رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهِ فَتَأْبَى عَلَيْهِ إِلاَّ كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّى يَرْضَى عَنْهَا».

111 (281). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning."[Al-Bukhârî and Muslim]

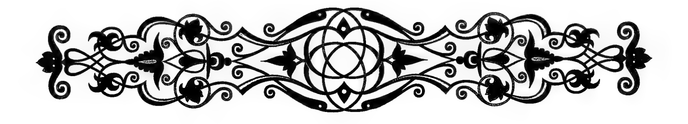
In another narration: The Messenger of Allâh ﷺ said, "When a woman spends the night away from the bed of her husband, the angels curse her until morning."

In another narration: Messenger of Allâh ﷺ said, "By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her."[1]

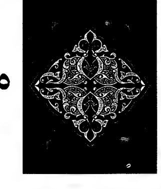
1- If, in the absence of any lawful reason, she refuses to obey the orders of her husband, she will be liable to the Wrath and Curse of Allâh until she returns to obedience.

١١٢ (٢٨٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَيْضًا أَنَّ رَسُولَ اللهِ ﷺ قَال: «لاَ يَحِلُّ لامْرَأَةٍ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَلاَ تَأْذَنَ فِي بَيْتِهِ إِلاَّ بِإِذْنِهِ». مُتَّفَقٌ عَلَيه .

112 (282). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission." [Al-Bukhârî and Muslim]







٣٥ (٣٦) باب النّفقة عَلى العِيَال



قَالَ الله تَعَالَى: {وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ} [البقرة: ٢٣٣] وَقَالَ تَعَالَى: {لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللهُ لاَ يُكَلِّفُ اللهُ نَفْسًا إِلاَّ مَا آتَاهَا} [الطَّلاق: ٧] وَقَالَ تَعَالَى: {وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ} [سَبأ: ٣٩].

35 (36) Sustenance of the Members of the Family

Allâh, the Exalted, says:

"The father of the child shall bear the cost of the mother's food and clothing on a reasonable basis." (2:233)

"Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him." (65:7)

"And whatsoever you spend of anything (in Allâh's Cause), He will replace it." (34:39)

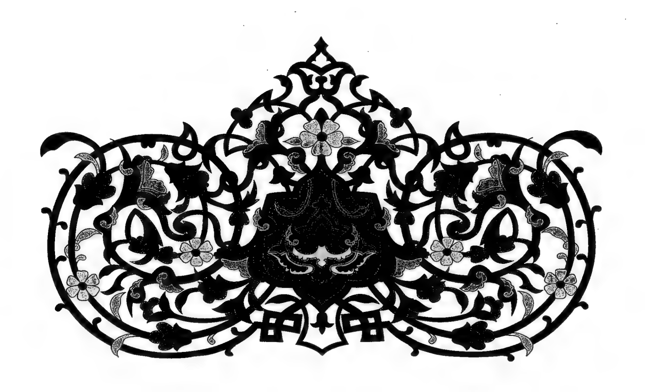
١١٣ (٢٨٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ، أَعْظَمُهَا أَجْرًا الَّذِي أَنفَقْتَهُ عَلَى أَهْلِكَ». رَوَاهُ مسلم .

113 (289). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, “A dinâr you spend in Allâh’s way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family.” [Muslim][1]

1- A Muslim is ordained to spend first of all on the need of his wife and children and their food and clothes. There is greater reward for him in this because these expenses are obligatory on him while spending on other items is in the nature of Nawâfil . Obviously, one cannot forego the former for the latter.

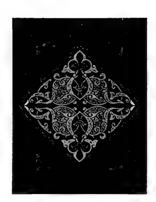
١١٤ (٢٩٢) وَعَنْ سعدِ بن أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ الَّذِي قَدَّمْنَاهُ فِي أَوَّلِ الْكِتابِ فِي بَابِ النِّيَّةِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ: «وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلاَّ أُجِرْتَ بِهَا حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ». متفقٌ عَلَيه .

114 (292). Sa‘d bin Abû Waqqâs ﷺ reported in a Hadîth included in the chapter of Intention, that Messenger of Allâh ﷺ said, “Whatever you spend seeking thereby the Pleasure of Allâh, will have its reward, even the morsel which you put in the mouth of your wife.” [Al-Bukhârî and Muslim]

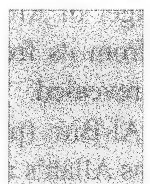








٣٦ (٣٧) باب الإنفاق مما يحبّ ومن الجيد



قَالَ اللهُ تَعَالَى: {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} [آل عمران: ٩٢] وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الأَرْضِ وَلاَ تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ} [البقرة: ٢٦٧].



Allâh, the Exalted, says:

"By no means shall you attain Al-Birr (piety, righteousness - here it means Allâh's reward, i.e., Jannah), unless you spend (in Allâh's Cause) of that which you love." (3:92)

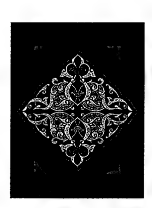
"O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it." (2:267)

١١٥ (٢٩٧) عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قال: كَانَ أَبُو طَلْحَةَ رَضِيَ الله عَنْهُ أَكْثَرَ الأَنْصَارِ بِالْمَدِينَةِ مَالاً مِنْ نَخْلٍ، وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ الله ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هذِهِ الآيَةُ: {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ الله إِنَّ الله تَعَالَى أَنْزَلَ عَلَيْكَ: {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ} وَإِنَّ أَحَبَّ مَالِي إِلَيَّ بَيْرُحَاءُ، وَإِنَّهَا صَدَقَةٌ لله تَعَالَى أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ الله تَعَالَى، فَضَعْهَا يَا رَسُولَ اللهِ حَيْثُ أَرَاكَ اللهُ، فَقَالَ رَسُولُ الله ﷺ: «بَخٍ! ذلِكَ مَالٌ رَابِحٌ، ذلِكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ» فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ الله، فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ، وَبَنِي عَمِّهِ. متفقٌ عَلَيه .

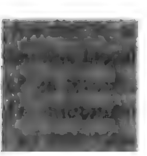
قَوْلُهُ ﷺ: «مَالٌ رَابِحٌ» رُوِيَ فِي الصَّحيحين «رَابِحٌ» وَ«رَايِحٌ» بِالْبَاءِ الموحدةِ وَبِالْيَاءِ المثناةِ، أَيْ: رَايِحٌ عَلَيْكَ نَفْعُهُ، وَ«بَيْرُحَاءُ» حَدِيقَةُ نَخْلٍ، وَرُوي بِكَسْرِ الْبَاءِ وَفَتْحِهَا.

115 (297). Anas ﷺ reported: Abû Talhah ﷺ was the richest among the Ansâr of Al-Madinah and possessed the largest property from palm-trees, and among his possessions what he loved most, was his garden known as Bairuhâ' which was opposite the mosque, and Messenger of Allâh ﷺ often visited it and drank from its fresh water. When this Âyah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allâh's reward, i.e., Jannah), unless you spend (in Allâh's Cause) of that which you love," (3:92), Abû Talhah came to Messenger of Allâh ﷺ and said, "Allâh says in His Book: 'By no means shall you attain Al-Birr , unless you spend (in Allâh's Cause) of that which you love,' and the dearest of my property is Bairuhâ' so I have given it as Sadaqah (charity) for Allâh's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allâh, as Allâh guides you." Messenger of Allâh ﷺ said, "Well-done! That is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abû Talhah ﷺ distributed it among his nearest relatives and cousins. [Al-Bukhârî and Muslim][1]

1- 1. To spend the best of one's property in the way of Allâh is a sign of perfection of Faith.
2. In the matter of Sadaqât (alms giving and charity), preference must be given to one's closest relations, provided they are poor and stand in need of help, otherwise, these should be spent on other deserving people.



٣٧ (٣٨) باب وجُوب أمر أهله وأولاده المميزين وسائر من في رعيته بطاعة الله تَعَالَى، ونهيهم عن المخالفة وتأْدِيبِهِم، ومنعهم من ارتكاب مَنْهِيٍّ عَنْهُ



قَالَ اللهُ تَعَالَى: {وَأْمُرْ أَهْلَكَ بِالصَّلاَةِ وَاصْطَبِرْ عَلَيْهَا} [طه: ١٣٢] وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا} [التَّحْرِيم: ٦]



37 (38) *Urging One's Kith and Kin to Obey Allâh and Refrain from Evils*

Allâh, the Exalted, says:

"And enjoin Salât (the prayer) on your family, and be patient in offering them (i.e., the Salât)." (20:132)

"O you who believe! Ward off yourselves and your families against a Fire (Hell)." (66:6)

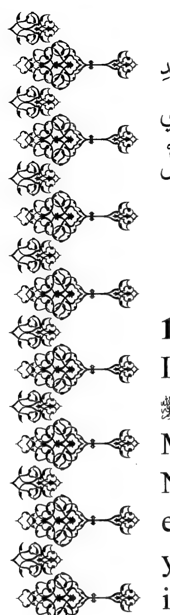


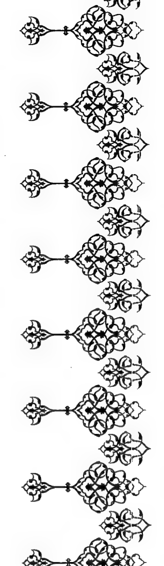
116 (298). Abû Hurairah ﵁ reported: Al-Hasan bin 'Ali ﵁ took one of the dates of the Sadaqah (charity) and put it in his mouth, whereupon Messenger of Allâh ﷺ said, "Leave it, leave it, throw it away. Do you not know that we do not eat the Sadaqah (charity)?" [Al-Bukhârî and Muslim][1]

١١٦ (٢٩٨) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَخَذَ الْحَسَنُ بنُ عَلِيٍّ رَضِيَ اللهُ عَنهُمَا تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ رَسُولُ اللهِ ﷺ: «كَخْ كَخْ، ارْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لا نَأْكُلُ الصَّدَقَةَ!؟». متفقٌ عَلَيه.

وَفِي رِوَايَةٍ «أَنَّا لاَ تَحِلُّ لَنَا الصَّدَقَةُ».

وَقَوْلُهُ: «كِخْ كِخْ» يُقَالُ بِإِسْكَانِ الْخَاءِ، وَيُقَالُ بِكَسْرِهَا مَعَ التَّنْوِينِ، وَهِيَ كَلِمَةُ زَجْرٍ لِلصَّبِيِّ عَنِ الْمُسْتَقْذَرَاتِ، وَكَانَ الْحَسَنُ رَضِيَ اللهُ عَنْهُ صَبِيًّا.





١١٧ (٢٩٩) وَعَنْ أَبِي حَفْصٍ عُمَرَ بْنِ أَبِي سَلَمَةَ عَبدِاللهِ بنِ عبدِ الأَسْدِ رَبِيبِ رَسُولِ اللهِ ﷺ قَالَ: كُنْتُ غُلاَمًا فِي حِجْرِ رَسُولِ اللهِ ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «يَا غُلاَمُ سَمِّ اللهَ تَعَالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ. متفقٌ عَلَيه.

«وَتَطِيشُ»: تَدُورُ فِي نَوَاحِي الصَّحْفَةِ.

117 (299). 'Umar bin Abû Salamah ﵁ reported: I was a boy under the care of Messenger of Allâh ﷺ, and my hand would wander about in the dish. Messenger of Allâh ﷺ said to me, "Mention Allâh's Name (i.e., say Bismillâh before you start eating), eat with your right hand and eat from what is near to you." I always followed this way of eating after this incident. [Al-Bukhârî and Muslim]

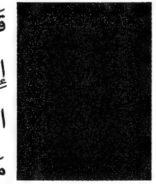
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1. This Hadîth emphasizes the following points:
1. Sadaqah is not lawful for the Prophet ﷺ and his family. His family here means Banu Hâshim and Banu Abdul-Muttalib.
2. Proper upbringing of children is extremely important. They must be prohibited by parents from such things which are indecent and unbecoming.
3. What is collected as Sadaqah is a national trust. The houses and institution where it is collected and kept should take strict care of its proper utilization. It is the duty of the custodians of Sadaqât that they protect them and give them to the deserving people.





٣٨ (٣٩) باب حَقّ الجار والْوصيّة به



قَالَ اللهُ تَعَالَى: {وَاعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَاناً وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ} [النساء: ٣٦].

38 (39) Rights of Neighbours

Allâh, the Exalted, says:

"Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." (4:36)

118 (303). Ibn 'Umar and 'Aishah ﷺ reported: Messenger of Allâh ﷺ said, "Jibrîl kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance." [Al-Bukhârî and Muslim]

١١٨ (٣٠٣) وَعَنِ ابنِ عُمَرَ وَعَائِشَةَ رَضِيَ اللهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ». متفقٌ عَلَيه.

119 (305). Abu Hurairah ﷺ reported: The Prophet ﷺ said, "By Allâh, he is not a believer! By Allâh, he is not a believer! By Allâh, he is not a believer." It was asked, "Who is that, O Messenger of Allâh?" He said, "One whose neighbour does not feel safe from his evil." [Al-Bukhârî and Muslim]

Another narration of Muslim is: Messenger of Allâh ﷺ said, "He will not enter Jannah whose neighbour is not secure from his wrongful conduct."

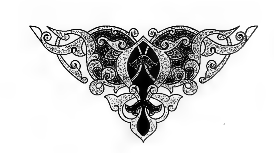

١١٩ (٣٠٥) وَعَنْ أَبِي هُرَيْرَةَ رضي الله عنه أن النبي ﷺ قال: «والله لا يؤمن، والله لا يؤمن، والله لا يؤمن!» قيل: من يا رسول الله؟ قال: «الذي لا يأمن جاره بوائقه». متفق عليه.

وفي رواية لمسلم: «لا يدخل الجنة من لا يأمن جاره بوائقه».

١٢٠ (٣٠٨) وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ». مُتفقٌ عَلَيه.

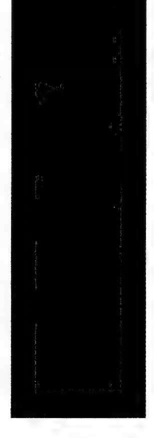
120 (308). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "He who believes in Allâh and the Last Day let him not harm his neighbour; and he who believes in Allâh and the Last Day let him show hospitality to his guest; and he who believes in Allâh and the Last Day let him speak good or remain silent." [Al-Bukhârî and Muslim][1]

1- This Hadîth unfolds the fruits of Faith. One who does not have the qualities mentioned in it, is deprived of the blessings of the Faith. Faith of such a person is like a fruitless tree, or a flower without fragrance, or a body without soul.





٣٩ (٤٠) بَابُ برّ الوالدين وَصِلَةِ الأَرحام



قَالَ اللهُ تَعَالَى: {وَاعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَاناً وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ} [النساء: ٣٦] وَقَالَ تَعَالَى: {وَاتَّقُوا اللهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ} [النِّسَاء: ١] وَقَالَ تَعَالَى: {وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ} الآيَة [الرعد: ٢١] وَقَالَ تَعَالَى: {وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حُسْناً} [الْعَنْكَبُوت: ٨] وَقَالَ تَعَالَى: {وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَاناً إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُلْ لَهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلاً كَرِيمًا *وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا} [الإِسْرَاء: ٢٣، ٢٤] وَقَالَ تَعَالَى: {وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْناً عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ} [لقمان: ١٤].

39 (40) Kind Treatment Towards Parents and Establishment of the Ties of Blood Relationship

Allâh, the Exalted, says:

"Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." (4:36)

"And fear Allâh through Whom you demand (your mutual rights),

and (do not cut the relations of) the wombs (kinship)." (4:1)

"And those who join that which Allâh has commanded to be joined (i.e., they are good to their relatives and do not sever the bond of kinship)." (13:21)

"And we have enjoined on man to be good and dutiful to his parents." (29:8)

"And your Rabb has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: 'My Rabb ! Bestow on them Your Mercy as they did bring me up when I was young.'" (17:23,24)

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years -- give thanks to Me and to your parents." (31:14)

121 (312). 'Abdullâh bin Mas'ûd ﷺ reported: I asked the Prophet ﷺ, "Which of the deeds is loved most by Allâh?" Messenger of Allâh ﷺ said, " Salât at its proper time." I asked, "What next?" He ﷺ replied, "Kindness to parents." I asked, "What next?" He replied, " Jihâd in the way of Allâh." [Al-Bukhârî and Muslim]

١٢١ (٣١٢) وَعَنْ أَبِي عَبْدِ الرحمن عبدِاللهِ بنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلى اللهِ تَعَالَى؟ قَالَ: «الصَّلاَةُ على وَقْتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قال: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ الله» . متفقٌ عَلَيه .



122 (316). Abû Hurairah ﷺ reported: A person came to Messenger of Allâh ﷺ and asked, "Who among people is most deserving of my fine treatment?" He ﷺ said, "Your mother." He again asked, "Who next?" "Your mother," the Prophet ﷺ replied again. He asked, "Who next?" He (the Prophet ﷺ) said again, "Your mother." He again asked, "Then who?" Thereupon he ﷺ said," Then your father." [Al-Bukhârî and Muslim]

In another narration: "O Messenger of Allâh! Who is most deserving of my fine treatment?" He ﷺ said, "Your mother, then your mother, then your mother, then your father, then your nearest, then nearest."[1]

١٢٢ (٣١٦) وَعَنْ أَبِي هُرَيْرَةَ رَضي الله عَنْه قَال: جَاءَ رَجُلٌ إِلَى رَسُولِ الله ﷺ فَقَال: يَا رَسُولَ الله! مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَال: «أُمُّكَ» قَال: ثُمَّ مَنْ؟ قَال: «أُمُّكَ» قَال: ثُمَّ مَنْ؟ قَال: «أُمُّكَ» قَال: ثُمَّ مَنْ؟ قَال: «أَبُوكَ». متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: يَا رَسُولَ الله مَنْ أَحَقُّ بِحُسْنِ الصُّحْبَةِ؟ قَال: «أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أُمُّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ».

وَ«الصَّحَابَةُ» بِمَعْنَى: الصُّحْبَةِ. وَقَوْلُهُ: «ثُمَّ أَبَاكَ» هكَذا هُوَ مَنْصُوبٌ بفِعْلٍ مَحْذُوفٍ، أَيْ: ثُمَّ بِرَّ أَبَاكَ وَفِي رِوَايَة: «ثُمَّ أَبُوكَ» وَهذَا وَاضِح.

1- This Hadîth tells us that the rights of the mother are three times more important than that of the father for the reasons that:
1. She is weaker than the father.
2. The following three troubles are borne exclusively by the mother while the father does not share them with her:
a) She carries the baby in her womb for nine months,
b) The labor pain which she suffers.
c) Two years' period of suckling which disturbs her sleep at night and affects her health. She has also to be very cautious in her food for the welfare of the baby.

١٢٣ (٣١٨) وَعَنْهُ رَضِيَ الله عَنْهُ أَنَّ رَجُلاً قَال: يَا رَسُولَ الله إِنَّ لِي قَرَابَةً أَصِلُهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَال: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلا يَزَالُ مَعَكَ مِنَ الله ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذلِكَ». رَوَاهُ مسلم.

«وَتُسِفُّهُمْ» بِضَمِّ التَّاءِ وَكَسْرِ السِّينِ الْمُهْمَلَةِ وَتَشْدِيدِ الفاءِ «وَالْمَلُّ» بِفَتْحِ الميمِ، وَتَشْدِيد اللاَّمِ وهُوَ الرَّمَادُ الحَارُّ: أَيْ كَأَنَّمَا تُطْعِمُهُمُ الرَّمَادَ الحَارَّ وَهُوَ تَشْبِيهٌ لِمَا يَلْحَقُهُمْ مِنَ الإِثْمِ بِمَا يَلْحَقُ آكِلَ الرَّمَادِ الحَارِّ مِنَ الأَلَمِ، وَلاَ شَيْءَ عَلَى هذَا المُحْسِنِ إِلَيْهِمْ، لكِنْ يَنَالُهُمْ إِثْمٌ عَظِيمٌ بِتَقْصِيرِهِمْ في حَقِّه، وَإِدْخَالِهِمُ الأَذَى عَلَيْهِ. والله أَعْلَمُ.

123 (318). Abû Hurairah ﷺ reported: A man said to Messenger of Allâh ﷺ : "I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me." He ﷺ replied, "If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allâh as long as you continue to do so." [Muslim][1]

1- This Hadîth has three important lessons:
First, the misbehaviour of one's relative is no justification for the misbehaviour of another, let alone the severing of relations on that account.
Second, the person who treats his relatives nicely in all events and circumstances is blessed by Allâh Who will send from heaven helpers to support him.
Third, the consequence of denying compassion and kindness to relatives is as woeful as the eating of hot ashes.

١٢٤ (٣١٩) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ». متفقٌ عَلَيه .

وَمَعْنَى «يُنْسَأَ لَهُ فِي أَثَرِهِ»: أَيْ: يُؤَخَّرَ لَه فِي أَجَلِهِ وَعُمُرِهِ.

124 (319). Anas ﷺ reported: Messenger of Allâh ﷺ said, "He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations." [Al-Bukhârî and Muslim][2]

2- Increase in subsistence means that Almighty Allâh will increase the quantity of his worldly goods or his means of subsistence will be blessed by Him. Similar is the case of longevity of life. The life of such person is either actually increased (in terms of years) or his life is graced with the Blessings of Allâh. Both interpretations are correct.

١٢٥ (٣٢٦) وَعَنْ زَيْنَبَ الثَّقَفِيَّةِ امْرَأَةِ عَبْدِ اللهِ بن مسعودٍ رَضِيَ اللهُ عَنْهُ وَعَنْهَا قَالت: قَال رَسُولُ اللهِ ﷺ: «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ» قَالَتْ: فَرَجَعْتُ إِلَى عَبْدِ اللهِ بنِ مَسْعُودٍ فَقُلْتُ لَهُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ اليَدِ وَإِنَّ رَسُولَ اللهِ ﷺ قَدْ أَمَرَنَا بِالصَّدَقَةِ فَأْتِهِ، فَاسْأَلْهُ، فَإِن كَانَ ذلِكَ يُجْزِىءُ عَنِّي وَإِلاَّ صَرَفتُهَا إِلَى غَيْرِكُمْ. فَقَالَ عَبْدُ اللهِ: بَلِ ائتِيهِ أَنْتِ، فَانْطَلَقْتُ، فَإِذَا امْرَأَةٌ مِنَ الأَنْصَارِ بِبَابِ رَسُولِ اللهِ ﷺ حَاجَتِي حَاجَتُهَا، وَكَانَ رسولُ اللهِ ﷺ قد أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ، فَخَرَجَ عَلَيْنَا بِلاَلٌ،



فَقُلْنَا لَهَ: ائْتِ رَسُولَ اللهِ ﷺ، فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلانِكَ: أَتُجْزِىءُ الصَّدَقَةُ عَنْهُمَا عَلَى أَزْوَاجِهِمَا وَعَلَى أَيْتَامٍ فِي حُجُورِهِمَا؟ وَلا تُخْبِرْهُ مَنْ نَحْنُ، فَدَخَلَ بِلالٌ عَلَى رَسُولِ اللهِ ﷺ، فَسَأَلَهُ، فقال رسولُ اللهِ ﷺ: «مَنْ هُمَا» قَالَ: امْرَأَةٌ مِنَ الأَنْصَارِ وَزَيْنَبُ. فَقَالَ رَسُولُ اللهِ ﷺ: «أَيُّ الزَّيَانِبِ هِيَ؟» قَالَ: امْرَأَةُ عَبْدِاللهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَهُمَا أَجْرَانِ: أَجْرُ القَرَابَةِ وَأَجْرُ الصَّدَقَةِ». متفقٌ عَلَيه .

125 (326). Zainab Ath-Thaqafiyah ﵂ , the wife of ‘Abdullâh bin Mas‘ûd ﵁ reported: When Messenger of Allâh ﷺ told the women that they should give Sadaqah (charity), even if it should be some of their jewellery, I returned to ‘Abdullâh bin Mas‘ûd and said, “You are a man who does not possess much, and Messenger of Allâh ﷺ has commanded us to give Sadaqah . So go and ask him if giving to you will serve the purpose; otherwise, I shall give it to someone else.” He asked me that I should better go myself. I went and found a woman of the Ansâr at the door of Messenger of Allâh ﷺ , waiting to ask a similar question as mine. The Prophet ﷺ was endowed with dignity, and so we could not go in. When Bilâl ﵁ came out to us, we said to him: “Go to Messenger of Allâh ﷺ and tell him that there are two women at the door who have come to ask him whether it will serve them to give Sadaqah to their husbands and to orphans who are in their charge, but do not tell him who we are. Bilâl ﵁ went in and asked him, and Messenger of Allâh ﷺ asked him who the women were. When he told him that they were a woman of the Ansâr and Zainab, he asked him which Zainab it was, and when he was told it was the wife of ‘Abdullâh bin Mas‘ûd, he ﷺ said, “They will have a double reward, one for maintaining the ties of kinship and another for Sadaqah .” [Al-Bukhârî and Muslim][1]

1- We learn from this Hadîth that a woman can also give Sadaqah and Zakât to her husband, provided he is poor. But its opposite is not permissible. That is to say, a husband cannot pay Zakât to his wife because he is responsible for her maintenance while wife is not obliged to do it for her husband.



٤٠ (٤١) بَاب تَحْرِيمِ العقوق وقطيعَة الرَّحم

قَالَ اللهُ تَعَالَى: {فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ *أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ} [محمد: ٢٢، ٢٣] وَقَالَ تَعَالَى: {وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ } [الرعد: ٢٥] وَقَالَ تَعَالَى: {وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَاناً إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاَهُمَا فَلاَ تَقُلْ لَهُمَا أُفٍّ وَلاَ تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلاً كَرِيمًا *وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا } [الإِسْرَاء: ٢٣، ٢٤].



40 (41) Prohibition of Disobeying Parents and Severance of Relations

Allâh, the Exalted, says:

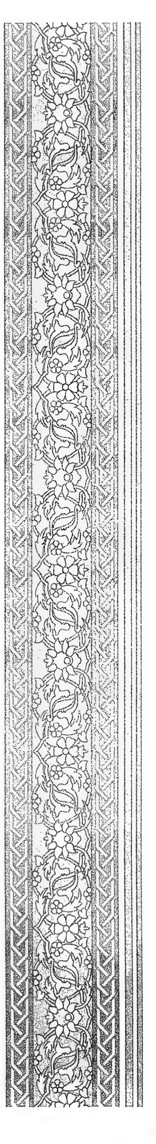
"Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight." (47:22,23)

"And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e., they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e., they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e., Hell)." (13:25)





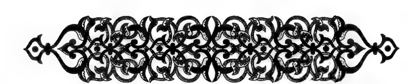
"And your Rabb has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: 'My Rabb! Bestow on them Your Mercy as they did bring me up when I was young.'" (17:23,24)

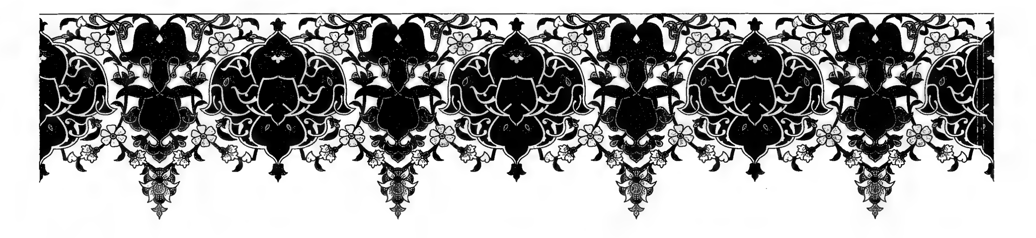


١٢٦ (٣٣٦) وَعَنْ أَبِي بَكْرَةَ نُفَيْعِ بْنِ الحارِثِ رَضِيَ اللهُ عَنْهُ قَالَ: قال رَسُولُ الله ﷺ: «أَلا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» - ثَلاثًا - قُلْنَا: بَلَى يَا رَسُولَ الله قَالَ: «الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَّكِئًا فَجَلَسَ، فَقَالَ: «أَلا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ» فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. متفقٌ عَلَيه.

126 (336). Abû Bakrah Nufai' bin Al-Hârith ﷺ reported: Messenger of Allâh ﷺ said, "Shall I not inform you of the biggest of the major sins?" Messenger of Allâh ﷺ asked this question thrice. We said, "Yes, O Messenger of Allâh. (Please inform us.)" He said, "Ascribing partners to Allâh, and to be undutiful to your parents." Messenger of Allâh ﷺ sat up from his reclining position and said, "And I warn you against giving forged statement and a false testimony; I warn you against giving forged statement and a false testimony." Messenger of Allâh ﷺ kept on repeating that warning till we wished he would stop. [Al-Bukhârî and Muslim][1]

1- This Hadîth mentions some of the major sins. A major sin is one against which there is a serious warning in the Noble Qur'ân and Hadîth . When disobedience to parents is mentioned along with Shirk (polytheism), it makes the fact evident that both of these are very serious sins. Similar is the case of telling a lie and false testimony, which in the incident mentioned in this Hadîth made Allâh's Messenger ﷺ to leave his pillow and sit attentively. It indicates that the latter two are serious. May Allâh protect all Muslims from all such sins.



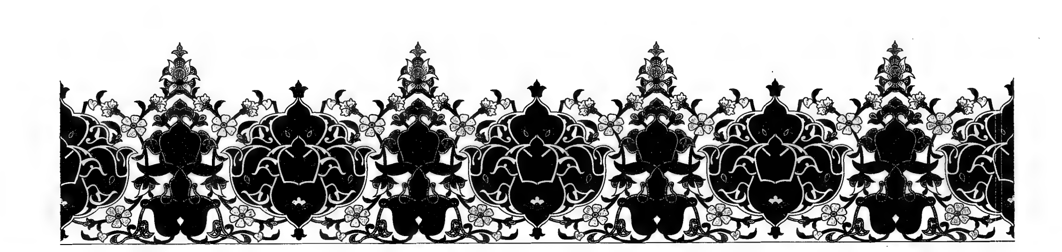


١٢٧ (٣٤٠) وَعَنْ أَبِي عِيسَى الْمُغِيرَةِ بنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ، وَمَنْعًا وَهَاتِ، وَوَأْدَ البَنَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ». متفقٌ عليه .

قَوْلُهُ: «مَنْعًا» مَعْنَاهُ: مَنْعُ مَا وَجَبَ عَلَيْهِ وَ«هَاتِ»: طَلَبُ مَا لَيْسَ لَهُ. وَ«وَأْدَ الْبَنَاتِ» مَعْنَاهُ: دَفْنُهُنَّ فِي الْحَيَاةِ، وَ«قِيلَ وَقَالَ» مَعْنَاهُ: الْحَدِيثُ بِكُلِّ مَا يَسْمَعُهُ، فَيَقُولُ: قِيلَ كَذَا، وَقَالَ فُلانٌ كَذَا مِمَّا لاَ يَعْلَمُ صِحَّتَهُ، وَلاَ يَظُنُّهَا، وَكَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ. وَ«إِضَاعَةُ الْمَالِ»: تَبْذِيرُهُ وَصَرْفُهُ فِي غَيْرِ الْوُجُوهِ الْمَأْذُونِ فِيهَا مِنْ مَقَاصِدِ الآخِرَةِ وَالدُّنْيَا، وَتَرْكُ حِفْظِهِ مَعَ إِمْكَانِ الْحِفْظِ. وَ«كَثْرَةُ السُّؤَالِ»: الإِلْحَاحُ فِيمَا لاَ حَاجَةَ إِلَيْهِ.

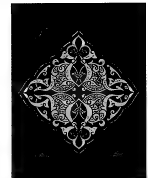
وَفِي الْبَابِ أَحَادِيثُ سَبَقَتْ فِي الْبَابِ قَبْلَهُ كَحَدِيثِ: «وَأَقْطَعُ مَنْ قَطَعَكِ» وَحَدِيث: «مَنْ قَطَعَنِي قَطَعَهُ اللهُ».

127 (340). Abû ‘Îsa Al-Mughîrah bin Shu‘bah ﷺ reported: The Prophet ﷺ said, “Allâh has forbidden you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allâh dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth.” [Al-Bukhârî and Muslim]



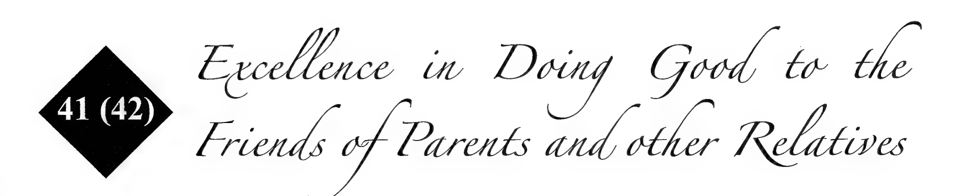




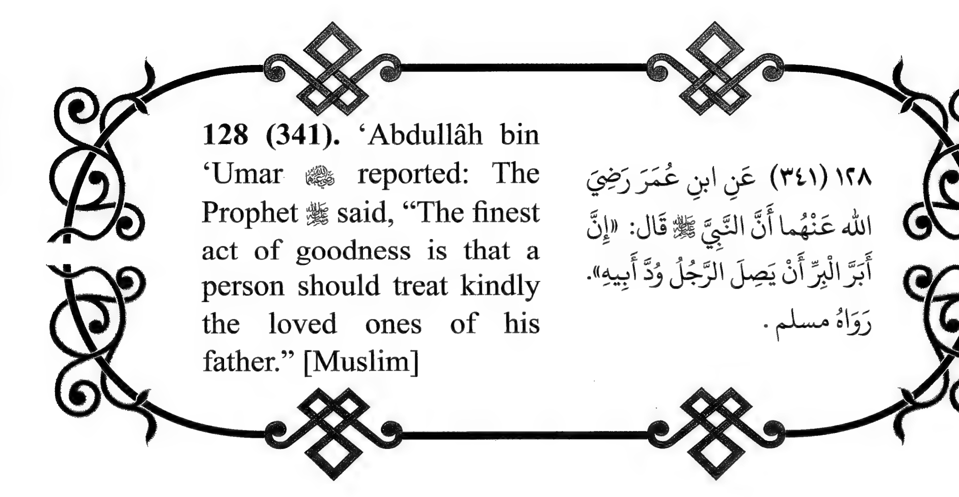


٤١ (٤٢) بَابُ برّ أصدقاء الأب وَالأُمّ والأَقارب والزوجة وسائر من يُنْدَب إكرامه



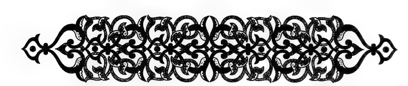


41 (42) *Excellence in Doing Good to the Friends of Parents and other Relatives*



128 (341). 'Abdullâh bin 'Umar ﷺ reported: The Prophet ﷺ said, "The finest act of goodness is that a person should treat kindly the loved ones of his father." [Muslim]

١٢٨ (٣٤١) عَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُما أَنَّ النَّبِيَّ ﷺ قال: «إِنَّ أَبَرَّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وُدَّ أَبِيهِ». رَوَاهُ مسلم.



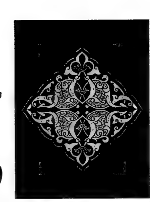
١٢٩ (٣٤٢) وَعَنْ عبدِ اللهِ بْنِ دِينَارٍ عن عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَجُلاً مِنَ الأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُاللهِ بْنُ عُمَرَ، وَحَمَلَهُ عَلَى حِمَارٍ كَانَ يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ، قَال ابنُ دِينَارٍ: فَقُلْنَا لَهُ: أَصْلَحَكَ اللهُ إِنَّهُمُ الأَعْرَابُ وَهُمْ يَرْضَوْنَ بِاليَسِيرِ فَقَالَ عَبْدُاللهِ ابنُ عُمَرَ: إِنَّ أَبَا هذا كَانَ وُدًّا لِعُمَرَ بْنِ الخَطَّابِ رَضِيَ الله عَنْهُ وَإِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُول: «إِنَّ أَبَرَّ البِرِّ صِلَةُ الرَّجُلِ أَهْلَ وُدِّ أَبِيهِ».

وَفِي رِوَايَةٍ عَن ابنِ دِينارٍ عَن ابنِ عُمَرَ أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيْهِ إِذَا مَلَّ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةٌ يَشُدُّ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْمًا عَلَى ذلِكَ الحِمَارِ إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَسْتَ ابنَ فُلانِ بنِ فُلانٍ؟ قَال: بَلَى. فَأَعْطَاهُ الحِمَارَ، فَقَالَ: ارْكَبْ هذَا، وَأَعْطَاهُ العِمَامَةَ وَقَالَ: اشْدُدْ بِهَا رَأْسَكَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللهُ لَكَ أَعْطَيْتَ هذا الأَعْرَابِيَّ حِمَارًا كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ؟ فَقَال: إِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُول: «إِنَّ مِنْ أَبَرِّ البِرِّ أَنْ يَصِلَ الرَّجُلُ أَهْلَ وُدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ» وَإِنَّ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ رَضِيَ الله عَنْهُ. رَوَى هذِهِ الرِّوَايَاتِ كُلَّهَا مسلم.

129 (342). ‘Abdullâh bin Dînâr reported: ‘Abdullāh bin ‘Umar ﵁ met a bedouin on his way to Makkah, he greeted him, offered him to mount the donkey he was riding and gave him the turban he was wearing on his head. Ibn Dînâr said to him: “May Allâh make you pious! Bedouins can be satisfied with anything you give them (i.e., what you have given the bedouin is too much). Upon this, ‘Abdullâh bin ‘Umar said, the father of this man was one of ‘Umar’s friends whom he loved best, and I heard Messenger of Allâh saying, “The finest act of goodness is the good treatment of someone whom one’s father loves.”

Another narration goes: When ‘Abdullâh bin ‘Umar ﵁ set out to Makkah, he kept a donkey with him to ride when he would get tired from the riding of the camel, and had a turban which he tied round his head. One day, as he was riding the donkey, a bedouin happened to pass by him. He (‘Abdullâh bin ‘Umar) said, “Aren’t you so-and-so?” The bedouin said, “Yes.” He (‘Abdullâh bin ‘Umar) gave him his donkey and his turban and said, “Ride this donkey, and tie this turban round your head.” Some of his companions said, “May Allâh forgive you, you gave to this bedouin the donkey which you enjoyed to ride for change, and the turban which you tied round your head.” ‘Abdullâh bin ‘Umar said, “I heard Messenger of Allâh ﷺ saying, ‘The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death,’ and the father of this person was a friend of ‘Umar ﵁ .” [Muslim]





٤٢ (٤٣) بابُ إِكْرَامِ أَهل بيت رسول الله ﷺ وبيان فضلهم



قَالَ اللهُ تَعَالَى: {إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا} [الأَحْزَاب: ٣٣] وَقَالَ تَعَالَى: {وَمَنْ يُعَظِّمْ شَعَائِرَ اللهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ} [الحج: ٣٢].

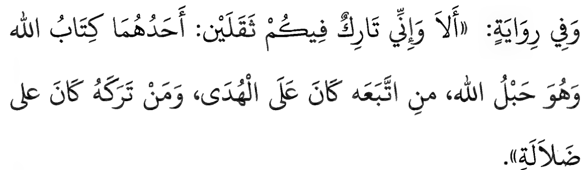
42 (43) Showing Reverence to the Family of Allâh's Messenger ﷺ

Allâh, the Exalted, says:

"Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification." (33:33)

"And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart." (22:32)

١٣٠ (٣٤٦) وَعَنْ يَزِيدَ بْنِ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ، وَعَمْرُو بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ رَضِيَ الله عَنْهُمْ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَال لَه حُصَيْنٌ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، رَأَيْتَ رَسُولَ اللهِ ﷺ، وَسَمِعْتَ حَدِيثَهُ، وَغَزَوْتَ مَعَهُ، وَصَلَّيْتَ خَلْفَهُ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، حَدِّثْنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ، قَالَ: يَا ابنَ أَخِي وَاللهِ لَقَدْ كَبِرَتْ سِنِّي، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ اللهِ ﷺ، فَمَا حَدَّثْتُكُمْ فَاقْبَلُوا، وَمَا لا فَلا تُكَلِّفُونِيهِ ثُمَّ قَالَ: قَامَ رَسُولُ اللهِ ﷺ، يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللهَ، وَأَثْنَى عَلَيْهِ، وَوَعَظَ، وَذَكَّرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ: أَلاَ أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ. أَوَّلُهُمَا كِتَابُ اللهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللهِ، وَاسْتَمْسِكُوا بِهِ. فَحَثَّ عَلَى كِتَابِ اللهِ، وَرَغَّبَ فِيهِ ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي» فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ، أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَال: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ، قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ.قَالَ: كُلُّ هؤُلاَءِ حُرِمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ. رَوَاهُ مسلم .



وَفِي رِوَايَةٍ: «أَلاَ وَإِنِّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللهِ وَهُوَ حَبْلُ اللهِ، مَنِ اتَّبَعَه كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ على ضَلاَلَةٍ».



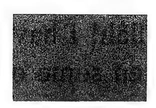
130 (346). Yazîd bin Haiyân reported: I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam ﷺ and, as we sat by his side, Husain said to him, "Zaid, you acquired great merits, you saw Messenger of Allâh ﷺ, listened to him talking, fought by his side in (different) battles, and offered Salât (prayer) behind him. Zaid, you have indeed earned great merits. Could you narrate to us what you heard from Messenger of Allâh ﷺ ?" Zaid said, "By Allâh! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allâh ﷺ, so accept what I narrate to you, do not compel me to narrate what I fail to narrate." He then said, "One day Messenger of Allâh ﷺ stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madînah. He praised Allâh, extolled Him, and exhorted (us) and said, 'Ammâ Ba'du . O people, I am a human being. I am about to receive a messenger (the angel of death) from my Rabb and I will respond to Allâh's Call, but I am leaving with you two weighty things: the first is the Book of Allâh, in which there is right guidance and light, so hold fast to the Book of Allâh and adhere to it.' He exhorted (us to hold fast) to the Book of Allâh and then said, 'The second is the members of my household, I remind you (to be kind) to the members of my family. I remind you (to be kind) to the members of my family.' " Husain said to Zaid, "Who are the members of his household, O Zaid? Aren't his wives the members of his family?" Thereupon Zaid said, "His wives are the members of his family. (But here) the members of his family are those for whom Zakât is forbidden." He asked, "Who are they?" Zaid said, "'Ali and the offspring of 'Ali, 'Aqîl and the offspring of 'Aqîl and the offspring of Ja'far and the offspring of 'Abbâs." Husain asked, "For all of them the acceptance of Zakât is forbidden?" Zaid ﷺ said, "Yes." [Muslim]

Another narration is: Messenger of Allâh ﷺ said, "I am leaving behind me two weighty things. One of them is the Book of Allâh; that is the strong rope of Allâh. Whosoever holds firmly to it, will be the guided, and whosoever leaves it goes astray."[1]

1- This Hadîth brings out the following points:
1. Allâh's Messenger ﷺ was a human being. He too was subject to the inevitable law of death.
2. It stresses upon the establishment of a firm bond with the Book of Allâh (the Qur'ân) and lays emphasis on showing respect and honour to the members of the Prophet's family.
3. The members of the Prophet's family are classified into two categories:
Firstly, wives of Allâh's Messenger ﷺ or Mothers of the believers. This is established from the categorical Verses of the Noble Qur'ân.
Secondly, persons who have close relationship with Allâh's Messenger ﷺ. They are Banu Hâshim and Banu Abdul-Muttalib and include descendants of 'Ali, 'Aqîl, Ja'far, 'Abbâs and Hârith . Sadaqah is unlawful for the latter category.



٤٣ (٤٤) باب توقير الْعُلَماء والكبار وأَهل الفضل وَتَقْدِيمِهِم عَلَى غيرهم، ورفع مجالسهم، وإظهار مرتبتهم



قَال الله تَعَالَى: {قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الأَلْبَابِ} [الزمر:٩].

40 (41) *Revering the Scholars and Elders, Preferring them to Others and Raising their Status*

Allâh, the Exalted, says:

"Say: 'Are those who know equal to those who know not?' It is only men of understanding who will remember (i.e., get a lesson from Allâh's Signs and Verses)." (39:9)

١٣١ (٣٤٨) وَعَن أَبِي مسعودٍ عُقبةَ بنِ عمرٍو البدريِّ الأنصاريِّ رَضِيَ الله عَنْهُ قَال: قال رسولُ الله ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ الله، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِنًّا، ولاَ يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلاَ يَقْعُدْ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلاَّ بِإِذْنِهِ». رَوَاهُ مسلم.

وَفِي رِوَايَةٍ لَهُ: «فَأَقْدَمُهُمْ سِلْمًا» بَدَلَ «سِنًّا»: أَي إِسْلاَمًا.

وَفِي رِوَايَةٍ: يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ الله، وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً فَيَؤُمُّهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ سِنًّا».

وَالْمُرَادُ «بِسُلْطَانِهِ» مَحَلُّ وَلاَيَتِهِ، أَوِ الْمَوْضِعُ الَّذِي يَخْتَصُّ بِهِ «وَتَكْرِمَتُهُ» بِفَتْحِ التَّاءِ وَكَسْرِ الرَّاءِ: وَهِيَ مَا يَنْفَرِدُ بِهِ مِنْ فِرَاشٍ وَسَرِيرٍ وَنَحْوِهِمَا.



131 (348). Abû Mas'ûd 'Uqbah bin 'Amr Al-Badrî Al-Ansârî ﷺ reported: Messenger of Allâh ﷺ said, "The person who is best versed in the recitation of the Book of Allâh, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah ; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority, or sit in his house, without his permission." [Muslim]

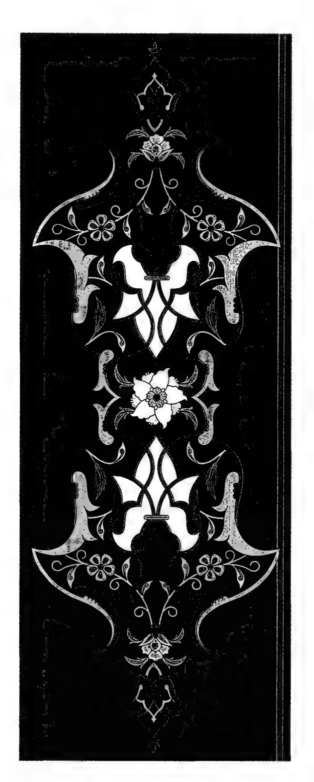
In another narration in Muslim: Messenger of Allâh ﷺ said, "One who is senior most in accepting Islam, [should lead the Salât (prayer)]."

Yet another narration is: Messenger of Allâh ﷺ said, "A man who is well-versed in the Book of Allâh and can recite it better, should lead the Salât (prayer); if (all those present) are equal in this respect, then the man who is senior most in respect of emigration, if they are equal in that respect too, then the oldest of them should lead the prayer." [Muslim][1]

1- This Hadîth highlights the following three points:
1. The order of priority for the appointment of Imâm [one who leads As-Salât (the prayers)] should be as follows:
First, preference should go to a good Qâri (reciter of the Noble Qur'ân) who is also an expert in it, provided he is pious and acts upon the teachings of the Noble Qur'ân faithfully. He should not be a non-practising Muslim.
2. The ruler of a territory, its highest officer and governor should work as Imâm in their respective areas. In the early ages of Islam, these authorities used to administer their areas, dispense justice and lead congregational prayers (Salât).
3. When one goes to somebody's house, he should not occupy the place reserved for the master of the house unless he himself asks him to sit there.

132 (350). 'Abdullâh bin Mas'ûd ﷺ reported: Messenger of Allâh ﷺ said, "Let those be nearest to me in Salât (prayer) who are mature and possess (religious) knowledge, then those who are nearest to them in these respects." He repeated this three times and then added, "Beware of indulging in the loose talks of the markets (when you are in the mosque)." [Muslim]

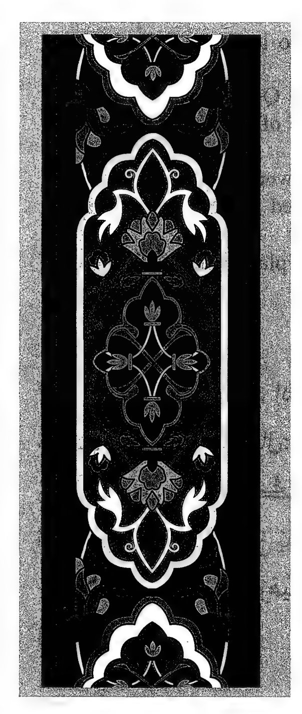
١٣٢ (٣٥٠) وَعَنْ عَبْدِ اللهِ بْنِ مسعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لِيَلِنِي مِنْكُمْ أُولُو الأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ - ثَلَاثًا - وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ». رَوَاهُ مسلم.



١٣٣ (٣٥٤) وَعَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قال: قَالَ رَسُولُ الله ﷺ: «إِنَّ مِنْ إِجْلاَلِ الله تَعَالَى إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ، وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ». حَديثٌ حسنٌ رَوَاهُ أَبُو دَاود.

133 (354). Abû Mûsa ﷺ reported: Messenger of Allâh ﷺ said, "It is out of reverence to Allâh in respecting an aged Muslim, and the one who commits the Qur'ân to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler." [Abû Dâwûd – Hasan][1]

1- An aged Muslim here means one who lives a pious life till his old age. The word " Hâmilul-Qur'ân " translated here as 'the one who commits the Qur'ân to memory,' who have memorized the complete Qur'ân. That is to say he is not aggressive in putting it into practice and does not take shelter of far-fetched interpretations to justify his own intellectual and religious perversion. This Hadîth stresses that a pious old man, a Hâmilul-Qur'ân and a just head of a Muslim government should be respected. Since their respect has been ordained by Allâh, respecting them is in fact revering Allâh.



١٣٤ (٣٥٥) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ الله عَنْهُمْ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ شَرَفَ كَبِيرِنَا» حَدِيثٌ صحِيحٌ رَوَاهُ أَبو داود وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صحيحٌ.

وَفِي رِوَايَةِ أَبِي دَاود: «حَقَّ كَبِيرِنَا».

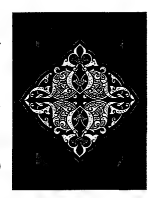
134 (355). 'Amr bin Shu'aib ﷺ on the authority of his father who heard it from his father reported: Messenger of Allâh ﷺ said: "He is not one of us who shows no mercy to younger ones and does not acknowledge the honour due to our elders." [At-Tirmidhî and Abû Dâwûd][2]

In the narration of Abu Dâwûd : "the right of our elders."

2- The words "he is not one of us" here mean that he is not following the way of the Prophet ﷺ.

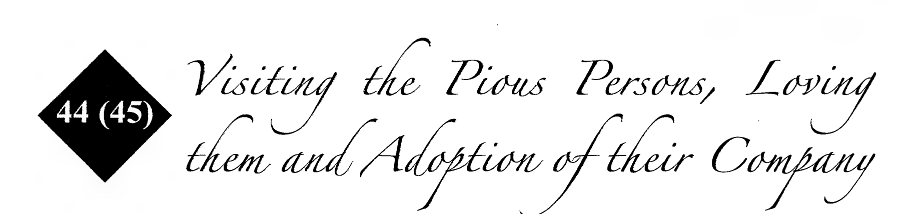






٤٤ (٤٥) بَابُ زيارة أَهل الخير ومجالستهم وصحبتهم ومحبتهم، وطلب زيارتهم والدعاء منهم،وزيارة المواضع الفاضلة

قَالَ اللهُ تَعَالَى: {وَإِذْ قَالَ مُوسَى لِفَتَاهُ لاَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا} إِلَى قَوْلِهِ تَعَالَى: {قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا} [الْكَهف: ٦٠-٦٦] وَقَالَ تَعَالَى: {وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ} [الْكَهْف: ٢٨].



44 (45) Visiting the Pious Persons, Loving them and Adoption of their Company

Allâh, the Exalted, says:

"And (remember) when Mûsa (Moses) said to his boy-servant: 'I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling'" (up to) "... Mûsa (Moses) said to him (Khidr): 'May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?'" (18:60-66)

"And keep yourself (O Muhammad ﷺ) patiently with those who call on their Rabb (i.e., your companions who remember their Rabb with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face." (18:28)

١٣٥ (٣٦٠) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ لِعُمَرَ رَضِيَ اللهُ عَنْهُمَا بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ رَضِيَ اللهُ عَنْهَا نَزُورُهَا كَمَا كَانَ رَسُولُ اللهِ ﷺ يَزُورُهَا، فَلَمَّا انْتَهَيَا إِلَيْهَا بَكَتْ، فَقَالاَ لَهَا: مَا يُبْكِيكِ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ اللهِ خَيْرٌ لِرَسُولِ اللهِ ﷺ، فقالت: إني لاَ أبكي أَنِّي لاَ أَعْلَمُ أَنَّ مَا عِنْدَ اللهِ تعالَى خَيْرٌ لِرَسُولِ اللهِ ﷺ ولكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدِ انْقَطَعَ منَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلاَ يَبْكِيَانِ مَعَهَا. رَوَاهُ مُسلم .

135 (360). Anas bin Mâlik ﷺ reported: After the death of Messenger of Allâh ﷺ, Abû Bakr ﷺ said to 'Umar ﷺ : "Let us visit Umm Aiman ﷺ as Messenger of Allâh ﷺ used to visit her." As we came to her, she wept. They (Abû Bakr and 'Umar ﷺ) said to her, "What makes you weep? Do you not know that what Allâh has in store for His Messenger ﷺ is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allâh ﷺ (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come." This moved both of them to tears and they began to weep along with her. [Muslim][1]

1- Umm Aiman belonged to Ethiopia and was a slave-girl of the Prophet's father ('Abdullâh bin 'Abdul-Muttalib). After the death of 'Abdullâh, Umm Aiman remained with the Prophet's mother, Aminah, and took great care in his upbringing. Subsequently, the Prophet ﷺ set her free and then she was married to Zaid bin Hârithah . This Hadîth holds justification for weeping over the death of the pious and also shows that it is desirable to visit such persons to whom one's friends go to pay respect. The incident mentioned in this Hadîth also shows the love that the Companions of the Prophet ﷺ had for him.

١٣٦ (٣٦١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ «أَنَّ رَجُلاً زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللهُ تَعَالَى عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا عَلَيْهِ؟ قَالَ: لا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللهِ تَعَالَى، قَالَ: فَإِنِّي رَسولُ اللهِ إِلَيْكَ بِأَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ». رَوَاهُ مُسْلِم .

يُقَالُ: «أَرْصَدَهُ» لِكَذَا: إِذَا وَكَّلَهُ بِحِفْظِهِ، وَ«الْمَدْرَجَةُ» بِفَتْحِ الْمِيمِ وَالرَّاءِ: الطَّرِيقُ، وَمَعْنَى «تَرُبُّهَا» تَقُومُ بِهَا، وَتَسْعَى فِي صَلاحِهَا.

136 (361). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "A man set out to visit a brother (in Faith) in another town and Allâh sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allâh, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allâh (to inform you) that Allâh loves you as you love him (for His sake)." [Muslim]



١٣٧ (٣٦٣) وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّمَا مَثَلُ الجَلِيسِ الصَّالِحِ - وَجَلِيسِ السُّوءِ، كَحَامِلِ المِسْكِ، وَنَافِخِ الْكِيرِ، فَحَامِلُ المِسْكِ، إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا مُنْتِنَةً». متفقٌ عَلَيه.

«يُحْذِيكَ»: يُعْطِيكَ.

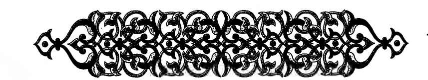
وَفِي رِوَايَةٍ لَهُمَا: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرِ صَوْمٍ، وَلاَ صَلاَةٍ، وَلاَ صَدَقَةٍ، وَلكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ.

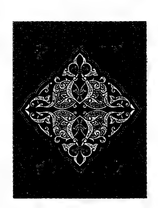
137 (363). Abû Mûsa Al-Ash'arî ﷺ reported: I heard the Prophet ﷺ saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell." [Al-Bukhârî and Muslim]

١٣٨ (٣٧٠) وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ الله ﷺ فَقَالَ: يَا رَسُولَ الله! كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ». متفقٌ عَلَيه .

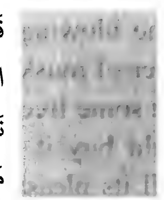
138 (370). Ibn Mas'ûd ﷺ reported: A man came to Messenger of Allâh ﷺ and said, "O Messenger of Allâh! What do you think of a man who loves some people but does not go any nearer to their position?" He (ﷺ) replied, "A man will be with those whom he loves." [Al-Bukhârî and Muslim][1]

1- لم يلحق بهم " Lam yalhaq bihim " means that he has not been able to come close to them in righteousness and good deeds but in the next world Almighty Allâh will, by His Grace and Mercy, elevate him and bring him on par with the righteous and the pious persons because of his love for them.





٤٥ (٤٦) باب فضل الحبّ في الله والْحَثِّ عليه وَإِعْلاَم الرجل من يحبه أنه يحبه، وماذا يقول له إذا أعلمهُ



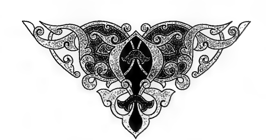
قَال الله تَعَالَى: {مُحَمَّدٌ رَسُولُ اللهُ وَالَّذِينَ مَعَهُ أَشِدَّاءُ على الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ} [الفتح: ٢٩] إِلَى آخِرِ السورة. وَقَال تَعَالَى {وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ} [الْحَشر: ٩].

45 (46) *Excellence and Etiquette of Sincere Love for the Sake of Allâh*

Allâh, the Exalted, says:

"Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allâh and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injîl (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e., all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e., Jannah)." (48:29)

"And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, - love those who emigrate to them..." (59:9)



١٣٩ (٣٧٥) وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِيمَانِ: أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لا يُحِبُّهُ إِلاَّ للهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ». مَتَّفَقٌ عَلَيه .

139 (375). Anas bin Mâlik ﵁ reported: The Prophet ﷺ said, "There are three qualities whoever has them, will taste the sweetness of Imân : To love Allâh and His Messenger (ﷺ) more than anyone else; to love a slave (of Allâh) only for (the sake of) Allâh; and to abhor returning to infidelity after Allâh has saved him from it as he would abhor to be thrown into the fire (of Hell)." [Al-Bukhârî and Muslim][1]

1- 1. In this Hadîth , the love of Allâh signifies the sweetness of Imân.
2. The love of Allâh and His Prophet ﷺ is the cornerstone of the Faith. When it is said that this love should exceed one's love for everything else in the universe, it means that what is enjoined by Allâh and His Prophet ﷺ must be given preference over everything else, whether it is love for the wife, children, worldly interests, desires or whims. When there is a clash between the two, the former should be given preference over the latter.

١٤٠ (٣٧٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «سَبْعَةٌ يُظِلُّهُمُ الله فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ الله عَزَّ وَجَلَّ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ وَرَجُلاَنِ تَحَابَّا فِي الله اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْه، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ الله خَالِيًا فَفَاضَتْ عَيْنَاهُ». متفقٌ عَلَيه .

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حسنٌ صحيحٌ.

140 (376). Abû Hurairah ﵁ reported: The Prophet ﷺ said, "Seven are (the persons) whom Allâh will give Shade of His Thrown on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allâh; a man whose heart is attached to mosques; two persons who love and meet each other and depart from each other for the sake of Allâh; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allâh'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allâh in solitude and his eyes well up." [Al-Bukhârî and Muslim][2]

2- Some 'Ulamâ', including As-Sakhkhâwi and Al-Hâfiz Ibn Hajar have given a list of seventy such actions. Imâm As-Suyutî said: "The (present) Hadîth mentions only seven qualities to bring into prominence their importance and also the importance of acting upon them."

١٤١ (٣٨٢) وَعَنْ أَبِي إِدْرِيسَ الخَوْلَانِيِّ رَحِمَهُ اللهُ قَالَ: دَخَلْتُ مَسْجِدَ دِمَشْقَ، فَإِذَا فَتًى بَرَّاقُ الثَّنَايَا وَإِذَا النَّاسُ مَعَهُ، فَإِذَا اخْتَلَفُوا فِي شَيْءٍ، أَسْنَدُوهُ إِلَيْهِ، وَصَدَرُوا عَنْ رَأْيِهِ، فَسَأَلْتُ عَنْهُ، فَقِيلَ: هذَا مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللهُ عَنْهُ، فَلَمَّا كَانَ مِنَ الْغَدِ، هَجَّرْتُ، فَوَجَدْتُهُ قَدْ سَبَقَنِي بِالتَّهْجِيرِ، وَوَجَدْتُهُ يُصَلِّي، فَانْتَظَرْتُهُ حَتَّى قَضَى صَلَاتَهُ، ثُمَّ جِئْتُهُ مِنْ قِبَلِ وَجْهِهِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ قُلْتُ: وَاللهِ إِنِّي لأُحِبُّكَ للهِ، فَقَالَ: آللهِ؟ فَقُلْتُ: أَللهِ، فَقَالَ: آللهِ؟ فَقُلْتُ: أَللهِ، فَأَخَذَنِي بِحُبْوَةِ رِدَائِي، فَجَبَذَنِي إِلَيْهِ، فَقَالَ: أَبْشِرْ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَعَالَى وَجَبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ، وَالْمُتَجَالِسِينَ فِيَّ، وَالْمُتَزَاوِرِينَ فِيَّ، وَالْمُتَبَاذِلِينَ فِيَّ». حَدِيثٌ صَحِيحٌ رَوَاهُ مَالِكٌ فِي الْمُوَطَّأِ بِإِسْنَادِهِ الصَّحِيحِ.

قَوْلُهُ «هَجَّرْتُ»: أَيْ بَكَّرْتُ، وَهُوَ بِتَشْدِيدِ الجِيمِ. قولُهُ: «آللهِ فَقُلْتُ: أَللهِ» الأَوَّلُ بِهَمْزَةٍ مَمْدُودَةٍ للاسْتِفْهَامِ، والثَّانِي بِلا مدٍّ.

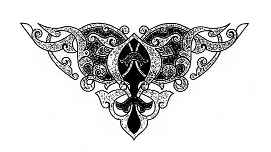
141 (382). Abû Idrîs Al-Khaulâni ﷺ reported: I once entered the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). A number of people had gathered around him. When they differed over anything they would refer it to him and act upon his advice. I asked who he was and I was told that he was Mu'âdh bin Jabal ﷺ. The next day I hastened to the mosque, but found that he had arrived before me and was busy in performing Salât. I waited until he finished, and then went to him from the front, greeted him with Salâm and said to him, "By Allâh I love you." He asked, "For the sake of Allâh?" I replied, "Yes, for the sake of Allâh." He again asked me, "Is it for Allâh's sake?" I replied, "Yes, it is for Allâh's sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice,! I heard Messenger of Allâh ﷺ saying, 'Allâh, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake."' [Mâlik -- Sahîh][1]

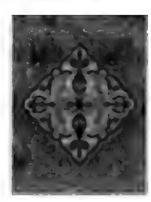
1- Besides the merit of mutual affection, contact and co-operation for the pleasure of Allâh, this Hadîth tells us that one should disclose one's affection to him whom one loves.

١٤٢ (٣٨٣) عَنْ أَبِي كَرِيمَةَ الْمِقْدَادِ بْنِ مَعْدِيكَرِبَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ، فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ». رَوَاهُ أَبُو داودَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

142 (383). Abû Karîmah Al-Miqdâd bin Ma'dikarib ﷺ reported: The Prophet ﷺ said, "When a man loves his brother (for Allâh's sake) let him tell him that he loves him." [Abû Dâwûd and At-Tirmidhî –Hasan][2]

2- The wisdom behind informing someone that one loves him for the sake of Allâh, is to make him aware of the regard shown to him so that this will turn into mutual affection and will, therefore, promote cooperation with each other.





٤٦ (٤٧) بَاب عَلَامَات حبّ الله تَعَالى للعَبْدوالْحثّ عَلَى التخلق بها والسعي في تحصيلها

قَالَ اللهُ تَعَالَى: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ} [آل عمران: ٣١] ، وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللهِ وَلاَ يَخَافُونَ لَوْمَةَ لاَئِمٍ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ } [الْمَائِدَة: ٥٤] .



46 (47) Signs of Allâh's Love for His Slaves and the Efforts for its Achievement

Allâh, the Exalted, says:

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allâh then follow me (i.e., accept Islamic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful."' (3:31)

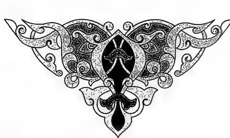
"O you who believe! Whoever from among you turns back from his religion (Islam), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never afraid of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower." (5:54)

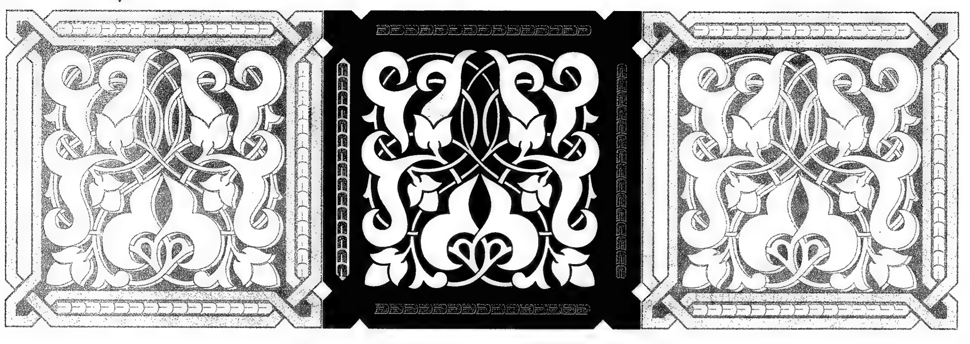
١٤٣ (٣٨٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي، لَأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي، لَأُعِيذَنَّهُ». رواه الْبُخَارِي .

مَعْنَى «آذَنْتُهُ»: أَعْلَمْتُهُ بِأَنِّي مُحَارِبٌ له. وَقَوْلُهُ: «اسْتَعَاذَنِي» رُوِيَ بالباء وَرُوِيَ بالنون.

143 (386). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Allâh, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawâfil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him.'" [Al-Bukhârî][1]

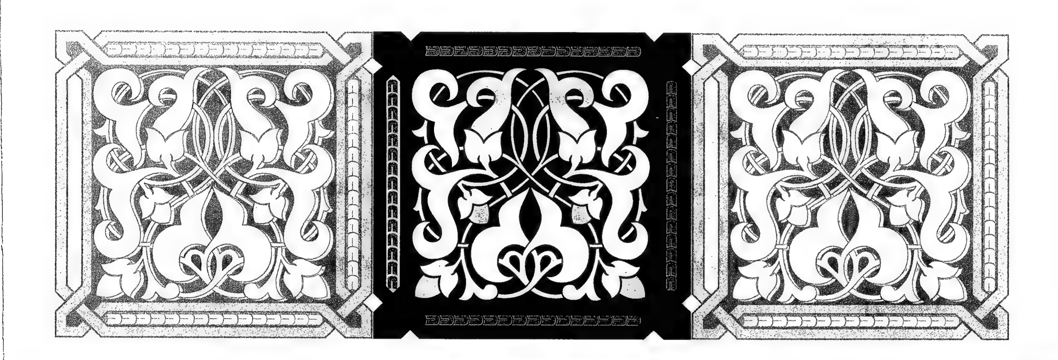
1- This Hadîth tell us the status and distinctive signs of the favoured men of Allâh (أولياء الله) . The Noble Qur'ân has defined them as:
"Those who believed (in the Oneness of Allâh) and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds)." (10:63).
According to this definition, every believer who really fears Allâh is a favoured of Allâh. It means that except for Faith and piety, favoured of Allâh are neither people of the special kind nor have they any special distinctive signs, as is generally thought by some people.
This Hadîth brings about the following four points:
Firstly, the love of those whom Allâh loves entail the love of Allâh, and hating them entails the hatred of Allâh,.
Secondly, when a true Muslim acquires nearness and love of Allâh by means of performing religious obligations, supererogatory and voluntary prayers, Allâh then becomes his special helper and protects his limbs and organs and does not let them work for His disobedience.
Thirdly, the performance of the obligatory acts of worshipping has the first and foremost importance for attaining the pleasure of Allâh because their fulfillment is liked the most by Allâh and also because they furnish the foundation, on which the edifice of Islam is built.
Fourthly, Almighty Allâh certainly grants the prayers of those whom He loves. But acceptance of their prayers, however, does not mean that their results appear at once. Sometime the results of these prayers appear after a long time.

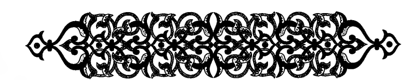


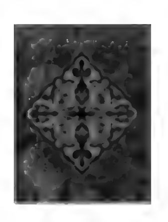


144 (387). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said: "When Allâh loves a slave, He calls Jibrîl (Gabriel) and says: 'I love so-and-so; so love him.' And then Jibrîl loves him. Then he (Jibrîl) announces in the heavens saying: 'Allâh loves so-and-so; so love him;' then the inhabitants of the heavens (the angels) also love him; and then people on earth love him. And when Allâh hates a slave, He calls Jibrîl and says: 'I hate so-and-so, so hate him.' Then Jibrîl also hates him. He (Jibrîl) then announces amongst the inhabitants of heavens: 'Verily, Allâh hates so-and-so, so you also hate him.' Thus they also start to hate him. Then he becomes the object of hatred on the earth also." [Muslim]

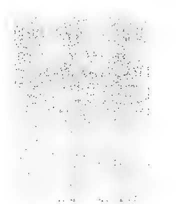
١٤٤ (٣٨٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ، فَقَالَ: إِنِّي أُحِبُّ فُلاَنًا فَأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ، فَيَقُولُ: إِنَّ اللهَ يُحِبُّ فُلاَنًا، فَأَحِبُّوهُ فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ، وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ، فَيَقُولُ: إِنِّي أُبْغِضُ فُلاَنًا، فَأَبْغِضْهُ، فَيُبْغِضُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ، إِنَّ اللهَ يُبْغِضُ فُلاَنًا، فَأَبْغِضُوهُ، فَيُبْغِضُهُ أَهْلُ السَّمَاءِ ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الأَرْضِ». رَوَاهُ مُسْلِم.







٤٧ (٤٨) بَابُ التحذير من إيذاء الصّالِحين والضَعَفَة والمساكين



قَالَ اللهُ تَعَالَى: {وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْمًا مُبِيناً} [الأَحْزَاب: ٥٨] وَقَالَ تَعَالَى: {فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ *وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ} [الضُّحَى:٩،١٠] .

وَأَمَّا الأَحَادِيثُ، فَكَثِيرةٌ منها:

حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ فِي الْبَابِ قَبْلَ هذَا: «مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ».

وَمِنْهَا حَدِيثُ سَعْدِ بْنِ أَبِي وَقَّاصٍ، رَضِيَ اللهُ عَنْهُ، السَّابِقُ فِي باب مُلاَطَفَةِ الْيَتِيمِ وَقَوْلُهُ ﷺ: «يَا أَبَا بَكْرٍ لَئِنْ كُنْتَ أَغْضَبْتَهُمْ، لَقَدْ أَغْضَبْتَ رَبَّكَ».



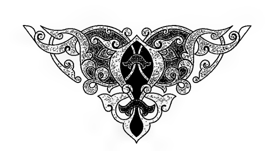
47 (48) Warning against prsecution of the Pious, the Weak and the Indigent

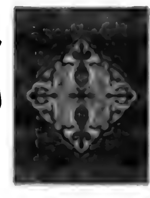
Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." (33:58)

"Therefore, treat not the orphan with oppression. And repulse not the beggar." (93:9,10)

There are many Ahâdîth in this regard, for example; a narration from Abu Hurairah stating: 'I will declare war against him who treats with hostility a pious worshipper of Mine.' [Hadith 143 (386)]





٤٨ (٤٩) بابُ إِجْرَاءِ أَحكام النّاسِ على الظاهِرِ، وَسَرَائِرِهم إِلَى الله ﷻ

قَالَ اللهُ تَعَالَى: {فَإِنْ تَابُوا وَأَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ} [التَّوْبَة: ٥].

48 (49) *Making Judgement of People Keeping in View their Evident Actions and Leaving their Hidden Actions to Allâh ﷻ*

Allâh, the Exalted, says:

"But if they repent and perform As-Salât (Iqâmatas-Salât), and give Zakât, then leave their way free." (9:5)

145 (390). 'Abdullâh bin 'Umar ﷺ reported: Messenger of Allâh ﷺ said, "I have been commanded (by Allâh) to fight people until they testify that there is no true God except Allâh, and that Muhammad is the Messenger of Allâh, and perform Salât and pay Zakât . If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allâh." [Al-Bukhârî and Muslim]

١٤٥ (٣٩٠) وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ اللهِ ﷺ قَال: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتى يَشْهَدُوا أَنْ لا إِلَهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلاَمِ، وَحِسَابُهُمْ عَلَى اللهِ تَعَالَى». متفقٌ عَلَيه.

146 (393). Usâmah bin Zaid رضي الله عنه reported: Messenger of Allâh ﷺ sent us to Huraqat, a tribe of Juhainah. We attacked that tribe early in the morning and defeated them, (then) a man from the Ansâr and I caught hold of a man (of the defeated tribe). When we overcame him, he said: ' Lâ ilâha illallâh (There is no true God except Allâh).' At that moment, the Ansâri spared him, but I attacked him with my spear and killed him. By the time we went back to Al-Madinah, news had already reached Messenger of Allâh ﷺ . He said to me, "O Usâmah, did you kill him after he professed Lâ ilâha illallâh (There is no true God except Allâh)?" I said, "O Messenger of Allâh! He professed it only to save his life." Messenger of Allâh ﷺ repeated, "Did you kill him after he had professed Lâ ilâha illallâh ?" He went on repeating this to me until I wished I had not embraced Islam before that day (so that I would have not committed this sin). [Al-Bukhârî and Muslim]

Another narration is: Messenger of Allâh ﷺ said, "Did you kill him in spite of his professing Lâ ilâha illallâh ?" I said, "O Messenger of Allâh! He said out of fear of our arms." He ﷺ said, "Why did you not cut his heart open to find out whether he had done so sincerely or not?" He continued repeating it until I wished that I had embraced Islam only that day.[1]

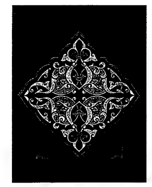
١٤٦ (٣٩٣) وَعَنْ أُسَامَةَ بنِ زَيْدٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ، إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ عَلَى مِيَاهِهِمْ، وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ: لا إِلَهَ إِلاَّ اللهُ، فَكَفَّ عَنْهُ الأَنْصَارِيُّ، وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ، بَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَقَالَ لِي: «يَا أُسَامَةُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لاَ إِلَهَ إِلاَّ اللهُ؟» قلتُ: يا رَسُولَ اللهِ إِنَّمَا كَانَ مُتَعَوِّذًا، فَقَالَ: «أَقَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إِلَهَ إِلاَّ اللهُ؟!» فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذٰلِكَ الْيَوْمِ. متفق عَلَيه.

وَفِي رِوَايَةٍ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَقَالَ: لا إِلَهَ إِلاَّ اللهُ وَقَتَلْتَهُ؟!» قلتُ: يا رَسُولَ اللهِ، إِنَّمَا قَالَهَا خَوْفًا مِنَ السِّلاحِ، قَالَ: «أَفَلا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لاَ؟!» فَمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ.

«الْحُرَقَةُ» بِضَمِّ الْحَاءِ الْمُهْمَلَةِ وَفَتْحِ الرَّاءِ: بَطْنٌ مِنْ جُهَيْنَةَ الْقَبِيلَةِ الْمَعْرُوفَةِ، وَقَوْلُه: «مُتَعَوِّذًا». أَيْ: مُعْتَصِمًا بِهَا مِنَ الْقَتْلِ لا مُعْتَقِدًا لَهَا.

1- The relevance of this Hadîth with the present chapter is evident from the fact that it stresses that injunctions of Islam will be enforced on every Muslim according to his apparent condition. It is a very wise course indeed for the reason that it has closed the door of retaliation; otherwise, everyone could kill his enemy on the pretext that the victim was not sincere in his profession of Islam. In order to rule out the possibility of any such mischief, probing into the true condition of the heart is ruled out. A Muslim has to be treated according to his apparent condition only.





٤٩ (٥٠) بابُ الخوف

قَالَ اللهُ تَعَالَى: {وَإِيَّايَ فَارْهَبُونِ} [الْبَقرة: ٤٠] وَقَالَ تَعَالَى: {إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ} [الْبُرُوج: ١٢] وَقَالَ تَعَالَى: {وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ *إِنَّ فِي ذَلِكَ لآيَةً لِمَنْ خَافَ عَذَابَ الآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ *وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَعْدُودٍ *يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ *فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ } [هود: ١٠٢-١٠٦] وَقَالَ تَعَالَى: {وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ} [آل عمران: ٢٨] وَقَالَ تَعَالَى: {يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ *وَأُمِّهِ وَأَبِيهِ *وَصَاحِبَتِهِ وَبَنِيهِ *لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ} [عبس: ٣٤-٣٧] ، وَقَالَ تَعَالَى: {يَاأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ *يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللهِ شَدِيدٌ} [الحج: ١، ٢] ، وَقَالَ تَعَالَى: {وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ} [الرحمن: ٤٦] الآيات، وَقَالَ تَعَالَى: {وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ *قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ *فَمَنَّ اللهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ *إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ} [الطور: ٢٥-٢٨] وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ جِدًّا معلوماتٌ، وَالْغَرَضُ الإِشَارَةُ إِلَى بَعْضِهَا وَقَدْ حَصَلَ.

وَأَمَّا الأَحَادِيثُ فَكَثِيرَةٌ جِدًّا، فَنَذْكُرُ مِنْهَا طَرَفًا وبالله التَّوفيقُ.

49 (50) Fear (of Allâh)

Allâh, the Exalted, says:

"And fear none but Me." (2:40)

"Verily, (O Muhammad ﷺ) the Grip (punishment) of your Rabb is severe." (85:12)



"Such is the Seizure of your Rabb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, (and) severe. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed. As for those who are wretched, they will be in the Fire, sighing in a high and low tone." (11:102-106)

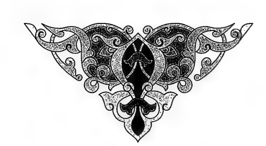
"And Allâh warns you against Himself (His punishment)." (3:28)

"That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children. Every man that Day will have enough to make him careless of others." (80:34-37)

"O mankind! Fear your Rabb and be dutiful to Him! Verily, the earthquake of the Hour (of Resurrection) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allâh." (22:1,2)

"But for him who fears the standing before his Rabb , there will be two Gardens (i.e., in Jannah)." (55:46)

"And some of them draw near to others, questioning. Saying: 'Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families. So Allâh has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful.'" (52:25-28)



١٤٧ (٣٩٨) وَعَنِ النُّعْمَانِ بنِ بَشِيرٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ يُوضَعُ فِي أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ لأَهْوَنُهُمْ عَذَابًا». متفقٌ عَلَيه.

147 (398). Nu'mân bin Bashîr ﷺ reported: Messenger of Allâh ﷺ said, "The least tortured man on the Day of Resurrection is one underneath whose feet will be placed two live coal, and his brain will be boiling, and he would think that he is the most tortured, while he is the least tortured." [Al-Bukhârî and Muslim]

١٤٨ (٤٠٥) وَعَنْ عَدِيِّ بنِ حَاتِمٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ، فَلا يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ، فَلا يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ، فَلا يَرَى إِلاَّ النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ». متفقٌ عَلَيه.

148 (405). 'Adî bin Hâtim ﷺ reported: Messenger of Allâh ﷺ said, "Everyone of you will speak to his Rabb without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date-fruit (in charity)." [Al-Bukhârî and Muslim]

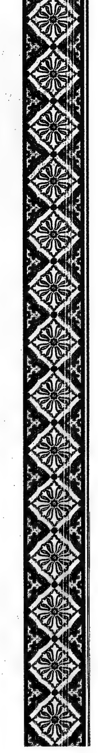
١٤٩ (٤٠٧) وَعَنْ أَبِي بَرْزَةَ - بِرَاءٍ ثم زاي - نَضْلَةَ بنِ عُبَيْدٍ الأَسْلَمِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «لاَ تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيمَ فَعَلَ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَ أَبْلاَهُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

149 (407). Abû Barzah ﷺ reported: Messenger of Allâh ﷺ said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about

his body, how did he wear it out." [At-Tirmidhî -- Hasan Sahîh][1]

1- 1. This Hadîth first of all highlights the importance and value of this transitory life, every breath of which is invaluable. Not a moment of it should, therefore, be wasted in the disobedience of Allâh because one shall also be made to account for it.
2. Man shall also be answerable for his knowledge. Here, we find an inducement for acquiring religious knowledge because that alone is beneficial for him. He should make use of his knowledge for winning the pleasure of Allâh. If he does not do that then he must think about the justification for not doing so. He must also think how he would be facing Allâh on the Day of Resurrection.
3. The question in respect of wealth raised in this Hadîth clearly shows that one should earn wealth by legitimate means only and spend it strictly in a lawful manner. If he takes to unfair means of income or squanders it, he will be sinful and required to account for the violation of the Divine injunctions.
4. One should protect his body from everything that is unlawful and force himself to submit to the Divine injunctions. When he is asked to account for neglecting them, it will be difficult for him to escape the consequences of accountability.





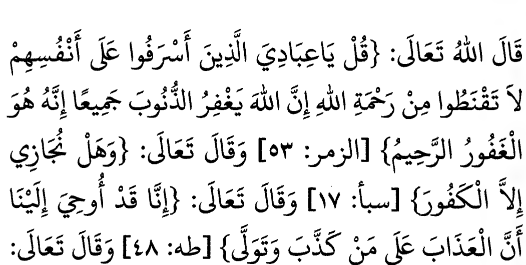
١٥٠ (٤١٠) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَافَ أَدْلَجَ، وَمَنْ أَدْلَجَ، بَلَغَ الْمَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللهِ غَالِيَةٌ، أَلَا إِنَّ سِلْعَةَ اللهِ الْجَنَّةُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَ«أَدْلَجَ» بِإِسْكَانِ الدَّالِ، وَمَعْنَاهُ: سَارَ مِنْ أَوَّلِ اللَّيْلِ، وَالْمُرَادُ: التَّشْمِيرُ فِي الطَّاعَةِ. واللهُ أَعْلَمُ.

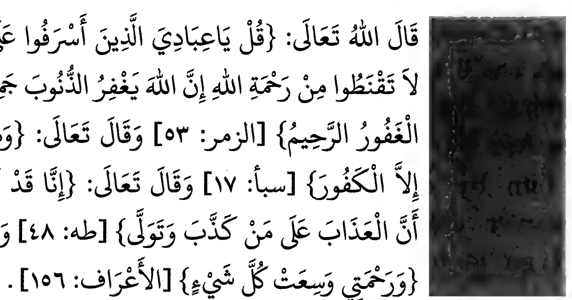
150 (410). Abû Hurairah ﷺ reported: I heard Messenger of Allâh ﷺ saying, "He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allâh is precious. Verily the commodity of Allâh is Jannah." [At-Tirmidhî – Hasan][2]

2- Imâm At-Taibi has stated that the Prophet ﷺ mentioned this example for travellers to the Hereafter, because Satan is sitting on this passage and man's self and his false desires are his helpers. If a person is wide-awake in his travel and exercises caution in his activities, he is not only saved from the vices of Satan, but his own false desires also do not stand in his way.





٥٠ (٥١) بابُ الرّجاء



قَالَ اللهُ تَعَالَى: {قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ} [الزمر: ٥٣] وَقَالَ تَعَالَى: {وَهَلْ نُجَازِي إِلاَّ الْكَفُورَ} [سبأ: ١٧] وَقَالَ تَعَالَى: {إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى} [طه: ٤٨] وَقَالَ تَعَالَى: {وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ} [الأعراف: ١٥٦].



50 (51) *Hope In Allâh's Mercy*

Allâh, the Exalted, says:

"Say: O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." (39:53)

"And never do We requit in such a way except those who are ungrateful (disbelievers)." (34:17)

"(Say:) 'Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allâh, and in His Messengers), and turns away (from the truth and obedience of Allâh).'" (20:48)

"And My Mercy embraces all things." (7:156)

١٥١ (٤١٣) وَعَنْ أَبِي ذَرٍّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ، ﷺ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ، فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ، وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً، وَمَنْ لَقِيَنِي بِقُرَابِ الأَرْضِ خَطِيئَةً لاَ يُشْرِكُ بِي شَيْئًا، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً». رَوَاهُ مسلم.

مَعْنَى الْحَدِيثِ: «مَنْ تَقَرَّبَ» إِلَيَّ بِطَاعَتِي «تَقَرَّبْتُ» إِلَيْهِ بِرَحْمَتِي، وَإِنْ زَادَ زِدْتُ، «فَإِنْ أَتَانِي يَمْشِي» وَأَسْرَعَ فِي طَاعَتِي «أَتَيْتُهُ هَرْوَلَةً» أَيْ: صَبَبْتُ عَلَيْهِ الرَّحْمَةَ، وَسَبَقْتُهُ بِهَا، وَلَمْ أُحْوِجْهُ إِلَى الْمَشْيِ الْكَثِيرِ فِي الْوُصُولِ إِلَى الْمَقْصُودِ، «وَقُرَابُ الأَرْضِ» بِضَمِّ القافِ وَيُقَالُ بِكَسْرِهَا، والضمُّ أَصَحُّ، وَأَشْهَرُ، ومَعْنَاهُ: مَا يُقَارِبُ مِلأَهَا، والله أَعْلَمُ.

151 (413). Abû Dharr ﷺ reported: The Prophet ﷺ said, "Allâh, the Almighty, says: 'Whosoever does a good deed, will have (reward) ten times like it and I add more; and whosoever does an evil, will have the punishment like it or I will forgive (him); and whosoever approaches Me by one span, I will approach him by one cubit; and whosoever approaches Me by one cubit, I approach him by one fathom, and whosoever comes to Me walking, I go to him running; and whosoever meets Me with an earth-load of sins without associating anything with Me, I meet him with forgiveness like that."' [Muslim][1]

1- This Hadîth mentions the infinite Compassion and Mercy of Allâh to His obedient slaves and a special expression of which will be made by Him on the Day of Resurrection. On that Day, He will give at least ten times reward for each good deed. In some cases it may be far more than that, seven hundred times or more, as He would like. Such benevolence on His part warrants that a Muslim should never lose hope of His forgiveness.



١٥٢ (٤١٤) وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ، ﷺ، فَقَالَ: يَا رَسُولَ اللهِ، مَا الْمُوجِبَتَانِ؟ فَقَالَ: «مَنْ مَاتَ لاَ يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئًا، دَخَلَ النَّارَ». رَوَاهُ مُسْلِم.

152 (414). Jâbir ﷺ reported: A bedouin came to the Prophet ﷺ and asked him, "O Messenger of Allâh, what are the two imperatives which lead to Jannah or Hell." He ﷺ replied, "He who dies without associating anything with Allâh will enter Jannah , and he who dies associating partners with Allâh will enter the Fire." [Muslim]





١٥٣ (٤١٨) وَعَنْ عُمَرَ بنِ الخَطَّابِ، رَضِيَ اللهُ عَنْهُ، قَال: قَدِمَ عَلَى رَسُولِ اللهِ، ﷺ، سَبْيٌ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَسْعَى، إِذْ وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ، فَأَلْزَقَتْهُ بِبَطْنِهَا، فَأَرْضَعَتْهُ، فَقَالَ رَسُولُ اللهِ، ﷺ: «أَتُرَوْنَ هذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لاَ وَاللهِ. فَقَالَ: «للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هذِهِ بِوَلَدِهَا». مُتَّفَقٌ عَلَيْهِ.

153 (418). 'Umar bin Al-Khattâb ﷺ reported: Some prisoners were brought to Messenger of Allâh ﷺ amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allâh ﷺ said, "Do you think this woman would ever throw her child in fire?" We said, "By Allâh, she would never throw the child in fire." Thereupon Messenger of Allâh ﷺ said, "Allâh is more kind to his slave than this woman is to her child." [Al-Bukhârî and Muslim][1]

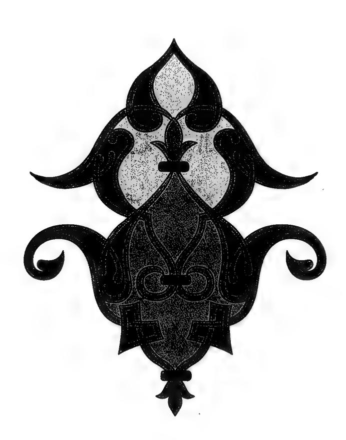
1- Al-Hâfiz Ibn Hajar states that the Musnad Ismâ'îli has the following additional words in the narrative: "After continuous search, she finally found her baby. She took the baby and hugged him."
It is permissible to illustrate by example what one cannot make others understand by means of reason and senses, the way the Prophet ﷺ did it in the present case. Since it was not possible to describe the immensity of Allâh's Mercy, he cited the example of that woman to illustrate his point.

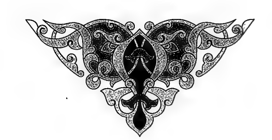
١٥٤ (٤٢١) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، فِيمَا يَحْكِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى، قَال: «أَذْنَبَ عَبْدٌ ذَنبًا، فَقَالَ: اللَّهُمَّ اغفِرْ لِي ذَنْبِي، فَقَالَ اللهُ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ اغفِرْ لِي ذَنْبِي، فقال تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيْ رَبِّ اغفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، قَد غَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ». متفقٌ عَلَيه .

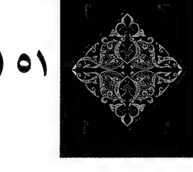
وَقَوْلُهُ تَعَالَى: «فَلْيَفْعَلْ مَا شَاءَ» أَيْ: مَا دَامَ يَفْعَلُ هكَذَا، يُذْنِبُ وَيَتُوبُ أَغْفِرُ لَهُ، فَإِنَّ التَّوْبَةَ تَهْدِمُ مَا قَبْلَهَا.

154 (421). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "Allâh, the Exalted, and Glorious said: 'A slave committed a sin and he said: O Allâh, forgive my sin,' and Allâh ﷻ said: 'My slave committed a sin and then he realized that he has a Rabb Who forgives the sins and punishes for the sin.' He then again committed a sin and said: 'My Rabb , forgive my sin,' and Allâh ﷻ said: 'My slave committed a sin and then realized that he has a Rabb Who forgives his sin and punishes for the sin.' He again committed a sin and said: 'My Rabb , forgive my sin,' and Allâh ﷻ said: 'My slave has committed a sin and then realized that he has a Rabb Who forgives the sin or takes (him) to account for sin. I have granted forgiveness to my slave. Let him do whatever he likes."' [Al-Bukhârî and Muslim][1]

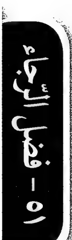
1- The last sentence "let him do.." means, as long he keeps asking for forgiveness after the commission of sins, and repents, Allâh will forgive him because repentance eliminates previous sins." (Editor's Note)
This Hadîth tells us that so long as the heart of a Muslim remains free from willful disobedience of Divine injunctions and he does not deliberately neglect his religious duties, that is to say he goes on committing sins and each time wholeheartedly begs pardon for them, Almighty, Allâh will forgive him. The reason being that he is penitent for his wrongs and does not insist upon them for fear of accountability. This condition of his shows that his heart is full of awe and Majesty of Allâh and he does not feel any disgrace in showing his utter humbleness before Him. Now this is a merit of the sinful which is pleasing to Allâh. Thus, He says that so long as his slave continues submission and prostration He will go on forgiving him.







٥١ (٥٢) بَابُ فضل الرّجاء





قَالَ اللهُ تَعَالَى إِخْبَارًا عَنِ الْعَبْدِ الصَّالِحِ: {وَأُفَوِّضُ أَمْرِيٓ إِلَى ٱللَّهِۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُواْ} [غافر: ٤٤، ٤٥].

51 (52) *Excellence of Good Hopes*

Allâh, the Exalted, says:

"(And the man who believed said:) '... and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves.' So Allâh saved him from the evils that they plotted (against him)." (40:44,45)

155 (440). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Allâh says: 'I am just as My slave thinks of Me when he remembers Me.' By Allâh! Allâh is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. 'He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running.'" [Al-Bukhârî and Muslim][1]

١٥٥ (٤٤٠) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ، أَنَّهُ قال: «قَالَ اللهُ، عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي - وَاللهِ - لَلّٰهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاةِ - وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا، تَقَرَّبْتُ إِلَيْهِ ذِراعًا، وَمَنْ تَقَرَّبَ إِلَيَّ ذِراعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي، أَقْبَلْتُ إِلَيْهِ أُهَرْوِلُ». متفقٌ عَلَيه، وَهذَا لفظُ إِحْدَى رِوَاياتِ مسلم. وَتَقَدَّمَ شرحُهُ فِي الْبَابِ قَبْلَهُ.

وروُي فِي الصَّحِيحَين: «وَأَنَا مَعَهُ حينَ يَذْكُرُنِي» بالنون، وَفِي هذِهِ الرِّوَايَةِ «حَيْثُ» بالثَّاءِ وَكِلاهُمَا صحيح.

1- This Hadîth highlights the merits of expecting good treatment of Allâh. But this has to be backed by good actions, in the same way as one can hope for good results after ploughing and sowing seeds.

١٥٦

(٤٤٢) وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ قَالَ:

سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «قَالَ اللهُ تَعَالَى: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلا أُبَالِي، يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلاَ أُبَالِي، يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا، ثُمَّ لَقِيتَنِي لا تُشْرِكُ بِي شَيْئًا، لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

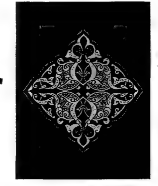
«عَنَانُ السَّمَاءِ» بِفَتْحِ العَيْنِ، قِيلَ: هُوَ مَا عَنَّ لَكَ مِنْهَا، أَيْ: ظَهَرَ إِذَا رَفَعْتَ رَأْسَكَ، وَقِيلَ: هُوَ السَّحَابُ. وَ«قُرَابُ الأَرْضِ» بِضَمِّ القَافِ، وَقِيلَ بِكَسْرِهَا، وَالضَّمُّ أَصَحُّ وَأَشْهَرُ، وَهُوَ: مَا يُقَارِبُ مِلأَهَا، وَاللهُ أَعْلَمُ.

156 (442). Anas ﷺ reported: Messenger of Allâh ﷺ said, "Allâh, the Exalted, has said: 'O son of Âdam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of Âdam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of Âdam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earthload of forgiveness."' [At-Tirmidhî – Hasan][1]

1- 1. What it really means is that if sins of a Muslim, committed in ignorance and carelessness, become so numerous that in stacks touch the heights of skies, he should not lose hope in Allâh's Mercy. If he repents wholeheartedly for his sins, makes penitence for them and begs Allâh's forgiveness, he will certainly find Allâh's Mercy open for him.

2. Shirk (polytheism) is an absolutely unpardonable sin. All other sins, how many and how grave they may be, can be forgiven by Allâh. He will pardon them if He likes and send the sinful persons straight to Jannah , or keep them for a while in Hell and then shift them to Jannah . In any case, the punishment of Hell will not be eternal for them, as it is for the Mushriks (polytheist).



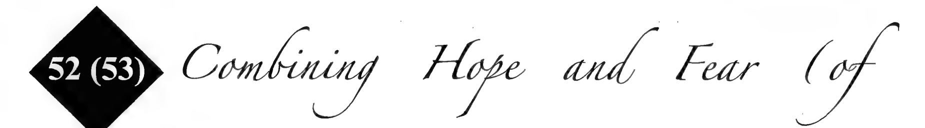




٥٢ (٥٣) باب الجمع بَيْنَ الخوف والرّجاء

اعْلَمْ أَنَّ الْمُخْتَارَ لِلْعَبْدِ فِي حَالِ صِحَّتِهِ أَنْ يَكُونَ خَائِفًا رَاجِيًا، وَيكون خَوْفُهُ وَرَجَاؤُه سواءً، وَفِي حَالِ الْمَرَضِ يُمَحِّضُ الرَّجَاءَ. وَقواعِدُ الشَّرْعِ مِن نُصُوصِ الْكِتَابِ وَالسُّنَّةِ وَغَيْرِ ذلِكَ مُتَظَاهِرَةٌ عَلى ذلِكَ.

قَالَ اللهُ تَعَالَى: {فَلاَ يَأْمَنُ مَكْرَ اللهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ} [الأَعْرَاف: ٩٩] وَقَالَ تَعَالَى: {إِنَّهُ لاَ يَيْأَسُ مِنْ رَوْحِ اللهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ} [يوسف: ٨٧] وَقَالَ تَعَالَى: {يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ} [آل عمران: ١٠٦] وَقَالَ تَعَالَى: {إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ} [الأَعْرَاف: ١٦٧]. وَقَالَ تَعَالَى: {إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ} [الانفطار: ١٣، ١٤] وَقَالَ تَعَالَى: {فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ *فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ *وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ *فَأُمُّهُ هَاوِيَةٌ} [الْقَارِعة: ٦-٩] وَالآيات فِي هذَا الْمَعْنَى كَثِيرَة. فَيَجْتَمِعُ الْخَوْفُ وَالرَّجَاءُ فِي آيَتَيْنِ مُقْتَرِنَتَيْنِ أَوْ آياتٍ أَوْ آية.



Allâh, the Exalted, says:

"None feels secure from the Plan of Allâh except the people who are the losers." (7:99)

"Certainly no one despairs of Allâh's Mercy, except the people who disbelieve." (12:87)

"On the Day (i.e., the Day of Resurrection) when some faces will become white and some faces will become black..." (3:106)

"Verily, your Rabb is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh's forgiveness)." (7:167)

"Verily, the Abrâr (pious and righteous) will be in Delight (Jannah). And verily, the Fujjâr (the wicked, disbelievers, sinners and evildoers) will be in the blazing Fire(Hell)." (82:13,14)

"Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Jannah). But as for him whose balance (of good deeds) will be light, he will have his home in Hâwiyah (pit, i.e., Hell)." (101:6-9)

١٥٧ (٤٤٣) وَعَنْ أَبِي هُرَيْرَة، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَال: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ الله مِنَ الْعُقُوبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ الله مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ». رَوَاهُ مُسْلم.

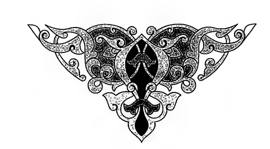
157 (443). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "If a believer had full knowledge of the chastisement of Allâh, none would covet His Jannah ; and were an infidel to know the Mercy Allâh has, none would despair of His Jannah." [Muslim][1]

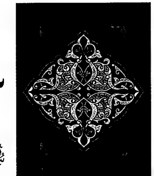
1- 1. This Hadîth mentions the torments which one will have to suffer in consequence of Divine wrath. These are described to enable a sinner to save himself from them. It also tells about the infinite Mercy of Allâh so that one will always be hopeful of.
2. Only such people will receive Allâh's Grace and Mercy who are obedient to Him, while the disobedient will suffer the consequences of His Wrath.

١٥٨ (٤٤٤) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَال: «إِذَا وُضِعَتِ الْجِنَازَةُ وَاحْتَمَلَهَا النَّاسُ أَوِ الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ، قَالَتْ: يَا وَيْلَهَا! أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ». رَوَاهُ الْبُخَارِي.

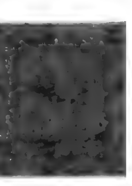
158 (444). Abû Sa'îd Al-Khudrî ﷺ reported: Messenger of Allâh ﷺ said, "When a dead body is placed on a bier and men carry it on their shoulders, if the deceased was pious, it (the corpse) will say: 'Take me in haste'; but if he was not, it will say (to its bearers): 'Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely died." [Al-Bukhârî][2]

2- The speech of a dead is a matter of the realm of the Unseen (or Al-Ghaib) which is mentioned in this Hadîth . A deceased person will certainly say what has been disclosed here. A Muslim must have absolute faith in it. Almighty Allâh is certainly capable of endowing the power of speech on a deceased person as he does speak with the angels (Munkar and Nakîr) when they come to the dead in the grave and question him.





٥٣ (٥٤) بابُ فضل البكاء من خشية الله ﷻ وشوقًا إليه



قَالَ اللهُ تَعَالَى: {وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا} [الإسْرَاء: ١٠٩] وَقَالَ تَعَالَى: {أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ۝ وَتَضْحَكُونَ وَلَا تَبْكُونَ}[النجم: ٥٩، ٦٠].



53 (54) Excellence of Weeping out of Fear from Allâh

Allâh, the Exalted, says:

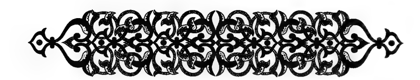
"And they fall down on their faces weeping and it increases their humility." (17:109)

"Do you then wonder at this recitation (the Qur'ân)? And you laugh at it and weep not." (53:59-60)

١٥٩ (٤٤٨) وَعَنْ أَبِي هُرَيْرَة، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «لاَ يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلاَ يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ جَهَنَّمَ». رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

159 (448). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "One who weeps out of fear of Allâh, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allâh and the smoke of Hell will never exist together." [At-Tirmidhî -- Hasan Sahîh][1]

1- 1. A person who has such a fear of Allâh that he weeps on account of it, cannot be disobedient to Allâh. Obviously, his life will generally be spent in obedience of Allâh and strict abstinence from sins. It is very true to say that it is as impossible for such a person to go to Hell as the return of milk to the udders.
2. Similarly, Jihâd is a highly meritorious act for a Muslim. A Mujâhid , who fights for the sake of Allâh, is perfectly safe from Hell because the dust that falls on this way on him, cannot mix with the smoke of Hell.



٥٤ (٥٥) باب فضل الزّهد في الدّنيا والحث على التقلُّل منها، وفضل الفقر

قَالَ اللهُ تَعالَى: {إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَنْ لَمْ تَغْنَ بِالأَمْسِ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ} [يونس: ٢٤] وَقَالَ تَعَالَى: {وَاضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا *الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلاً} [الْكَهْف: ٤٥، ٤٦] وَقَالَ تَعَالَى: {اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الأَمْوَالِ وَالأَوْلادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ} [الحديد: ٢٠] وَقَالَ تَعَالَى: {زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللهُ عِنْدَهُ حُسْنُ الْمَآبِ} [آل عمران: ١٤] وَقَالَ تَعَالَى: {يَاأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُمْ بِاللهِ الْغَرُورُ *} [فاطر: ٥] وَقَالَ تَعَالَى: {أَلْهَاكُمُ التَّكَاثُرُ *حَتَّى زُرْتُمُ الْمَقَابِرَ *كَلاَّ سَوْفَ تَعْلَمُونَ *ثُمَّ كَلاَّ سَوْفَ تَعْلَمُونَ *كَلاَّ لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ} [التَّكاثر: ١-٥] وَقَالَ تَعَالَى: {وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلاَّ لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ} [الْعَنكبوت: ٦٤] وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ مشهورةٌ.

وَأَمَّا الأَحادِيثُ فَأَكْثَرُ مِنْ أَنْ تُحْصَرَ، فَنُنَبِّهُ بِطَرَفٍ مِنْهَا عَلَى مَا سِوَاهُ.





54 (55) Excellence of Leading an Ascetic Life, and Virtues of a Simple Life

Allâh, the Exalted, says:

"Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus, do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect." (10:24)

"And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Rabb for rewards and better in respect of hope." (18:45,46)

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers-evildoers), and (there is) forgiveness from Allâh and (His) Good Pleasure (for the believers-good doers). And the life of this world is only a deceiving enjoyment." (57:20)

"Beautified for men is the love of things they covet: women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the

present world's life; but Allâh has the excellent return (Jannah with flowing rivers) with Him." (3:14)

"O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh." (35:5)

"The mutual rivalry (for piling up of worldly things) diverts you. Until you visit the graves (i.e., till you die). Nay! You shall come to know! Again nay! You shall come to know! Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things)." (102:1-5)

"And this life of the world is only amusement and play! Verily, the home of the Hereafter is the real life if they but knew." (29:64)

١٦٠ (٤٥٧) عَنْ عَمْرِو بْنِ عَوفٍ الأَنْصارِيِّ، رَضِيَ الله عنْهُ، أَنَّ رَسُولَ الله، ﷺ، بَعَثَ أَبَا عُبَيْدَةَ بْنَ الجَرَّاحِ، رَضِيَ الله عَنْهُ، إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا، فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوافَوْا صَلاةَ الْفَجْرِ مَعَ رَسُولِ اللهِ، ﷺ، فَلَمَّا صَلَّى رَسُولُ اللهِ، ﷺ، انْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ الله، ﷺ حِينَ رَآهُمْ، ثُمَّ قَالَ: «أَظُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟» فَقَالُوا: أَجَلْ يَا رَسُولَ الله، فَقَالَ: «أَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا؛ فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ» متفقٌ عَلَيه.

160 (457). 'Amr bin 'Auf Al-Ansârî ﷺ reported: Messenger of Allâh ﷺ sent Abû 'Ubaidah bin Al-Jarrâh ﷺ to Bahrain to collect (Jizyah). So he returned from Bahrain with wealth. The Ansâr got news of it and joined with the Prophet ﷺ in the Fajr prayer. When the Prophet ﷺ concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abû 'Ubaidah with something from Bahrain." They said, "Yes! O Messenger of Allâh!" He ﷺ said, "Rejoice and hope for that which will please you. By Allâh, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them." [Al-Bukhârî and Muslim][1]

1- We learn from this Hadîth that, from the religious angle, poverty of an individual or nation is not as dangerous as its affluence. For this reason, the Prophet ﷺ cautioned his Ummah against the consequences of abundance of wealth and warned his followers to save themselves from its evils. We witness today that all his fears have come true. The excess of wealth has made the majority of rich extremely careless about their religious obligations. It is this negligence and evasion from religion about which the Prophet ﷺ had expressed grave fear.



١٦١ (٤٦٤) وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ، ﷺ، مَرَّ بِالسُّوقِ وَالنَّاسُ كَنَفَتَيهِ، فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ، فَتَنَاوَلَهُ، فَأَخَذَ بِأُذُنِهِ، ثُمَّ قال: «أَيُّكُمْ يُحِبُّ أَنْ يَكُونَ هذَا لَهُ بِدِرْهَمٍ؟» فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ وَمَا نَصْنَعُ بِهِ؟ ثم قال: «أَتُحِبُّونَ أَنَّهُ لَكُمْ؟» قَالُوا: وَاللهِ لَوْ كَانَ حَيًّا كَانَ عَيْبًا، إِنَّهُ أَسَكُّ، فَكَيْفَ وَهُوَ مَيِّتٌ! فَقَالَ: «فَوَاللهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هذَا عَلَيْكُمْ». رَوَاهُ مسلم.

قَوْلُهُ: «كَنَفَتَيْهِ» أَيْ: عَنْ جَانِبَيْهِ. و«الأَسَكُّ» الصَّغِيرُ الأُذُنِ.

161 (464). Jâbir bin 'Abdullâh ﷺ reported: Messenger of Allâh ﷺ was passing through the bazaar with his Companions on his both sides, when he saw a dead skinny lamb. He held its ear and said, "Who of you would like to have it for a dirham." They replied, "We do not like to get it for nothing, and what shall we do with it?" Then he ﷺ asked, "Would you like to have it for nothing?" They replied, "Had it been alive, it would have been defective because it is skinny; but when dead it is of no use." Messenger of Allâh ﷺ said, "Truly, the world is more contemptible to Allâh than this (the dead lamb) is to you." [Muslim]

١٦٢ (٤٦٧) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ ولاَ تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لا تَزْدَرُوا نِعْمَةَ اللهِ عَلَيْكُم». متفقٌ عَلَيه، وَهذَا لَفْظُ مسلمٍ.

وَفِي رِوَايَةِ الْبُخَارِي: «إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيهِ فِي الْمَالِ وَالْخَلْقِ؛ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ».

162 (467). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Look at those who are inferior to you and do not look at those who are superior to you, for this will keep you from belittling Allâh's Favour to you." [Al-Bukhârî and Muslim] This is the wording in Sahih Muslim.

The narration in Al-Bukhârî is: Messenger of Allâh ﷺ said: "When one of you looks at someone who is superior to him in property and appearance, he should look at someone who is inferior to him."[1]

1- By looking at the worldly goods and riches of others, a person gradually becomes unthankful for the blessings which Allâh has bestowed on him. The best remedy for this "disease" is that which has been prescribed by Allâh's Messenger ﷺ in this Hadîth. But from a religious angle, one should see towards those who are more fearful of Allâh and observe their Salât meticulously so that one becomes more fond of obedience of Allâh, has a greater fear of Him and devotes more time to prayer and devotion. This dispensation is also given in other Ahâdîth.

163 (468). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "May he be miserable, the worshipper of the Dinar and Dirham, and the worshipper of the striped silk cloak. If he is given anything, he is satisfied; but if not, he is unsatisfied." [Al-Bukhârî][1]

١٦٣ (٤٦٨) وَعَنْهُ عَنِ النَّبِيِّ، ﷺ، قَال: «تَعِس عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ؛ إِنْ أُعْطِيَ رَضِيَ؛ وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ». رَوَاهُ الْبُخَارِي.

1- "The worshipper of Dinâr and Dirham and silk cloaks (clothes)" here means a person who prefers these things to the Divine injunctions and commands and strives day and night to amass worldly goods.



١٦٤ (٤٧٨)

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَال: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُول: «أَلا إِنَّ الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلاَّ ذِكْرَ اللهِ تَعَالَى، وَمَا وَالاهُ، وَعَالِمًا وَمُتَعَلِّمًا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

164 (478). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allâh and those who associate themselves with Allâh; and a learned man, and a learning person." [At-Tirmidhî – Hasan][2]

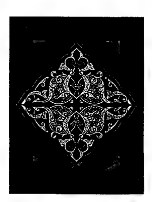
2- 1. This Hadîth does not mean that this world is totally condemned. What it really means is that such things of this world are cursed which take a person away from Allâh and make him careless about his obedience. Thus, anything of this world can be good and evil. For instance, worldly goods are auspicious if one acquires them through lawful means and spends them in a permissible manner, otherwise, they are condemnable. Similar is the case of other things of this world.
2. That knowledge is good which brings one closer to Allâh and is a source of benefit for mankind, otherwise, it is also condemnable.
3. This Hadîth also brings into prominence the distinction of men of learning, especially scholars of religious disciplines.





١٦٥ (٤٨٣) وَعَنْ عَبْدِ اللهِ بْنِ الشِّخِّيرِ «بِكَسْرِ الشِّينِ والخَاءِ المشدَّدةِ الْمُعْجَمَتَيْنِ» رَضِيَ الله عَنْهُ، أَنَّهُ قَالَ: أَتَيْتُ النَّبِيَّ، ﷺ، وَهُوَ يَقْرَأُ: {أَلْهَاكُمُ التَّكَاثُرُ} قَالَ: «يَقُولُ ابنُ آدَمَ: مَالِي، مَالِي، وَهَلْ لَكَ يَا ابنَ آدَمَ مِنْ مَالِكَ إِلاَّ مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟!». رَوَاهُ مسلم .

165 (483). ‘Abdullâh bin Ash-Shikhkhir ﷺ reported: I came to the Prophet ﷺ while he was reciting (Surat At-Takâthur 102): “The mutual rivalry (for hoarding worldly things) preoccupy you. Until you visit the graves (i.e., till you die). Nay! You shall come to know! Again nay! You shall come to know! Nay! If you knew with a sure knowledge (the end result of hoarding, you would not have been occupied in worldly things). Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight! Then (on that Day) you shall be asked about the delights (you indulged in, in this world)!” (102:1-8) (After reciting) he ﷺ said, “Son of Âdam says: ‘My wealth, my wealth.’ Do you own of your wealth other than what you eat and consume, and what you wear and wear out, or what you give in Sadaqah (charity) (to those who deserve it), and that what you will have in stock for yourself.” [Muslim]



٥٥ (٥٦) باب فضل الجوع وخشونة العيش والاقتصار على القليل من المأكول والمشروب والملبوس وغيرها من حظوظ النفس وترك الشهوات



قال الله تعالَى: {فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلاَةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا *إِلاَّ مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ شَيْئًا} [مَريم: ٥٩، ٦٠] وَقَالَ تَعالَى: { فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا} [القصص: ٧٩،٨٠] وَقَالَ تَعالَى: {ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ } [التكاثر: ٨] وَقَالَ تَعالَى: {مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلاَهَا مَذْمُومًا مَدْحُورًا} [الإسْراء: ١٨]. وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

55 (56) *Excellence of Simple Living and Being Content with Little*

Allâh, the Exalted, says:

"Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e., made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell. Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad ﷺ), and work righteousness. Such will enter Jannah and they will not be wronged in aught." (19:59,60)



"So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: 'Ah, would that we had the like of what Qârûn (Korah) has been given! Verily, he is the owner of a great fortune.' But those who had been given (religious) knowledge said: 'Woe to you! The reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds'." (28:79,80)

"Then, on that Day, you shall be asked about the delights (you indulged in, in this world)!" (102: 8)

"Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allâh's Mercy)." (17:18)

166 (492). 'Urwah from 'Aishah ﵂ reported that she used to say (to him): "O son of my sister, by Allâh, I used to see the new moon, then the new moon, then the new moon, i.e., three moons in two months, and a fire was not kindled in the house of Messenger of Allâh ﷺ. "I ('Urwah) said, "O my aunt, what were your means of sustenance?" She said; "Dates and water. But it (so happened) that Messenger of Allâh ﷺ had some Ansâr neighbours who had milch animals. They used to send Messenger of Allâh ﷺ some milk of their (animals) and he gave that to us to drink." [Al-Bukhârî and Muslim][1]

١٦٦ (٤٩٢) وَعَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّهَا كَانَتْ تَقُولُ: وَاللهِ يَا ابْنَ أُخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ، ثُمَّ الْهِلَالِ، ثُمَّ الْهِلَالِ: ثَلَاثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَ فِي أَبْيَاتِ رَسُولِ اللهِ، ﷺ، نَارٌ. قُلْتُ: يَا خَالَةُ فَمَا كَانَ يُعَيِّشُكُمْ؟ قَالَتْ: الأَسْوَدَانِ: التَّمْرُ والْمَاءُ، إِلاَّ أَنَّهُ قَدْ كَانَ لِرَسُولِ اللهِ ﷺ جِيرَانٌ مِنَ الأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِحُ وَكَانُوا يُرْسِلُونَ إِلَى رَسُولِ اللهِ مِنْ أَلْبَانِهَا فَيَسْقِينَا. متفقٌ عَلَيه.

1- 'Aishah ﵂ did not say this by way of complaint but as warning and exhortation to the Muslims, especially women, so that they would also live a simple life.

١٦٧ (٤٩٣) وَعَنْ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَوْهُ فَأَبَى أَنْ يَأْكُلَ، وَقَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيرِ. رَوَاهُ الْبُخَارِي.

«مَصْلِيَّةٌ» بِفَتْحِ الْمِيمِ: أَيْ: مَشْوِيَّةٌ.

167 (493). Abû Sa'îd Maqburî reported: Abû Hurairah ﷺ said that he happened to pass by some people who had a roast lamb before them. They invited him, but he declined, saying: "The Messenger of Allâh (ﷺ) left the world without having eaten his fill with barley bread." [Al-Bukhârî][1]

1- 1. This Hadîth shows how much care the Companions of the Prophet ﷺ exercised in following him. They would even emulate him in matters in which it was not obligatory under the Sharî'ah to follow him. It was in fact the result of that extreme love that they had for the Prophet ﷺ. They were not like the present-day lovers of the Prophet ﷺ whose love does not go beyond lip-service. They were his true lovers and they followed him faithfully.
2. One should refuse to participate in feasts where extravagance is displayed, as is in common practice today, so that the evil tendency of extravagance and wastage is discouraged.

١٦٨

(٤٩٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ، فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ رَضِيَ الله عَنْهُمَا، فَقَالَ: «مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هذِهِ السَّاعَةَ؟» قَالاَ: الْجُوعُ يَا رَسُولَ الله. قَالَ: «وَأَنَا، وَالَّذِي نَفْسِي بِيَدِهِ، لأَخْرَجَنِي الَّذِي أَخْرَجَكُمَا. قُومَا» فَقَامَا مَعَهُ، فَأَتَى رَجُلاً مِنَ الأَنْصَارِ، فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ، فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ: مَرْحَبًا وَأَهْلاً. فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «أَيْنَ فُلانٌ؟» قَالَتْ: ذَهَبَ يَسْتَعْذِبُ لَنَا الْمَاءَ، إِذْ جَاءَ الأَنْصَارِيُّ، فَنَظَرَ إِلَى رَسُولِ اللهِ ﷺ وَصَاحِبَيْهِ، ثُمَّ قَالَ: الْحَمْدُ للهِ، مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافًا مِنِّي، فانْطَلَقَ فَجَاءَهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطَبٌ، فَقَالَ: كُلُوا، وَأَخَذَ الْمُدْيَةَ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِيَّاكَ وَالْحَلُوبَ» فَذَبَحَ لَهُمْ، فَأَكَلُوا مِنَ الشَّاةِ وَمِنْ ذلِكَ الْعِذْقِ وَشَرِبُوا، فَلَمَّا أَنْ شَبِعُوا وَرَوُوا قَالَ رَسُولُ اللهِ ﷺ لأَبِي بَكْرٍ وعُمَرَ رَضِيَ الله عَنْهُمَا: «وَالَّذِي نَفْسِي بِيَدِهِ، لَتُسْأَلُنَّ عَنْ هذا النَّعِيمِ يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ، ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمْ هذَا النَّعِيمُ». رَوَاهُ مسلم.

قَوْلُهَا: «يَسْتَعْذِبُ» أَيْ: يَطْلُبُ الْمَاءَ الْعَذْبَ، وَهُوَ الطَّيِّبُ. وَ«الْعِذْقُ» بِكَسْرِ الْعَيْنِ وَإِسْكَانِ الذَّالِ المعجمة: وَهُوَ الْكِبَاسَةُ، وَهِيَ الْغُصْنُ. وَ«الْمُدْيَةُ» بِضَمِّ المِيمِ وكَسْرِهَا: هِيَ السِّكِّينُ. وَ«الْحَلُوبُ» ذَاتُ اللبَنِ. وَالسُّؤَالُ عَنْ هذَا النَّعِيمِ سُؤَالُ تَعْدِيدِ النِّعَمِ لاَ سُؤَالُ تَوْبِيخٍ وَتَعْذِيبٍ. وَاللهُ أَعْلَمُ. وَهذَا الأَنْصَارِيُّ الَّذِي أَتَوْهُ هُوَ أَبُو الْهَيْثَمِ ابنُ التَّيِّهَانِ رَضِيَ الله عَنْهُ، كَذَا جَاءَ مُبَيَّنًا فِي رِوَايَةِ التِّرْمِذِيِّ وَغَيْرِهِ.



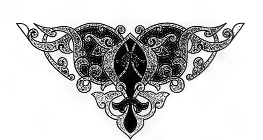
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(497). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ went out (of his house) one day, or one night, and there he met Abû Bakr and 'Umar ﷺ also. He ﷺ said, "What made you leave your houses at this hour?" They said, "It is hunger, O Messenger of Allâh." He said, "By Him in Whose Hand my soul is, what made you leave, made me also leave, so come along!" And he went along with them to a man from the Ansâr , but they did not find him in his house. When the wife of that man saw the Prophet, she said, "You are most welcome." Messenger of Allâh ﷺ said to her, "Where is so-and-so?" She said, "He went to fetch some fresh water for us." In the meantime, the Ansârî came back, saw Messenger of Allâh ﷺ and his two Companions and said: "Praise be to Allâh, today no one has more honourable guests than I." He then went out and brought them a bunch of date fruit, having dates, some still green, some ripe, and some fully ripe, and requested them to eat from it. He then took his knife (to slaughter a sheep). Messenger of Allâh ﷺ said to him, "Do not kill a milch sheep." So he slaughtered a sheep for them. After they had eaten and drunk to their fill, Messenger of Allâh ﷺ said to Abû Bakr and 'Umar ﷺ, "By Him in Whose Hand my soul is, you will certainly be questioned about this treat on the Day of Resurrection. Hunger brought you out of your homes, and you do not return to your homes till you have been blessed with this treat." [Muslim][1]

1- 1. This Hadîth refers to the period of great hardship through which the Prophet ﷺ and his Companions had passed after Hijrah (emigration).
2. It is permissible for one to seek help from such friends about whom one is confident that they will be happy to help.
3. The Hadîth enjoins us to respect our guests and to thank Allâh on their visit.



١٦٩ (٥٠٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: وَاللهِ الَّذِي لا إِلَهَ إِلاَّ هُوَ، إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ، [فَمَرَّ أَبو بَكْرٍ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتابِ اللهِ، ما سَأَلْتُهُ إِلاَّ لِيُشْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي عُمَر، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتابِ اللهِ، ما سَأَلْتُهُ إِلاَّ لِيُشْبِعَنِي، فَمَرَّ فَلَمْ يَفْعَلْ]، ثُمَّ مَرَّ بِي النَّبِيُّ، ﷺ، فَتَبَسَّمَ حِينَ رَآنِي، وَعَرَفَ مَا فِي وَجْهِي وَمَا فِي نَفْسِي، ثُمَّ قَالَ: «أَبا هِرّ» قلتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قَالَ: «الْحَقْ» وَمَضَى فَاتَّبَعْتُهُ، فَدَخَلَ فَأَسْتَأْذِنُ، فَأَذِنَ لِي فَدَخَلْتُ، فَوَجَدَ لَبَنًا فِي قَدَحٍ فَقَالَ: «مِنْ أَيْنَ هذَا اللَّبَنُ؟» قَالُوا: أَهْدَاهُ لَكَ فُلانٌ - أَوْ فُلانَةُ - قَالَ: «أَبا هِرٍّ» قلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قَالَ: «الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ لِي» - قَالَ: وَأَهْلُ الصُّفَّةِ أَضْيَافُ الإِسْلاَمِ - لاَ يَأْوُونَ عَلَى أَهْلٍ، وَلاَ مَالٍ، وَلاَ عَلَى أَحَدٍ، وَكَانَ إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ، وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ، وَأَصَابَ مِنْهَا، وَأَشْرَكَهُمْ فِيهَا، فَسَاءَنِي ذلِكَ فَقُلْتُ: وَمَا هذَا اللَّبَنُ فِي أَهْلِ الصُّفَّةِ! كُنْتُ أَحَقَّ أَنْ أُصِيبَ مِنْ هذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا، فَإِذَا جَاءُوا وَأَمَرَنِي فَكُنْتُ أَنَا أُعْطِيهِمْ؛ وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هذَا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طَاعَةِ اللهِ وَطَاعَةِ رَسُولِهِ، ﷺ، بُدٌّ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ، فَأَقْبَلُوا وَاستَأْذَنُوا، فَأَذِنَ لَهُمْ وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ قَالَ: «يا أَبَا هِرٍّ» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ قَالَ: «خُذْ فَأَعْطِهِمْ» قَالَ: فَأَخَذْتُ الْقَدَحَ، فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، فَأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يردُّ عَلَيَّ الْقَدَحَ، فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ، وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ، فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ، فَنَظَرَ إِلَيَّ فَتَبَسَّمَ، فَقَالَ: «أَبا هِرّ» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قَالَ: «بَقِيتُ أَنَا وَأَنْتَ» قُلْتُ: صَدَقْتَ يَا رَسُولَ اللهِ، قَالَ: «اقْعُدْ فَاشْرَبْ» فَقَعَدْتُ فَشَرِبْتُ. فَقَالَ: «اشْرَبْ» فَشَرِبْتُ، فَمَا زَالَ يَقُولُ: «اشْرَبْ» حَتَّى قُلْتُ: لا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا! قَالَ: «فَأَرِنِي» فَأَعْطَيْتُهُ الْقَدَحَ، فَحَمِدَ اللهَ تَعَالَى، وَسَمَّى وَشَرِبَ الْفَضْلَةَ». رَوَاهُ الْبُخَارِي .



169 (502). Abû Hurairah ﷺ reported: By Allâh other than Whom there is none worthy of worship, I used to press my stomach against the earth owing to my hunger; I would tie a stone over it. One day, I was sitting on the way they usually take when the Prophet ﷺ passed by me. When he saw me he smiled at me and knew my condition and my feelings. He called me and I replied, "At your service, O Messenger of Allâh." He said, "Follow me." So I followed him. Having arrived at home, he sought permission and entered. He allowed me in and I, too, entered. He found milk in a bowl and asked, "Where is this from?" He was told that it was a gift for him from so-and-so. He called me and I responded: "At your service, O Messenger of Allâh." He said, "Go to the people of As-Suffah and usher them in." He (Abû Hurairah ﷺ) explained: The people of As-Suffah were guests of Islam; they had no family, no property and no relations. When Messenger of Allâh ﷺ used to receive something in charity, he would send it to them without taking anything from it. When he received a present, he would send for them and share it with them. On this occasion, I disliked to give them anything. I said to myself: "This meagre quantity of milk will not be enough for all the people of As-Suffah ! I am more deserving of it than anyone else. By drinking it I may attain some strength. When they come, he will order me to give it to them. I do not expect that anything will be left for me from this milk." As there was no alternative but to obey Allâh and His Messenger ﷺ . I went and called them. They came and sought permission which was granted. They took their seats. The Prophet ﷺ called me and I responded, "At your service, O Messenger of Allâh." He then said, "Take the milk and give it to them." I took the bowl and gave it to one man who drank his fill and returned it to me, and I gave it to the next and he did the same. I went on doing this till the bowl reached Messenger of Allâh ﷺ . By that time all had taken their fill. He ﷺ took the bowl, put it on his hand, looked at me, smiled and said, "Abû Hirr." I said, "At your service, O Messenger of Allâh." He said, "Now you and I are left." I said, "That is true, O Messenger of Allâh." He said, "Sit down and drink." I drank, but he went on saying, "Drink some more." I said, "By Him Who has sent you with the Truth, I have no room for it." He said, "Then give it to me." So I gave him the bowl. He praised Allâh, uttered the Name of Allâh and drank the remainder. [Al-Bukhârî][1]

1- First, this Hadîth indicates the miracle of the Prophet ﷺ as well as his love and compassion for Ahlus-Suffah , i.e., those poor people who used to stay at As-Suffah . Second, the Prophet ﷺ would not accept charity, but only gifts. Third, he would also let others share a gift given to him by somebody. Fourth, as seen in this incident, the leftovers of a Muslim, whether food or drink, is permissible to others to consume. Fifth, to persuade a guest to eat or drink more is commendable. Sixth, to eat or drink to one's fill, without extravagance, is also permissible.

١٧٠ (٥٠٩) وَعَنْ عِمْرَان بنِ الحُصَينِ رَضِيَ الله عَنهمَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «خَيرُكُمْ قَرنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُم» قَال عِمْرَانُ: فَمَا أَدْرِي قَال النَّبِيُّ ﷺ مَرَّتَيْنِ أَوْ ثَلاثًا: «ثُمَّ يَكُونُ بَعدَهُمْ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلا يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلا يُوفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ». متفقٌ عَلَيْهِ.

170 (509). 'Imrân bin Husain ﵁ reported: The Prophet ﷺ said, "The best of you, are my contemporaries, then those who follow them, then those who will come after them. ('Imrân said, I do not know if he said this twice or thrice). Then, they will be followed by those who will testify but will not be called upon to testify; they will betray the trust, and will not be trusted. They will make vows but will not fulfill them, and obesity will prevail among them." [Al-Bukhârî and Muslim][1]

1- In this Hadîth , three eras have been called as the best of ages in a graded order: first, the Prophetic era, second, the Successors' era, and third, the Followers of the Successors' era. Goodness and religion collectively prevailed during this time. Then gradually there was an overall deterioration and every new era that the pass of time brought it, proved to be worse than the preceding one. Today's Muslims have fallen due to their weakness in character. Now, the majority of Muslims lack morals and belief as described in the Qur'ân and the Hadîth. The complaint is to be lodged only with Allâh!

١٧١ (٥١١) وَعَنْ عُبَيْدِالله بنِ مِحْصَنٍ الأَنْصَارِيِّ الخَطْمِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِربِهِ، مُعَافًى فِي جَسَدِهِ، عِنْدَهُ قُوتُ يَومِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَافِيرِهَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«سِرْبِهِ» بِكَسرِ السّينِ المهملة، أي: نَفْسِهِ، وَقِيلَ: قَوْمِهِ.

171 (511). 'Ubaidullâh bin Mihsan Al-Ansârî ﵁ reported: Messenger of Allâh ﷺ said, "Whosoever begins the day feeling family security and good health; and possessing provision for his day is as though he possessed the whole world." [At-Tirmidhî – Hasan][2]

2- To have one-day food and to enjoy peace and health is indeed a great blessing. It may be said that one has the same satisfaction which one can have on getting the whole world. And if one lacks peace and health, the treasures of the whole world will be of no use because the heaps of wealth cannot provide peace of mind to one, nor can it make one enjoy sound health. The Hadîth also implies an advice to man that instead of running after wealth, he should endeavour to seek patience and contentment which alone can guarantee him peace and satisfaction. Otherwise, he is likely to stake everything on the pursuit of this mirage.



172 (516). Miqdâm bin Ma‘dikarib ﷺ reported: I heard Messenger of Allâh ﷺ say: "No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing." [At-Tirmidhî – Hasan]

١٧٢ (٥١٦) وَعَنْ أَبِي كَرِيمَةَ الْمِقْدَامِ بن مَعْدِيكَرِبَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابنِ آدَمَ أُكُلاتٌ يُقِمْنَ صُلْبَهُ، فَإِنْ كَانَ لاَ مَحَالَةَ؛ فَثُلُثٌ لِطَعَامِهِ، وَثُلُثٌ لِشَرَابِهِ، وَثُلُثٌ لِنَفَسِهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«أُكُلاتٌ» أَيْ: لُقَمٌ.



١٧٣ (٥٢١) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْمٍ: قَدْ سَمِعْتُ صَوْتَ رَسُولِ اللهِ ﷺ ضَعِيفًا أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ، ثُمَّ أَخَذَتْ خِمَارًا لَهَا، فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي وَرَدَّتْنِي بِبَعْضِهِ، ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللهِ ﷺ، فَذَهَبْتُ بِهِ، فَوَجَدْتُ رَسُولَ اللهِ ﷺ، جَالِسًا فِي الْمَسْجِدِ، وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «أَرْسَلَكَ أَبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ، فَقَالَ: «أَلِطَعَامٍ» فَقُلْتُ: نَعَمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «قُومُوا» فَانْطَلَقُوا وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ، فَقَالَ أَبُو طَلْحَةَ: يَاأُمَّ سُلَيْمٍ، قَدْ جَاءَ رَسُولُ اللهِ بِالنَّاسِ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ؟ فَقَالَتْ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللهِ ﷺ، فَأَقْبَلَ رَسُولُ اللهِ ﷺ مَعَهُ حَتَّى دَخَلا، فَقَالَ رَسُولُ اللهِ ﷺ: «هَلُمِّي مَا عِنْدَكِ يَا أُمَّ سُلَيْمٍ» فَأَتَتْ بِذَلِكَ الْخُبْزِ، فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ فَفُتَّ، وَعَصَرَتْ عَلَيْهِ أُمُّ سُلَيْمٍ عُكَّةً فَآدَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللهِ ﷺ مَا شَاءَ اللهُ أَنْ يَقُولَ، ثُمَّ قَالَ: «ائذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثم قال: «ائذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُم، فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «ائذَنْ لِعَشَرَةٍ» فَأَذِنَ لَهُمْ حتى أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ رَجُلاً أَوْ ثَمَانُونَ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: فَمَا زَالَ يَدْخُلُ عَشَرَةٌ وَيَخْرُجُ عَشَرَةٌ، حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلاَّ دَخَلَ، فَأَكَلَ حَتَّى شَبِعَ، ثُمَّ هَيَّأَهَا فَإِذَا هِيَ مِثْلُهَا حِينَ أَكَلُوا مِنْهَا.

وَفِي رِوَايَةٍ: فَأَكَلُوا عَشَرَةً عَشَرَةً، حَتَّى فَعَلَ ذلِكَ بِثَمَانِينَ رَجُلاً، ثُمَّ أَكَلَ النَّبِيُّ ﷺ بَعْدَ ذلِكَ وَأَهْلُ الْبَيْتِ، وَتَرَكُوا سُؤْرًا.

وَفِي رِوَايَةٍ: ثُمَّ أَفْضَلُوا مَا أَبْلَغُوا جِيرَانَهُمْ.



وَفِي رِوَايَةٍ عَنْ أَنَسٍ قَال: جِئْتُ رَسُول الله ﷺ يَوْمًا، فَوَجَدْتُهُ جَالِسًا مَعَ أَصْحَابِهِ، وَقَد عَصَبَ بَطْنَهُ بِعِصَابَةٍ، فَقُلْتُ لِبَعْضِ أَصْحَابِهِ: لِمَ عَصَبَ رَسُولُ الله ﷺ بَطْنَهُ؟ فَقَالُوا: مِنَ الْجُوعِ، فَذَهَبْتُ إِلَى أَبِي طَلْحَةَ، وَهُوَ زَوْجُ أُمِّ سُلَيْمٍ بِنْتِ مِلْحَانَ، فَقُلْتُ: يَا أَبَتَاهُ، قَد رَأَيْتُ رَسُولَ الله ﷺ عَصَبَ بَطْنَهُ بِعِصَابَةٍ، فَسَأَلْتُ بَعْضَ أَصْحَابِهِ، فَقَالُوا: مِنَ الْجُوعِ. فَدَخَلَ أَبُو طَلْحَةَ عَلَى أُمِّي فَقَالَ: هَلْ مِنْ شَيْءٍ؟ قَالَتْ: نَعَمْ عِنْدِي كِسَرٌ مِن خُبْزٍ وَتَمراتٌ، فَإِنْ جَاءَنَا رَسُولُ الله ﷺ وَحدَهُ أَشْبَعْنَاهُ، وَإِن جَاءَ آخَرُ مَعَهُ قَلَّ عَنْهُمْ، وَذَكَرَ تَمَامَ الْحَدِيثِ.

173 (521). Anas ؓ reported: Abû Talhah (ؓ) said to (his wife) Umm Sulaim (ؓ) , “I noticed some weakness in the voice of Messenger of Allâh ﷺ and I feel it was due to hunger. Have you got any food?” She said, “Yes.” So she brought out barley loaves, took off her head covering, in a part of which she wrapped these loaves and then put them beneath my mantle and covered me with a part of it. She then sent me to Messenger of Allâh ﷺ . I set forth and found Messenger of Allâh ﷺ sitting in the mosque in the company of some people. I stood near them whereupon Messenger of Allâh ﷺ asked, “Has Abû Talhah sent you?” I said, “Yes.” Thereupon he said to those who were with him to get up (and follow him). He went forth and so did I, ahead of them until I came to Abû Talhah and informed him. Abû Talhah said, “O Umm Sulaim, here comes Messenger of Allâh ﷺ along with the people and we do not have enough (food) to feed them.” She said, “Allâh and His Messenger know better.” Abû Talhah went out (to receive him) until he met Messenger of Allâh ﷺ , and he came forward along with him until they both (Messenger of Allâh ﷺ and Abû Talhah ؓ came in. Then Messenger of Allâh ﷺ said, “O Umm Sulaim, bring forth what you have with you.” So she brought the bread. Messenger of Allâh ﷺ commanded that the bread be broken into small pieces and after Umm Sulaim ؓ had squeezed clarified butter out of a butter container and made it just like soup. Messenger of Allâh ﷺ recited over it what Allâh wished him to recite. He then said, “Allow ten guests to come in.” They ate until they had their fill. They then went out. He (Messenger of Allâh ﷺ) again said, “Allow ten (more to come



in)", and he (the host) ushered them in. They ate to their fill. Then they went out. He (ﷺ) again said, "Allow ten (more)," until all the people ate to their fill. They were seventy or eighty persons. [Al-Bukhârî and Muslim]

Another narration is: Anas said: When all had eaten, the remaining food was collected. It was as much as there was in the beginning.

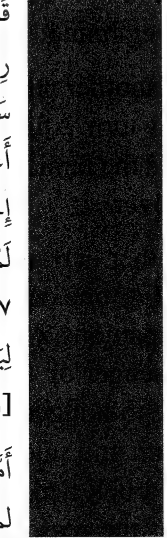
Yet another narration is: Anas said: The groups of ten people ate by turn. After eighty persons had eaten, Messenger of Allâh ﷺ and the family of that house ate, and there was still a quantity left over.

Another narration is: Anas (رضي الله عنه) said: I visited Messenger of Allâh ﷺ one day, and found him sitting in the company of his Companions, with a belt tied over his waist. I asked, "Why has Messenger of Allâh ﷺ tied the belt on his waist?" I was told, "Due to hunger." I went to Abû Talhah, the husband of Umm Sulaim and said, "O father, I have seen Messenger of Allâh ﷺ with a belt tied over his waist. I asked one of his Companions about the reason of it and he said that it was on account of severe hunger." Abû Talhah went to my mother and asked, "Have you got anything?" She said, "Yes. I have a piece of bread and some dry dates. Were Messenger of Allâh ﷺ to come alone, we could feed him his fill, but if he comes along with others, there would not be enough food." Anas then narrated the Hadîth in full.[1]

1- This Hadîth mentions the same things we have seen in the previous one. Yet, in this latter one, there is an elucidation that the Prophet ﷺ and the host-family took meal after everybody had taken it. Imâm An-Nawawî said: This shows that it is desirable that hosts should take meal after guests have taken it.
Secondly, Anas addressed Abû Talhah as father and he did so out of respect. Abû Talhah was the step-father of Anas . His real father was Mâlik bin An-Nadîr and mother was Umm Sulaim. She embraced Islam but her husband remained a non-believer. He left his Muslim wife and migrated to Syria where he died. Afterwards she married Abû Talhah . Thirdly, the events of ascetic, contented and destitute life as experienced by the Prophet ﷺ and his Companions are unthinkable today. But these are such facts, reported most authentically, as can be hardly refuted by being labelled as myths. Yet, some scholars say that it was a particular phase of time when there existed a conflict between Islam and paganism. It demanded that Muslims, by being indifferent to the world and its comforts, should be engaged day and night in uprooting disbelief, and paving the way for the predominance of Islam.



٥٦ (٥٧) باب القناعة والعَفافِ والاقتصاد في المعيشة والإنفاق وذم السؤال من غير ضرورة



قَالَ اللهُ تَعَالَى: {وَمَا مِنْ دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللهِ رِزْقُهَا} [هود: ٦] وَقَالَ تَعَالَى: {لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافًا} [الْبَقَرَةُ: ٢٧٣] وَقَالَ تَعَالَى: {وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا} [الفرقان: ٦٧] وَقَالَ تَعَالَى: {وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ *مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ} [الذاريات:٥٦،٥٧] .

أَمَّا الأَحَادِيثُ، فَتَقَدَّمَ مُعْظَمُهَا فِي البَابَيْنِ السَّابِقَيْنِ، وَمِمَّا لم يَتَقَدَّم:

56 (57) *Contentment and Self-Esteem and Avoidance of Unnecessarily Begging of People*

Allâh, the Exalted, says:

"And no moving (living) creature is there on earth but its provision is due from Allâh." (11:6)

"(Charity is) for Fuqarâ (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all." (2:273)



"And those, who when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)." (25:67)

"And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e., provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e., feed themselves or My creatures)." (51:56,57)

١٧٤ (٥٢٢) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلٰكِنَّ الْغِنَى غِنَى النَّفْسِ». متفقٌ عَلَيه.

«الْعَرَضُ» بِفَتْحِ الْعَيْنِ والرَّاءِ: هُوَ الْمَالُ.

174 (522). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "Richness is not the abundance of wealth, rather it is self-sufficiency." [Al-Bukhârî and Muslim]

١٧٥ (٥٢٣) وَعَنْ عَبْدِ الله بْنِ عَمْرٍو رَضِيَ الله عَنْهُمَا؛ أَنَّ رَسُولَ الله ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرُزِقَ كَفَافًا، وَقَنَّعَهُ اللهُ بِمَا آتَاهُ». رَوَاهُ مسلم.

175 (523). 'Abdullâh bin 'Amr bin Al-'Âs ﷺ reported: the Messenger of Allâh ﷺ said, "Successful is the one who has entered the fold of Islam and is provided with sustenance which is sufficient for his needs, and Allâh makes him content with what He has bestowed upon him.". [Muslim][1]

1- To be contented with the independent subsistence (Kafâf) has been counted a merit by the Prophet ﷺ because this prevents one from begging of people.

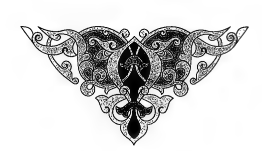
١٧٦ (٥٢٤) وَعَنْ حَكِيمِ بن حِزَامٍ رَضِيَ الله عَنْهُ قَالَ: سَأَلْتُ رَسُولَ الله ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «يَا حَكِيمُ، إِنَّ هذَا الْمَالَ خَضِرٌ حُلْوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ؛ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى» قال حَكِيمٌ فَقُلْتُ: يَا رَسُولَ الله، وَالَّذِي بَعَثَكَ بِالْحَقِّ لا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ رَضِيَ الله عَنْهُ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا. ثُمَّ إِنَّ عُمَرَ رَضِيَ الله عَنْهُ دَعَاهُ لِيُعْطِيَهُ، فَأَبَى أَنْ يَقْبَلَهُ. فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ،

أُشْهِدُكُم عَلَى حَكِيمٍ أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَهُ اللهُ لَهُ فِي هذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ ﷺ حَتى تُوُفِّيَ. متفقٌ عَلَيه .

«يَرْزَأُ» بِرَاءٍ ثُمَّ زايٍ ثُمَّ هَمْزَةٍ، أَيْ: لَم يَأْخُذْ مِن أَحَدٍ شَيْئًا، وَأَصلُ الرُّزْءِ: النُّقصَانُ، أَيْ: لَمْ يَنْقُصْ أَحَدًا شَيْئًا بِالأَخْذِ مِنْهُ. و«إِشْرَافُ النَّفْسِ»: تَطَلُّعُهَا وَطَمَعُهَا بِالشَّيْءِ. وَ«سَخَاوَةُ النَّفْسِ»: هِيَ عَدَمُ الإِشْرَاف إِلى الشَّيْءِ، وَالطَّمَعِ فِيه، وَالْمُبَالاةِ بِهِ والشَّرَهِ.

176 (524). Hakîm bin Hizâm ﵁ reported: I begged Messenger of Allâh ﷺ and he gave me; I begged him again and he gave me. I begged him again and he gave me and said, "O Hakîm, wealth is pleasant and sweet. He who acquires it with self-contentment, it becomes a source of blessing for him; but it is not blessed for him who seeks it out of greed. He is like one who goes on eating but his hunger is not satisfied. The upper hand is better than the lower one." I said to him, "O Messenger of Allâh, by Him Who sent you with the Truth I will not, after you, ask anyone for anything till I leave this world." So Abû Bakr ﵁ would summon Hakîm (﵁) to give his rations, but he would refuse. Then 'Umar ﵁ would call him but he would decline to accept anything. So 'Umar ﵁ said addressing Muslims: "O Muslims, I ask you to bear testimony that I offer Hakîm his share of the booty that Allâh has assigned for him but he refuses my offer." Thus Hakîm did not accept anything from anyone after the death of Messenger of Allâh ﷺ , till he died. [Al-Bukhârî and Muslim][1]

1- Man constantly remains engaged in hoarding wealth and there comes no point of termination to this process. Rather, the more he gets it, the more he is overpowered by lust for it till he is carried to the grave. If man gets wealth in a dignified way without being crazy for it, ethics certainly allows him to do so.



١٧٧ (٥٢٩) وَعَنْ أَبِي عَبْدِ الرحمنِ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً، فَقَالَ: «أَلا تُبَايِعُونَ رَسُولَ اللهِ ﷺ؟» وَكُنَّا حَدِيثِي عَهْدٍ بِبَيْعَةٍ، فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ. ثُمَّ قَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللهِ؟» فَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ، ثُمَّ قَالَ: «أَلاَ تُبَايِعُونَ رَسُولَ اللهِ؟» قَالَ: فَبَسَطْنَا أَيْدِيَنَا وَقُلْنَا: قَدْ بَايَعْنَاكَ يَا رَسُولَ اللهِ، فَعَلاَمَ نُبَايِعُكَ؟ قَالَ: «عَلَى أَنْ تَعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا، والصَّلَوَاتِ الْخَمْسِ وَتُطِيعُوا» وَأَسَرَّ كَلِمَةً خَفِيَّةً: «وَلاَ تَسْأَلُوا النَّاسَ شَيْئًا» فَلَقَدْ رَأَيْتُ بَعْضَ أُولئِكَ النَّفَرِ يَسْقُطُ سَوْطُ أَحَدِهِمْ فَمَا يَسْأَلُ أَحَدًا يُنَاوِلُهُ إِيَّاهُ. رَوَاهُ مُسْلم.

177 (529). 'Auf bin Mâlik Al-Ashja'î ﵁ reported: Seven, eight or nine people, including myself, were with Messenger of Allâh ﷺ on an occasion when he (ﷺ) remarked, "Would you pledge allegiance to Messenger of Allâh?" As we had taken oath of allegiance shortly before, we said, "We have already done so, O Messenger of Allâh." He again asked, "Would you not pledge allegiance to Messenger of Allâh?" So we stretched out our hands and said, "We have already made our pledge with you, O Messenger of Allâh, on what should we make a pledge with you?" He said, "To worship Allâh and not to associate anything with Him, to perform the five (daily) Salât and to obey." Then he added in a low tone, "And not to ask people for anything." Thereafter, I noticed that some of these people who were present did not ask anyone to pick up even the whip for them if it fell from their hands. [Muslim][1]

1- Herein we find an approval of renewing the oath of loyalty; besides, there is also a ground for administering such oath in respect of the obedience and worship of Allâh, and decent behaviour. What is more, we are also under obligation to observe all that the oath of fealty stands for.

178 (536). Qabîsah bin Al-Mukhâriq ﷺ reported: I stood as surety for a debt and came to Messenger of Allâh ﷺ to seek his help in discharging it. Messenger of Allâh ﷺ said, "Wait till we receive charity and I shall give you out of it." He (ﷺ) added, "O Qabîsah, begging is not lawful except for three people. One who has incurred debt (for assuming guarantee), for him begging is permissible till the guarantee is discharged and he should then refrain; a person whose property has been destroyed by a calamity is allowed to beg till he attains self-sufficiency; a person who meets with dire necessity (due to hunger) provided that three men of understanding from his people affirm the genuineness (of his poverty), for him begging is lawful till he attains means of his subsistence. Other than these, O Qabîsah, anything received through begging is unlawful, its recipient devours it unlawfully." [Muslim]

١٧٨ (٥٣٦) وَعَنْ أَبِي بِشْرٍ قَبِيصَةَ بْنِ الْمُخَارِقِ رَضِيَ اللهُ عَنْهُ قَالَ: تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ رَسُولَ اللهِ ﷺ أَسْأَلُهُ فِيهَا، فَقَالَ: «أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا» ثُمَّ قَالَ: «يَا قَبِيصَةُ! إِنَّ الْمَسْأَلَةَ لاَ تَحِلُّ إِلاَّ لأَحَدِ ثَلاَثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا، ثُمَّ يُمْسِكُ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوامًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ - وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ، حَتى يَقُولَ ثَلاَثَةٌ مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلاَنًا فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتى يُصِيبَ قِوامًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدادًا مِنْ عَيْشٍ - فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ! سُحْتٌ، يَأْكُلُهَا صَاحِبُهَا سُحْتًا». رَوَاهُ مُسلم.

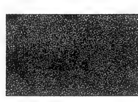
«الْحَمَالَةُ» بِفَتْحِ الْحَاءِ: أَنْ يَقَعَ قِتَالٌ وَنَحْوُهُ بَيْنَ فَرِيقَيْنِ، فَيُصْلِحُ إِنْسَانٌ بَيْنَهُمْ عَلَى مَالٍ يَتَحَمَّلُهُ وَيَلتَزِمُهُ عَلَى نَفسه. و«الْجَائِحَةُ»: الآفَةُ تُصِيبُ مَالَ الإِنْسَانِ. و«الْقِوَامُ» بِكَسْرِ الْقَافِ وَفَتْحِهَا: هُوَ مَا يَقُومُ بِهِ أَمْرُ الإِنْسَانِ مِنْ مَالٍ وَنَحْوِهِ. و«السِّدادُ» بِكَسْرِ السين: مَا يَسُدُّ حَاجَةَ الْمُعْوِزِ وَيَكْفِيهِ، وَ«الْفَاقَةُ»: الْفَقْرُ. و«الحِجى»: الْعَقْلُ.

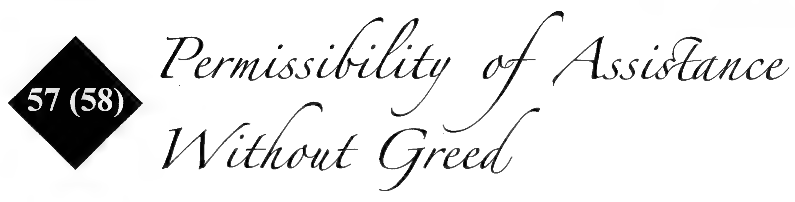




٥٧ (٥٨) بابُ جَواز الأخذ من غير مسألة ولا تطلّع إليه







57 (58) Permissibility of Assistance Without Greed

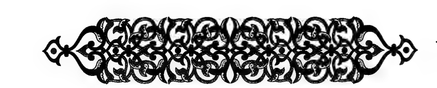
١٧٩ (٥٣٨) عَنْ سَالِمِ بْنِ عَبْدِاللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي، فَقَالَ: «خُذْهُ؛ إِذَا جَاءَكَ مِنْ هذَا الْمَالِ شَيْءٌ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلا سَائِلٍ، فَخُذْهُ فَتَمَوَّلْهُ، فَإِنْ شِئْتَ كُلْهُ، وَإِنْ شِئْتَ تَصَدَّقْ بِهِ، وَمَا لا، فَلا تُتْبِعْهُ نَفْسَكَ».

قَالَ سَالِمٌ: فَكَانَ عَبْدُ اللهِ لاَ يَسْأَلُ أَحَدًا شَيْئًا، وَلا يَرُدُّ شَيئًا أُعْطِيَهُ. متفقٌ عَلَيه .

«مشرفٌ» بالشين المعجمة: أَيْ: مُتَطَلِّعٌ إِلَيْهِ.

179 (538). Sâlim, son of Abdullâh bin 'Umar, from his father Abdullâh; from 'Umar ﷺ reported: Messenger of Allâh ﷺ would give me some gift, but I would say: "Give it to someone who needs it more than I." Thereupon he (ﷺ) would say, "Take it when it comes to you without begging and without greed, and add it to your property. Then use it yourself or give it away in charity. As for the rest, do not covet it." Sâlim said: 'Abdullâh bin 'Umar would never ask anything from anyone, nor would he refuse accepting it when it was given to him. [Al-Bukhârî and Muslim][1]

1- In this Hadîth , three points merit our attention. First, there is an account of the exemplary character of the Companions who became unmindful of their own needs when they saw that somebody else was more needy and deserved assistance. Second, there is an allowance for accepting a gift provided one's heart is free from desire for it. Third, a man is allowed to accumulate wealth but on the condition that he would fulfill his personal and family needs. Besides, he should resolve that he would also spend money on the needy as well as on the lines approved by Allâh so as to win His pleasure.





٥٨ (٥٩) باب الحثِّ عَلَى الأكل من عمل يَده، والتعفف به عن السؤال، والتعرض للإعطاء



قَالَ اللهُ تَعَالَى: {فَإِذَا قُضِيَتِ الصَّلاَةُ فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللهِ} [الجمعة:١٠].

58 (59) Encouraging Livelihood by (Working With) Hands and Abstaining from Begging

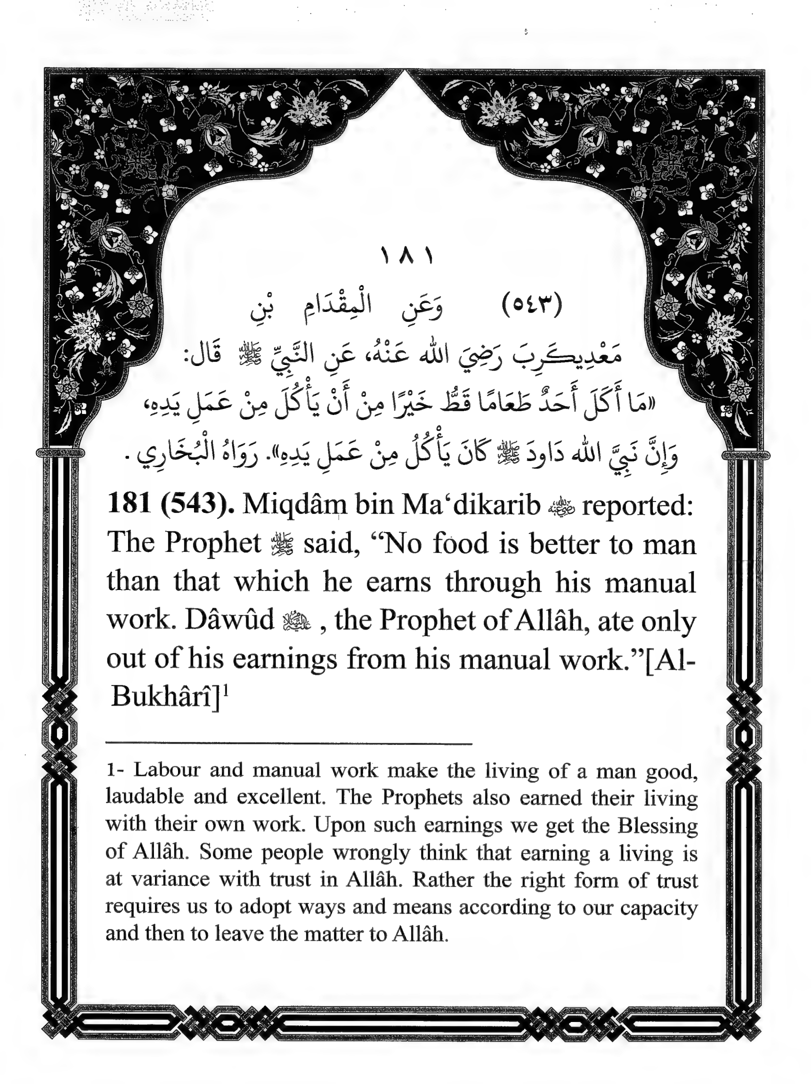
Allâh, the Exalted, says:

"Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working)." (62:10)



١٨٠ (٥٣٩) عَنْ أَبِي عَبْدِ اللهِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبُلَهُ ثُمَّ يَأْتِيَ الْجَبَلَ، فَيَأْتِيَ بِحُزْمَةٍ مِنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَكُفَّ اللهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ». رَوَاهُ الْبُخَارِي.

180 (539). Zubair bin ‘Awwâm ﷺ reported: Messenger of Allâh ﷺ said, “It is far better for you to take your rope, go to the mountain, (cut some firewood) carry it on your back, and sell it and thereby save your face than begging from people whether they give you or refuse.” [Al-Bukhârî]



١٨١ (٥٤٣) وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللهِ دَاوُدَ ﷺ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ». رَوَاهُ الْبُخَارِي.

181 (543). Miqdâm bin Ma‘dikarib ﷺ reported: The Prophet ﷺ said, “No food is better to man than that which he earns through his manual work. Dâwûd ﷺ, the Prophet of Allâh, ate only out of his earnings from his manual work.”[Al-Bukhârî][1]

1- Labour and manual work make the living of a man good, laudable and excellent. The Prophets also earned their living with their own work. Upon such earnings we get the Blessing of Allâh. Some people wrongly think that earning a living is at variance with trust in Allâh. Rather the right form of trust requires us to adopt ways and means according to our capacity and then to leave the matter to Allâh.



٥٩ (٦٠) باب الكرم والجود والإنفاق في وجوه الخير ثقةً بالله تعَالى



قَالَ الله تَعَالَى: {وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ} [سبأ: ٣٩] وَقَالَ تَعَالَى: {وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلاَّ ابْتِغَاءَ وَجْهِ اللهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لاَ تُظْلَمُونَ} [البقرة: ٢٧٢] وقال ﷺ: {وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ} [الْبَقَرَة: ٢٧٣].

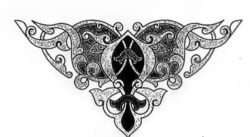
59 (60) *Excellence of Generosity and Spending in a Good Cause with Reliance on Allâh*

Allâh, the Exalted, says:

"And whatsoever you spend of anything (in Allâh's Cause), He will replace it." (34:39)

"And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged." (2:272)

"And whatever you spend in good, surely Allâh knows it well." (2:273)



182 (545). Ibn Mas'ûd ﷺ reported: Messenger of Allâh ﷺ asked, "Who of you loves the wealth of his heir more than his own wealth?" The Companions said: "O Messenger of Allâh! There is none of us but loves his own wealth more." He (ﷺ) said, "His wealth is that which he has sent forward, but that which he retains belongs to his heir." [Al-Bukhârî][1]

١٨٢ (٥٤٥) وَعَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قال رَسُولُ اللهِ ﷺ: «أَيُّكُم مَالُ وَارِثِهِ أَحَبُّ إِلَيهِ مِنْ مَالِهِ؟» قالوا: يَا رَسُولَ اللهِ، ما مِنَّا أحدٌ إلاَّ ماله أَحَبُّ إِلَيْهِ. قَال: «فَإِنَّ مَالَهُ مَا قَدَّمَ وَمَالَ وَارِثِهِ مَا أَخَّرَ». رَوَاهُ الْبُخَارِي.

1- This Hadîth spotlights in a wise fashion the significance and perception of spending in the way of Allâh. The real wealth of man is that which he spends in His way and the channels He approves. Only this wealth will stand him in good stead on the Day of Resurrection.



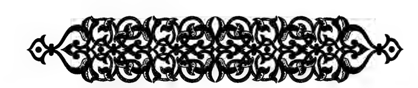
183 (548). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Everyday two angels descend and one of them says, 'O Allâh! Compensate (more) to the person who gives (in charity)'; while the other one says, 'O Allâh! Destroy the one who withholds (charity, etc).'" [Al-Bukhârî and Muslim][2]

١٨٣ (٥٤٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا». متفقٌ عَلَيه.

2- The spending for which there is good news of Divine blessing may be said as expenses on household and guests, etc., as well as voluntary and obligatory charity. And the miserliness which incurs imprecation is restraining from paying Zakât , giving alms and not spending on what is commendable. Destruction may imply the destruction of wealth or that of the miser himself. Only Allâh knows better!

184 (550). 'Abdullâh bin 'Amr bin Al-'Âs ﷺ reported: A man asked Messenger of Allâh ﷺ , "Which act in Islam is the best?" He (ﷺ) replied, "To feed (the poor and the needy) and to greet those whom you know and those you do not know." [Al-Bukhârî and Muslim]

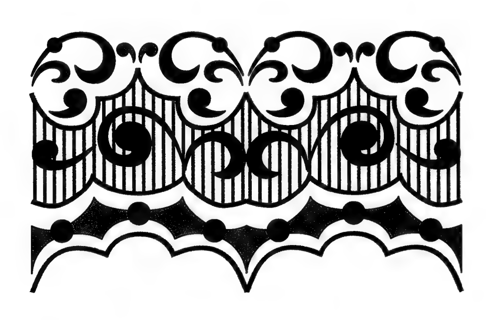
١٨٤ (٥٥٠) وَعَنْ عَبْدِاللهِ ابْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللهِ ﷺ: أَيُّ الإِسْلاَمِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». متفقٌ عَلَيه .



١٨٥ (٥٥٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللهُ عَزَّ وَجَلَّ». رَوَاهُ مُسلم.

185 (556). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Wealth is not diminished by giving (in charity). Allâh augments the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allâh, Allâh exalts him in ranks." [Muslim][1]

1- This Hadîth has described three facts. First, Sadaqah does not diminish wealth because Allâh blesses the rest of it and thus recompenses it. Besides, the loss of wealth of the almsgiver will certainly be rewarded on the Day of Resurrection. Second, man thinks that a conciliatory or forgiving attitude will weaken his position in the eyes of others. He erroneously takes it as his disparagement and insult. However, this Hadîth reveals the reality that by this way, Allâh ﷻ raises his image and he is not belittled at all, because a forgiving gesture will enhance his esteem in the hearts of people, and in the Hereafter, Divine reward for it will definitely lead to his elevation. Third, if somebody displays affability and humbleness in his behaviour, Allâh ﷻ will project his prestige and dignity into the hearts of others or bless him in the Hereafter.





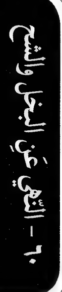
١٨٦ (٥٦١) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلاَ يَقْبَلُ اللهُ إِلاَّ الطَّيِّبَ، فَإِنَّ اللهَ يَقْبَلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ». متفقٌ عَلَيه.

«الْفَلُوُّ» بِفَتْحِ الْفَاءِ وَضَمِّ اللاَّمِ وَتَشْدِيدِ الْوَاوِ، وَيُقَالُ أَيْضًا: بِكَسْرِ الْفَاءِ وَإِسْكَانِ اللاَّمِ وَتَخْفِيفِ الْوَاوِ: وَهُوَ الْمُهْرُ.

186 (561). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "He who gives in charity the value of a date which he legally earned, and Allâh accepts only that which is pure, Allâh accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain." [Al-Bukhârî and Muslim][2]

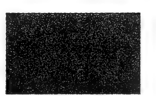
2- Here is an Attribute of Allâh, His Hand, has been mentioned. We are supposed to believe in it without interpretation or comparison; that is to say that Allâh has Hands as befit His Glory. We cannot compare his essential attributes to anything, nor can we describe them.







٦٠ (٦١) بَابُ النّهي عَنِ البخل والشح



قَالَ الله تَعَالَى: {وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى *وَكَذَّبَ بِالْحُسْنَى *فَسَنُيَسِّرُهُ لِلْعُسْرَى *وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى} [الليل: ٨-١١] وَقَالَ تَعَالَى: {وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ} [التغابن:١٦].

وَأَمَّا الأَحَادِيثُ فَتَقَدَّمتْ جملة مِنْهَا فِي الْبَابِ السَّابق.



60 (61) Prohibition of Miserliness

Allâh, the Exalted, says:

"But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husnâ . We will make smooth for him the path for evil. And what will his wealth avail him when he goes down (in destruction)?" (92:8-11)

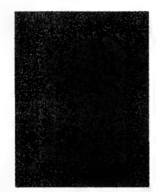
"And whosoever is saved from his own covetousness, then they are the successful ones." (64:16)

١٨٧ (٥٦٣) وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ». رَوَاهُ مسلم.

187 (563). Jâbir ﷺ reported: Messenger of Allâh ﷺ said, "Beware of oppression, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it destroyed those who were before you. It incited them to shed their blood and deem unlawful as lawful." [Muslim]



٦١ (٦٢) بَابُ الإيثار والمواسَاة



قَالَ اللهُ تَعَالَى: {وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ} [الْحَشر: ٩] وَقَالَ تَعَالَى: {وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيمًا وَأَسِيرًا} [الدَّهر: ٨] إِلَى آخِرِ الآيَاتِ.



61 (62) Selflessness and Sympathy

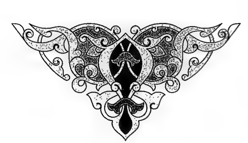
Allâh, the Exalted, says:

"And give them (Emigrants) preference over themselves, even though they were in need of that." (59:9)

"And they give food, in spite of their love for it (or for the love of Him), to the poor, the orphan, and the captive." (76:8)

188 (564). Abû Hurairah ﷺ reported: A man came to the Prophet ﷺ and said; "I am hard pressed by hunger." He (ﷺ) sent a word to one of his wives who replied: "By Him Who has sent you with the Truth, I have nothing except water." Then he sent the same message to another (wife) and received the same reply. He sent this message to all of them (i.e., his wives) and received the same reply. Then he (ﷺ) said, "Who will entertain this (man) as guest?" One of the Ansâr said: "O Messenger of Allâh, I will." So he took him home and said to his wife: "Serve the guest of Messenger of Allâh ﷺ ."

١٨٨ (٥٦٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ، فَأَرْسَلَ إِلَى بَعْضِ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلاَّ مَاءٌ، ثُمَّ أَرْسَلَ إِلَى أُخْرَى، فَقَالَتْ مِثْلَ ذلِكَ، حَتى قُلْنَ كُلُّهنَّ مِثْلَ ذلِكَ: لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلاَّ مَاءٌ. فَقَالَ النَّبِيُّ ﷺ: «مَنْ يُضِيفُ هذَا اللَّيْلَةَ؟» فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَنَا يَا رَسُولَ اللهِ، فَانْطَلَقَ بِهِ إِلَى رَحْلِهِ، فَقَالَ لامْرَأَتِهِ: أَكْرِمِي ضَيْفَ رَسُولِ اللهِ ﷺ.



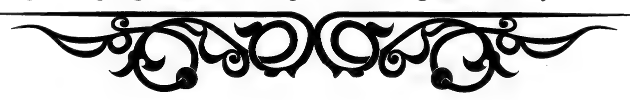
وَفِي رِوَايَةٍ قَالَ لامْرَأَتِهِ: هَلْ عِنْدَكِ شَيْءٌ؟ فَقَالَتْ: لا، إلا قُوتَ صِبيانِي. قَال: عَلِّلِيهِم بِشَيْءٍ وَإِذَا أَرَادُوا الْعَشَاءَ، فَنَوِّمِيهِمْ، وَإِذَا دَخَلَ ضَيْفُنَا، فَأَطْفِئِي السِّرَاجَ، وَأَرِيهِ أَنَّا نَأْكُلُ؛ فَقَعَدُوا وَأَكَلَ الضَّيْفُ وَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ، غَدَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «لَقَدْ عَجِبَ اللهُ مِنْ صَنِيعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ». متفقٌ عَلَيه.

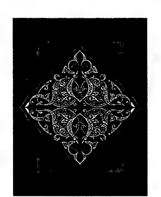
Another narration is: The Ansâri asked his wife: "Have you got anything?" She answered: "Nothing, except a little food for the children." He said: "Keep them busy with something, and when they ask for food put them to sleep. When the guest enters, extinguish the light and give him the impression that we are also eating." So they sat down and the guest ate and they passed the night hungry. When he came to the Prophet ﷺ in the morning, he said to him, "Allâh admired what you did with your guest last night." [Al-Bukhârî and Muslim]

١٨٩ (٥٦٦) وَعَنْ أَبِي سَعِيدٍ الْخُدرِيِّ رَضِيَ اللهُ عَنْهُ قَال: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالاً، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ ظَهْرَ لَهُ. وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ، فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ زَادَ لَهُ» فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ حَتَّى رَأَيْنَا أَنَّهُ لاَ حَقَّ لأَحَدٍ مِنَّا فِي فَضْلٍ. رَوَاهُ مسلم.

189 (566). Abû Sa'îd Al-Khudrî ﷺ reported: Once we were on a journey with Messenger of Allâh ﷺ when a rider came and began looking right and left. Messenger of Allâh ﷺ said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing;" and he continued mentioning other properties until we thought that none of us had any right to surplus of his own property. [Muslim][1]

1- The mention of this Hadîth in this chapter reveals that in their social life, particularly in a period of crisis, the Muslims should adopt a co-operative, consolatory and sympathetic attitude towards one another, being willing to give over their superfluous things to the needy Muslims.



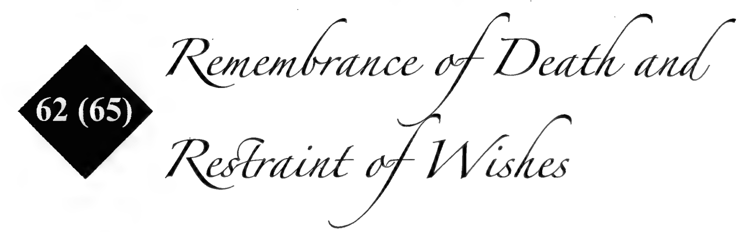


٦٢ (٦٥) بابُ ذكرِ الموت وقصرِ الأمل



قَالَ اللهُ تَعَالَى: {كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ} [آل عمران: ١٨٥] وَقَالَ تَعَالَى: {وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ} [لُقْمَان: ٣٤] وَقَالَ تَعَالَى: {فَإِذَا جَاءَ أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ} [النَّحل: ٦١] وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا لاَ تُلْهِكُمْ أَمْوَالُكُمْ وَلاَ أَوْلاَدُكُمْ عَنْ ذِكْرِ اللهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ *وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلاَ أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ *وَلَنْ يُؤَخِّرَ اللهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللهُ خَبِيرٌ بِمَا تَعْمَلُونَ} [المنافقون: ٩-١١] وَقَالَ تَعَالَى: {حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ *لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلاَّ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ *فَإِذَا نُفِخَ فِي الصُّورِ فَلاَ أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَاءَلُونَ *فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ *وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ *تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ *أَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ *} - إِلَى قَوْلِهِ تَعَالَى: - {قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ *قَالَ إِنْ لَبِثْتُمْ إِلاَّ قَلِيلاً لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ *أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ} [الْمُؤْمِنون: ٩٩-١١٥] وَقَالَ تَعَالَى: {أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلاَ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ} [الْحَدِيد: ١٦] وَالآيات فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.





62 (65) Remembrance of Death and Restraint of Wishes

Allâh, the Exalted, says:

"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Jannah , he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)." (3:185)

"No person knows what he will earn tomorrow, and no person knows in what land he will die..." (31:34)

"...when their term comes, neither can they delay nor can they advance it an hour (or a moment)." (16:61)

"O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you, before death comes to one of you, and he says: 'My Rabb ! If only You would give me respite for a little while (i.e., return to the worldly life), then I should give Sadaqah (i.e., Zakât) of my wealth, and be among the righteous [i.e., perform Hajj (pilgrimage to Makkah) and other good deeds].' And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do." (63:9-11)

"Until, when death comes to one of them (those who join partners with Allâh), he says: 'My Rabb ! Send me back. So that I may do good in that which I have left behind!' No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose Scales (of good deeds) are heavy, they are the successful. And those whose Scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured). 'Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?' They will say: 'Our Rabb ! Our wretchedness overcame us, and we

were (an) erring people. 'Our Rabb ! Bring us out of this; if ever we return (to evil), then indeed we shall be Zâlimûn (polytheists, oppressors, unjust, wrongdoers, etc) He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' Verily! There was a party of My slaves, who used to say: 'Our Rabb ! We believe, so forgive us, and have mercy on us, for you are the Best of all who show mercy!' 'But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful. He (Allâh) will say: 'What number of years did you stay on earth?' They will say: 'We stayed a day or part of a day. Ask of those who keep account.' He (Allâh) will say: 'You stayed not but a little, if you had only known! Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"' (23:99-115)

"Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islamic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injîl (Gospel)] before (i.e., Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh)." (57:16)

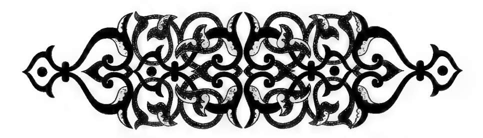
190 (574). 'Abdullâh bin 'Umar ﷺ reported: Messenger of Allâh ﷺ took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer." Ibn 'Umar ﷺ used to say: When you survive till the evening do not expect to live until the morning; and when you survive till the morning do not expect to live until the evening. While in good health (do good deeds) before you fall sick; and while you are alive (do good deeds) before death strikes. [Al-Bukhârî][1]

١٩٠ (٥٧٤) وَعَن ابنِ عُمَر رَضِيَ الله عَنْهُمَا قَال: أَخَذَ رَسُولُ الله ﷺ بِمَنكِبِي فَقَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ».

وَكَانَ ابْنُ عُمَرَ رَضِيَ الله عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رَوَاهُ الْبُخَارِي .

1- A person who will consider this world as a temporary stage, will certainly not like that his clothes be entangled in thorny bushes of this world. The greatest fault of man is that he does not understand this status of the world.

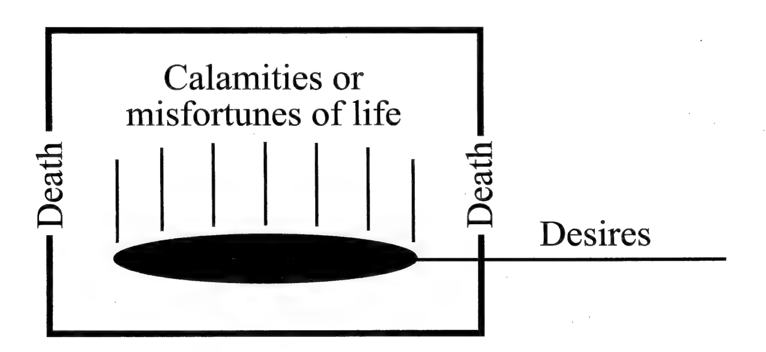




١٩١ (٥٧٧) وَعَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسَطِ خَارِجًا مِنْهُ، وَخَطَّ خُطَطًا صِغَارًا إِلَى هذَا الَّذِي فِي الْوَسَطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسَطِ، فَقَالَ: «هذَا الإِنْسَانُ، وَهذَا أَجَلُهُ مُحِيطًا بِهِ - أَوْ قَدْ أَحَاطَ بِهِ - وَهذَا الَّذِي هُوَ خَارِجٌ: أَمَلُهُ، وَهذِهِ الْخُطَطُ الصِّغَارُ: الأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هذَا، نَهَشَهُ هذَا، وَإِنْ أَخْطَأَهُ هذَا نَهَشَهُ هذَا». رَوَاهُ الْبُخَارِي. وَهذِهِ صُورَتُهُ.

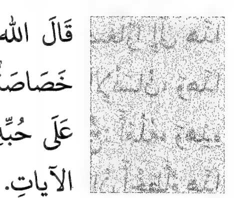
191 (577). Ibn Mas'ûd ﷺ reported: The Prophet ﷺ drew up a square and in the middle of it he drew a line, the end of which jutted out beyond the square. Further across the middle line, he drew a number of smaller lines. Then he (ﷺ) said, "The figure represents man and the encircling square is the death which is encompassing him. The middle line represents his desires and the smaller lines are vicissitudes of life. If one of those misses him, another distresses him, and if that one misses him, he falls victim to another." [Al-Bukhârî][1]

1- This means that human life is perpetually exposed to mishaps. If man escapes one mishap, he comes across the other one. His life is spent in a continuous struggle against tackling the hostile situations. Besides, his life remains entangled in unending hopes and wishes which are never fulfilled and finally he slips into the iron-grip of death.





٦٣ (٦٦) بَابُ استِحباب زيارة القبُور للرّجال وما يقوله الزائر



قَالَ اللهُ تَعَالَى: {وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ} [الْحَشر: ٩] وَقَالَ تَعَالَى: {وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيمًا وَأَسِيرًا} [الدَّهْر: ٨] إِلَى آخِرِ الآيَاتِ.

63 (66) *Desirability of Visiting Graves for Men, and what they should Say*



١٩٢ (٥٨١) عَنْ بُرَيْدَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا». رَوَاهُ مسلم.

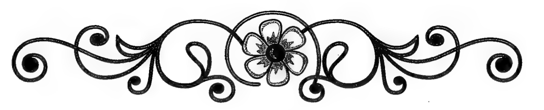
192 (581). Buraidah ﵁ reported: Messenger of Allâh ﷺ said, "(In the past) I forbade you from visiting graves, but visit them now." [Muslim][1]



1- The visit to the graves is not only recommendable from a theological point of view but, in the light of the Prophetic saying, it is also compulsory and binding. However, at the dawn of Islam it was forbidden due to the apprehension that the Muslims might relapse into some wrongdoing by harking back to the pre-Islamic memory. But when the Monotheistic Belief took root in their minds and the apprehension of pagan echoings evaporated, the ban on visiting the graves was lifted.





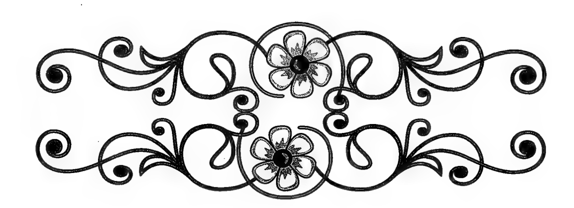




١٩٣ (٥٨٢) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ، ﷺ - كُلَّمَا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللهِ ﷺ - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ، فَيَقُولُ: السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تُوعَدُونَ، غَدًا مُؤَجَّلُونَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ، اللَّهُمَّ! اغْفِرْ لأَهْلِ بَقِيعِ الْغَرْقَدِ». رَوَاهُ مسلم.

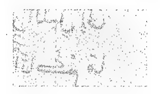
193 (582). ‘Aishah ﵁ reported: Whenever it was her turn to spend with Messenger of Allâh ﷺ , he used to go to the Baqî‘ (graveyard in Al-Madinah) at the last part of night and say, “May you be safe, O abode of the believing people. What you have been promised has come to you. You are tarried till tomorrow and certainly we shall follow you if Allâh wills. O Allâh, forgive the inmates of the Baqî‘-al-Gharqad.” [Muslim][1]

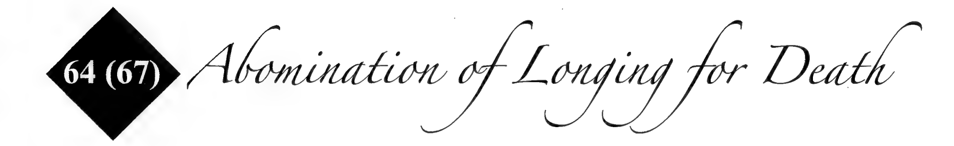
1- The example of Allâh’s Messenger ﷺ shows that it is right to visit the graves even at night. But the visitor is required to pray the Prophetic prayer there as it invokes Divine blessing on and pardon to the dead.





٦٤ (٦٧) بَابُ كراهية تمنّي الْمَوْت بسبب ضُرّ نزل به، ولا بأس به لخوف الفتنة في الدين





64 (67) Abomination of Longing for Death

194 (585). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he is a sinner, possibly he may repent (in case he is given a longer life)." [Al-Bukhârî and Muslim]

In Muslim, Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Let none of you wish for death, nor he ask for it before it comes to him, because when he dies, his actions will be terminated; certainly the age of a (true) believer does not add but good."[1]

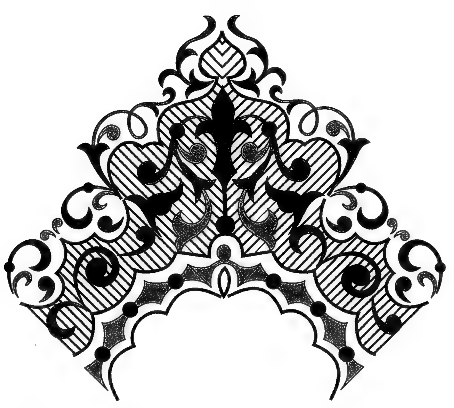
١٩٤ (٥٨٥) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ إِمَّا مُحْسِنًا، فَلَعَلَّهُ يَزْدَادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ». متفقٌ عَلَيه وَهذَا لَفْظ البخاري.

وَفِي رِوَايَةٍ لِمُسْلم عنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَال: «لاَ يَتَمَنَّى أَحَدُكُمُ الْموتَ، وَلاَ يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ؛ إِنَّهُ إِذَا مَاتَ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لا يَزِيدُ الْمُؤْمِنَ عُمُرُهُ إِلاَّ خَيْرًا».

1- This Hadîth forbids a believer to wish for his death as the longevity of his age suits him by all means. The longer he lives, the greater degree of progress will he make in virtues pursuits.

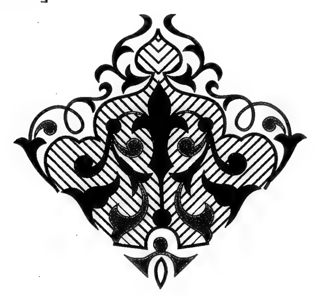


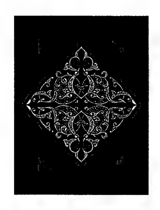




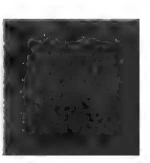
١٩٥ (٥٨٦) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ أَصَابَهُ فَإِنْ كَانَ لاَ بُدَّ فَاعِلاً، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي». متفقٌ عَلَيه .

195 (586). Anas bin Mâlik ﷺ reported: Messenger of Allâh ﷺ said, "Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray: ' Allâhumma ahyini mâ kânatil-hayâtu khairan lî, wa tawaffani idhâ kânatil-wafâtu khairan lî (O Allâh! Give my life so long as the life is good for me, and take away my life if death is good for me)'." [Al-Bukhârî and Muslim]





٦٥ (٦٨) بَابُ الوَرع وترك الشبهات



قَالَ اللهُ تَعَالَى: {وَتَحْسَبُونَهُ هَيِّناً وَهُوَ عِنْدَ اللهِ عَظِيمٌ} [النّور: ١٥]. وَقَالَ تَعَالَى: {إِنَّ رَبَّكَ لَبِالْمِرْصَادِ} [الْفَجر: ١٤].

65 (68) *Leading an Abstemious Life and Refraining from the Doubtful*

Allâh, the Exalted, says:

"...you counted it a little thing, while with Allâh it was very great." (24:15)

"Verily, your Rabb is Ever Watchful (over them)." (89:14)

١٩٦ (٥٨٨) وَعَنِ النُّعْمَانِ بنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَال : سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْحَلاَلَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ، كالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلا! وَإِنَّ لِكُلِّ مَلِكٍ حِمىً، أَلاَ! وَإِنَّ حِمَى اللهِ مَحَارِمُهُ، أَلا! وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ: أَلا! وَهِيَ الْقَلْبُ». متفقٌ عَلَيه. وَرَوَيَاهُ مِنْ طُرُقٍ بِأَلْفَاظٍ مُتَقَارِبَةٍ.

196 (588). An-Nu'mân bin Bashîr ﷺ reported: Messenger of Allâh ﷺ said, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by



the king); he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allâh's involved limits is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart." [Al-Bukhârî and Muslim][1]

1- There are such meeting-points between what is permissible and what is not permissible in the matter of religion of which the majority of people are ignorant. If man abstains from them, it means that he is keeping his duty to Allâh. Yet, if he is involved in them without caring for what is allowable or unallowable, he may be supposed to have outstepped the Divine limits. Businessmen and traders are particularly warned here to avoid things of dubious nature and are urged to adopt only that pattern which is lawful. Another important point underlying this Hadîth concerns the heart. Its purity or impurity directly affects the human conduct in a good or bad way. It is, therefore, absolutely necessary to cleanse the heart of all wiles and impurities, and this is not possible without sound Faith and consciousness of Allâh.

197 (590). An-Nawwâs bin Sam'ân ﷺ reported: The Prophet ﷺ said, "Piety is good manner, and sin is that which creates doubt and you do not like people to know of it." [Muslim][2]

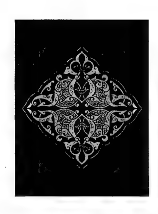
١٩٧ (٥٩٠) وَعَنِ النَّوَّاسِ بنِ سَمْعانَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ». رَوَاهُ مسلم.

«حَاكَ» بِالْحَاءِ الْمُهْمَلَةِ وَالْكَافِ، أَيْ: تَرَدَّدَ فِيهِ.

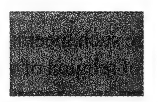
2- Islam lays much importance on courteous behaviour and also explains and stresses its different aspects. To meet people cheerfully, to avoid causing trouble to them, rather to try to make things convenient and comfortable to them, to do social service, to extend co-operation to others in good things and to be generous, and to like for others also that you like for yourself, are all forms of moral behaviour that are counted as virtues in Islam. All that is bad and vicious is considered by Islam as sinful. This Hadîth describes two signs of a sin. First, man should feel scruples in committing it. Second, one does not like others being informed about it. The Hadîth further tells us that human nature leads man to correct conclusions and keeps him away from evils, provided it has not been deformed by the environment and bad company.

198 (595). Nâfi' ﷺ reported: 'Umar bin Al-Khattâb ﷺ fixed the payment amounting to four thousand dirhams for each of the early Emigrants, but for his son, he fixed only three thousand five hundred. He was asked: "He is also an (early) Emigrant, why have you fixed a lesser sum for him?" He said: "It was his father who took him along with him. He is not like one who emigrated by himself." [Al-Bukhârî]

١٩٨ (٥٩٥) وَعَنْ نَافِعٍ؛ أَنَّ عُمَرَ بنَ الْخَطَّابِ رَضِيَ الله عَنْهُ، كَانَ فَرَضَ لِلْمُهَاجِرِينَ الأَوَّلِينَ أَرْبَعَةَ آلافٍ وَفَرَضَ لابْنِهِ ثَلاثَةَ آلافٍ وَخَمْسَمِائَةٍ، فَقِيلَ لَهُ: هُوَ مِنَ الْمُهَاجِرِينَ فَلِمَ نَقَصْتَهُ؟ فَقَالَ: إِنَّمَا هَاجَرَ بِهِ أَبُوهُ. يَقُولُ: لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ. رَوَاهُ الْبُخَارِيُّ.



٦٦ (٦٩) باب استحباب العزلة عند فَسَادِ النّاس والزّمان، أو الخوف من فتنة في الدّين، ووقوع في حرام وشبهات ونحوها



قَالَ الله تَعَالَى: {فَفِرُّوا إِلَى اللهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ} [الذاريات: ٥٠].

66 (69) *Desirability of Seclusion at Times of Corruption committed by the People of the World*

Allâh, the Exalted, says:

"So flee to Allâh (from His Torment to His Mercy - Islamic Monotheism), verily, I (Muhammad ﷺ) am a plain warner to you from Him." (51:50)

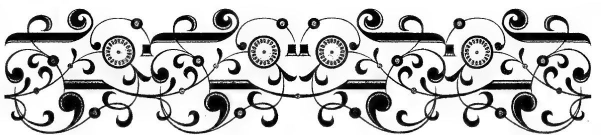
١٩٩ (٥٩٧) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ الله عَنْهُ، قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ الله يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ». رَوَاهُ مُسْلِم.

وَالْمُرَاد بـ «الْغَنِيِّ»: غَنِيُّ النَّفْسِ، كَمَا سَبَقَ فِي الْحَدِيثِ الصَّحِيح.

199 (597). Sa'd bin Abû Waqqâs ﷺ reported: Messenger of Allâh ﷺ said, "Allâh loves a slave who is pious, free of all wants and the unnoticed." [Muslim][1]

1- Isolation, according to this Hadîth , is recommendable for the obedience and worship of Allâh. It is particularly approved when the prevalent corruption and social intercourse endanger religion, or its implementation looks no more feasible.





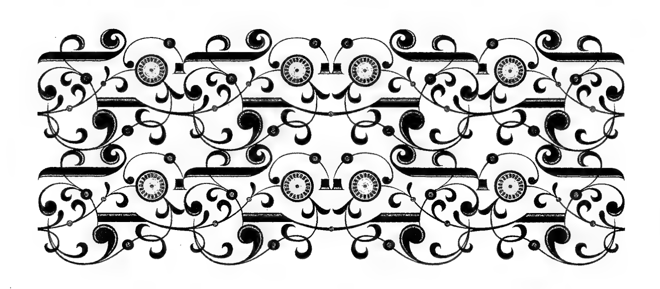
٢٠٠ (٥٩٨) وَعَنْ أَبِي سَعِيد الخُدرِيِّ رَضِيَ الله عَنْهُ قَال: قَالَ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ يَا رَسُولَ الله؟ قَال: «مُؤْمِنٌ مُجَاهِدٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ الله» قَال: ثُمَّ مَنْ؟ قَال: «ثُمَّ رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَعْبُدُ رَبَّهُ».

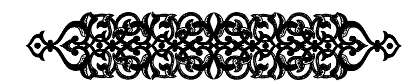
وَفِي رِوَايَةٍ: «يَتَّقِي الله، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ». متفقٌ عَلَيه .

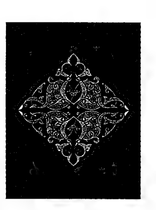
200 (598). Abû Sa'îd Al-Khudrî ﷺ reported: Someone asked Messenger of Allâh ﷺ : "Who is the best man?" He (ﷺ) answered, "A believer who strives in the Cause of Allâh with his life and his wealth." The man asked: "Who is the next?" He said, "One who retires into a narrow valley and worships his Rabb ."

Another narration is: Messenger of Allâh ﷺ said, "One who fears Allâh and safeguards people against his own mischief." [Al-Bukhârî and Muslim][1]

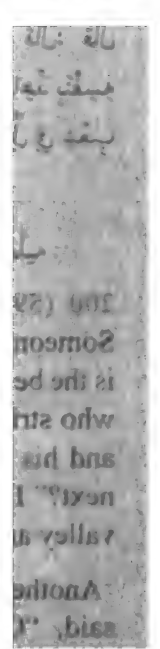
1- Here Jihâd is counted as the supreme virtue and next to it comes the superiority of a man who takes to seclusion with this intention that he will worship Allâh and keep away the evil of his animal self from the people.







٦٧ (٧١) بَاب التواضع وخفض الجناح للمؤمنين



قَالَ اللهُ تَعَالَى: {وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ} [الشُّعَرَاء: ٢١٥] وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ} [الْمَائِدَة: ٥٤] وَقَالَ تَعَالَى: {يَاأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ} [الْحجرات: ١٣] وَقَالَ تَعَالَى: {فَلاَ تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى} [النَّجْم: ٣٢] وَقَالَ تَعَالَى: {وَنَادَى أَصْحَابُ الأَعْرَافِ رِجَالاً يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ *أَهَؤُلاَءِ الَّذِينَ أَقْسَمْتُمْ لاَ يَنَالُهُمُ اللهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لاَ خَوْفٌ عَلَيْكُمْ وَلاَ أَنْتُمْ تَحْزَنُونَ} [الأَعْرَاف: ٤٨، ٤٩].

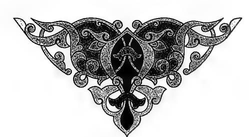
67 (71) *Modesty and Courtesy towards the Believers*

Allâh, the Exalted, says:

"And be kind and humble to the believers who follow you." (26:215)

"O you who believe! Whoever from among you turns back from his religion (Islam), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers." (5:54)

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.



Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [he is one of the Muttaqûn (the pious)]." (49:13)

"So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e., those who are Al-Muttaqûn (the pious)]." (53:32)

"And the men on Al-A'râf (the wall) will call unto the men whom they would recognise by their marks, saying: 'Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?' Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): 'Enter Jannah , no fear shall be on you, nor shall you grieve.'" (7:48,49)

٢٠١ (٦٠٢) وَعَنْ عِيَاضِ بنِ حِمَارٍ رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: «إِنَّ الله أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلا يَبْغِي أَحَدٌ عَلَى أَحَدٍ». رَوَاهُ مسلم .

201 (602). 'Iyâd bin Himâr ﷛ reported: Messenger of Allâh ﷺ said, "Allâh has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor transgress against another." [Muslim]

٢٠٢ (٦٠٥) وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: إِنْ كَانَتِ الأَمَةُ مِن إِمَاءِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ النَّبِيِّ ﷺ، فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ. رَوَاهُ الْبُخَارِي .

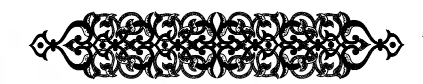
202 (605). Anas bin Mâlik ﷛ reported: A slave-girl of Al-Madinah would take hold of the hand of the Prophet ﷺ and take him wherever she desired. [Al-Bukhârî][1]

1- This Hadîth throws light on the sublime courtesy and unique humbleness of Allâh's Messenger ﷺ as well as his passion to meet the wants of the needy. It provides all the Muslims with a worth-emulating example.

٢٠٣ (٦٠٦) وَعَنِ الأَسْوَدِ بْنِ يَزِيدَ قَال: سُئِلَتْ عَائِشَةُ رَضِيَ الله عَنْهَا: مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ - يَعْنِي: خِدْمَةَ أَهْلِهِ - فَإِذَا حَضَرَتِ الصَّلاةُ، خَرَجَ إِلَى الصَّلاةِ. رَوَاهُ الْبُخَارِي .

203 (606). Al-Aswad bin Yazîd ﷛ reported: 'Aishah ﷛ was asked: "What did Messenger of Allâh ﷺ used to do inside his house?" She answered: "He used to keep himself busy helping members of his family, and when it was the time for Salât (the prayer), he would get up for prayer." [Al-Bukhârî][2]

2- Here too, we are informed about the extreme humbleness of Allâh's Messenger ﷺ. Many a man deems his insult and indignity to extend his co-operation to woman in household affairs. This is against the practice of Allâh's Messenger ﷺ. To co-operate with woman in doing domestic things is a Sunnah and man should not feel complex in it.





٦٨ (٧٢) باب تحريم الكِبْر والإعجاب

قَالَ اللهُ تَعَالَى: {تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلاَ فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ} [القصص: ٨٣] وَقَالَ تَعَالَى: {وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا} [الإِسْرَاء: ٣٧] وَقَالَ تَعَالَى: {وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّ اللهَ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ} [لقمان: ١٨] . وَمَعْنَى «تُصَعِّرْ خَدَّكَ للنَّاسِ» أيْ: تُمِيلُه وَتُعْرِضُ بِهِ عَنِ النَّاسِ تَكَبُّرًا عَلَيْهِمْ. «وَالْمَرَح»: التَّبَخْتُر. وَقَالَ تَعَالَى: {إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لاَ تَفْرَحْ إِنَّ اللهَ لاَ يُحِبُّ الْفَرِحِينَ} [القصص: ٧٦] إِلَى قوله تَعَالَى: {فَخَسَفْنَا بِهِ وَبِدَارِهِ الأَرْضَ} الآيات.

68 (72) *Condemnation of Pride and Self-Conceit*

Allâh, the Exalted, says:

"That home of the Hereafter (i.e., Jannah), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn (the pious and righteous persons)." (28:83)

"And walk not on earth with conceit and arrogance." (17:37)

"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster." (31:18)



"Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: 'Do not exult (with riches, being ungrateful to Allâh). Verily, Allâh likes not those who exult (with riches, being ungrateful to Allâh... (up to)... So We caused the earth to swallow him and his dwelling place." (28:76-81)

٢٠٤ (٦١٢) وَعَنْ عَبْدِ الله بن مَسْعُودٍ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قال: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ» قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً؟ قَالَ: «إِنَّ الله جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ». رَوَاهُ مُسْلِم.

«بَطَرُ الْحَقِّ»: دَفْعُهُ وَرَدُّهُ عَلَى قَائِلِهِ، وَغَمْطُ النَّاسِ: احْتِقَارُهُمْ.

204 (612). 'Abdullâh bin Mas'ud ﷺ reported: The Prophet ﷺ said, "He who has, in his heart, an ant's weight of arrogance will not enter Jannah ." Someone said: "A man likes to wear beautiful clothes and shoes?" Messenger of Allâh ﷺ said, "Allâh is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people." [Muslim][1]

1- The Hadîth says that a man who has even an iota of pride in his heart will be barred from entering Jannah . The Hadîth word used for the smallest amount means in Arabic either the smallest ant or the particle which is radiated by sun-rays and seen through a wall-chink. Obviously, such a particle has almost a non-existent amount, but even this much is disapproved by Allâh. If pride incites a man to deny the existence of Allâh and His Revelation, he is sure to be thrown into Hell. He also faces Divine displeasure and the danger of infernal fire if mere consideration of riches, physical beauty, social and intellectual prominence and family status makes him proud and self-conceited and he looks down upon others, or persists in the denial of Truth. First he will receive punishment and only then will be admitted into Jannah . A good dress, however, is not counted the sign of pride.

٢٠٥ (٦١٤) وَعَنْ حَارِثَةَ بنِ وَهْبٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟: كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ». متفقٌ عَلَيه.

وَتَقَدَّمَ شَرْحُهُ فِي بَابِ ضَعَفَةِ الْمُسلمينَ.

205 (614). Hârithah bin Wahab ﷺ reported: Messenger of Allâh ﷺ said, "Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person." [Al-Bukhârî and Muslim][2]

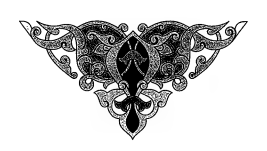
2- Flouting at Divine rules, niggardliness (to keep from spending in the way of Allâh) and haughtiness are condemnable habits, and those who indulge in them will be pushed into Hell. May Allâh keep us in His Shelter from it!

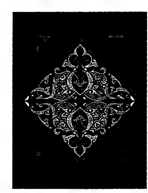
٢٠٦ (٦١٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «ثَلاثَةٌ لاَ يُكَلِّمُهُمُ الله يَوْمَ الْقِيَامَةِ، وَلا يُزَكِّيهِمْ، وَلا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ» رَوَاهُ مسلم.

«الْعَائِلُ»: الْفَقِيرِ.

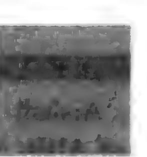
206 (617). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "There are three (types of) people to whom Allâh will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zinâ (illicit sexual act), a ruler who lies, and a proud poor person." [Muslim][1]

1- Here "will not speak" means He will not say something which will please them, not to talk happily and willingly. Adultery is forbidden to everybody, whether young or old. But it is more condemnable if an old man commits it, because to be guilty of such a detestable act in old age shows that the adulterer has become hardened in sin and his heart is free from the fear of Allâh. Lying is forbidden to everybody. But it is particularly vicious in case of a king or head of state. Since he possesses all powers and resources, he has little reason to tell a lie. Hence, if in spite of all this he invents a lie, it will betray his vicious mind and lack of God-consciousness. Similarly, all humans are prohibited from giving vent to pride and arrogance. But if a beggar or destitute, who has no reason to claim dignity and superiority, displays arrogance, it will be a convincing proof of his indifference to the fear of Allâh and Sharî'ah rules. From this point of view, his arrogance is more abominable and disgusting than that of a wealthy man.





٦٩ (٧٣) بابُ حُسن الخلُق



قَالَ الله تَعَالَى: {وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ} [ن: ٤] وَقَالَ تَعَالَى: {وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ} الآية [آل عمران: ١٣٤].



69 (73) Good Conduct

Allâh, the Exalted, says:

"And verily, you (O Muhammad ﷺ) are on an exalted (standard of) character." (68:4)

"(The Jannah is prepared for those)... who repress anger, and who pardon men." (3:134)

207 (621). Anas ﷺ reported: The Messenger of Allâh ﷺ was the best of all the people in behaviour. [Al-Bukhârî and Muslim]

٢٠٧ (٦٢١) وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَال: كَانَ رَسُولُ الله ﷺ أَحْسَنَ النَّاسِ خُلُقًا. متفقٌ عَلَيه.

٢٠٨ (٦٢٨) وَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيح.

208 (628). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "The most perfect man in his faith among the believers is the one whose behaviour is most excellent; and the best of you are those who are the best to their wives." [At-Tirmidhî -- Hasan Sahîh]

٢٠٩ (٦٢٩) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ». رَوَاهُ أَبُو دَاود.

209 (629). 'Aishah ﷺ reported: I heard Messenger of Allâh ﷺ saying: "A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day." [Abû Dâwûd]

٢١٠ (٦٣١) وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحَاسِنَكُمْ أَخْلاقًا. وَإِنَّ أَبْغَضَكُمْ إِلَيَّ، وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ» قَالُوا: يَا رَسُولَ اللهِ قَدْ عَلِمْنَا «الثَّرْثَارُونَ وَالْمُتَشَدِّقُونَ» فَمَا الْمُتَفَيْهِقُونَ؟ قَالَ: «الْمُتَكَبِّرُونَ». رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ .

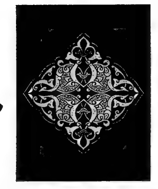
«الثَّرْثَارُ»: هُوَ كَثِيرُ الْكَلَامِ تَكَلُّفًا. «وَالْمُتَشَدِّقُ»: الْمُتَطَاوِلُ عَلَى النَّاسِ بِكَلَامِهِ، وَيَتَكَلَّمُ بِملءِ فِيهِ تَفَاصُحًا وَتَعْظِيمًا لِكَلامِهِ؛ «وَالْمُتَفَيْهِقُ»: أَصْلُهُ مِنَ الْفَهْقِ، وَهُوَ الامْتِلاءُ، وَهُوَ الَّذِي يَمْلَأُ فَمَهُ بِالْكَلامِ، وَيَتَوَسَّعُ فِيهِ، وَيُغْرِبُ بِهِ تَكَبُّرًا وَارتِفَاعًا، وَإِظْهَارًا للفضيلَةِ عَلَى غَيْرِهِ.

وَرَوَى التِّرْمِذِيُّ عَنْ عَبْدِاللهِ بن المبارك رحمه الله في تَفْسِيرِ حُسْنِ الْخُلُقِ قَالَ: هُوَ طَلاقَةُ الْوَجْهِ، وَبَذْلُ الْمَعْرُوفِ، وَكَفُّ الأَذَى.

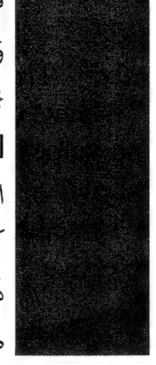
210 (631). Jâbir ﷺ reported: The Messenger of Allâh ﷺ said, "The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqûn." The Companions asked him: "O Messenger of Allâh! We know about the pompous and the garrulous, but we do not know who Al-Mutafaihiqûn are." He replied: "The arrogant people." [At-Tirmidhî – Hasan][1]

1- This Hadîth lays emphasis on polite and polished behaviour. Besides, it teaches us to refrain from unnecessary, incautious and insincere talk intended to influence others and assert superiority over them. But to talk less and in simple words is a good thing. On the other hand, to talk much, showing off cleverness with a tinge of affectation, is detestable.





٧٠ (٧٤) بابُ الحلم والأناة والرفق



قَالَ الله تَعَالَى: {وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ} [آل عمران: ١٣٤]. وَقَالَ تَعَالَى: {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ} [الأعراف: ١٩٩]. وَقَال تَعَالَى: {وَلاَ تَسْتَوِي الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ *وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلاَّ ذُو حَظٍّ عَظِيمٍ} [فصلت: ٣٤، ٣٥]. وَقَالَ تَعَالَى: {وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ} [الشورى: ٤٣].

70 (74) *Clemency, Tolerance and Gentleness*

Allâh, the Exalted, says:

"...who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good-doers)." (3:134)

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (7:199)

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e., Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e., Jannah and of a high moral character in this world)." (41:34,35)

"And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allâh." (42:43)

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(635). 'Aishah ﵂ reported: The Prophet ﷺ said, "Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective." [Muslim]

٢١١

(٦٣٥) وَ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الرِّفْقَ لا يَكُونُ فِي شَيْءٍ إِلاَّ زَانَهُ، وَلا يُنْزَعُ مِنْ شَيْءٍ إِلاَّ شَانَهُ». رَوَاهُ مسلم .

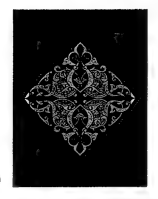
212 (637).

Anas ﵁ reported: The Prophet ﷺ said, "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." [Al-Bukhârî and Muslim]

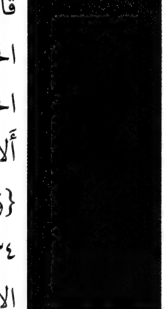
٢١٢

(٦٣٧) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَسِّرُوا وَلا تُعَسِّرُوا، وَبَشِّرُوا وَلاَ تُنَفِّرُوا». متفقٌ عَلَيه .





٧١ (٧٥) بَاب العفو والإعراض عن الجاهلين



قَال الله تَعَالَى: {خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ} [الأَعْرَاف: ١٩٩]. وَقَالَ تَعَالَى: {فَاصْفَحِ الصَّفْحَ الْجَمِيلَ} [الحجر: ٨٥]. وَقَالَ تَعَالَى: {وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَنْ يَغْفِرَ اللهُ لَكُمْ} [النور: ٢٢]. وَقَالَ تَعَالَى: {وَالْعَافِينَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ} [آل عمران: ١٣٤]. وَقَالَ تَعَالَى: {وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ} [الشورى: ٤٣] وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.

71 (75) Forgiveness of the Ignorant

Allâh, the Exalted, says:

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them)." (7:199)

"So overlook (O Muhammad ﷺ) their faults with gracious forgiveness." (15:85)

"Let them pardon and forgive. Do you not love that Allâh should forgive you?" (24:22)

"And who pardon men; verily, Allâh loves Al-Muhsinûn (the good-doers)" (3:134)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh." (42:43)

٢١٣ (٦٤٣) وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قَال: «لَقَدْ لَقِيتُ مِنْ قَومِكِ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلاَلٍ، فَلَمْ يُجِبْنِي إِلى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلاَّ وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَد أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلام، فَنَادَانِي فَقَالَ: إِنَّ الله تَعَالَى قَد سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ الله قَد سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبِّي إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ: إِنْ شِئْتَ أَطْبَقْتُ عَلَيْهِمُ الأَخْشَبَيْنِ» فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ الله مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ الله وَحْدَهُ لاَ يُشْرِكُ بِهِ شَيْئًا». متفقٌ عَلَيه.

«الأَخْشَبَانِ»: الجَبَلاَنِ الْمُحِيطانِ بِمَكَّةَ. والأَخْشَبُ: هُوَ الجَبَلُ الْغَلِيظُ.

213 (643). ‘Aishah ﵂ reported: I asked the Prophet ﷺ : “Have you ever experienced a day harder than the day of the battle of Uhud?” He replied, “Indeed, I experienced them (dangers) at the hands of your people (i.e., the disbelievers from amongst the Quraish tribe). The hardest treatment I met from them was on the Day of ‘Aqabah when I went to Ibn ‘Abd Yâlîl bin ‘Abd Kulâl (who was one of the chiefs of Tâ’if) with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn Ath-Tha‘âlib. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it Jibrîl (Gabrîel) ﵇ who called me and said: ‘Indeed, Allâh, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.’ Then the angel of the mountains called me, greeted me and said: ‘O Muhammad, Allâh listened to what your people had said to you. I am the angel of the mountains, and my Rabb has sent me to you so that you may give me your orders. (I will carry

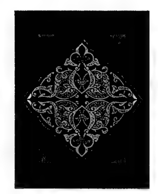


out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between."' But Messenger of Allâh ﷺ said, "I rather hope that Allâh will raise from among their descendants people as will worship Allâh the One, and will not ascribe partners to Him (in worship)." [Al-Bukhârî and Muslim][1]

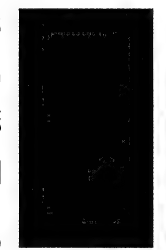
1- This Hadîth also reflects the marvellous character of Allâh's Messenger ﷺ that he never rebuked the ignorant and those who caused him harm, nor did he ever avenge anybody on grounds of personal hostility. Secondly, he would endure all forms of hardships in the way of Allâh with patience and endurance. He never became furious over his harassers, rather he prayed for their guidance. No doubt, the Prophetic life-pattern perennially provides inspiration to preachers and religious instructors. The responsibility of preaching is not a bed of roses but a thorny path to tread on. It is not the welcome and applause which is meted out to him, but people's taunts, reproaches and insults are heaped on the preacher. Consequently, patience, self-possession, self-control and tolerance are vital to braving trials and tribulations in the way of Allâh.

214 (645). Anas ﷺ reported: I was walking with Messenger of Allâh ﷺ who was wearing a Najrâni cloak with a very thick border when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of jerk had bruised the neck of Messenger of Allâh ﷺ. The bedouin said: "O Muhammad! Give me out of Allâh's wealth that you possess." Messenger of Allâh ﷺ turned to him and smiled and directed that he should be given something. [Al-Bukhârî and Muslim]

٢١٤ (٦٤٥) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، فَنَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ، وَقَدْ أَثَّرَت بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مُرْ لِي مِنْ مَالِ اللهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ، فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. متفقٌ عَلَيه.



٧٢ (٧٦) بابُ احتمال الأذى



قَال الله تَعَالَى: {وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ} [آل عمران: ١٣٤]. وَقَالَ تَعَالَى: {وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الأُمُورِ} [الشورى: ٤٣].

وَفِي الْبَابِ: الأَحَادِيث السَّابِقَة فِي الْبَابِ قبله.



72 (76) Endurance of Afflictions

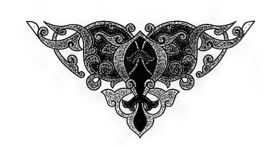
Allâh, the Exalted, says:

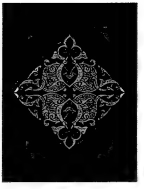
"(Those) who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good-doers)." (3:134)

"And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh." (42:43)

٢١٥ (٦٤٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ الله إِنَّ لِي قَرَابَةً أَصِلُهُمْ وَيَقْطَعُونِّي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ! فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ وَلاَ يَزَالُ مَعَكَ مِنَ الله تَعَالَى ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذلِكَ». رَوَاهُ مسلم. وَقَدْ سَبَقَ شَرْحُهُ فِي «بَابِ صلَةِ الأَرْحَام».

215 (648). Abû Hurairah ﷺ reported: A man said to Messenger of Allâh ﷺ : "I have relatives with whom I try to maintain good relationship but they sever relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but they are rough to me." He (ﷺ) replied, "If you are as you have said, then it is as though you are feeding them hot ashes and you will not be without a supporter against them from Allâh, as long as you do so." [Muslim]





٧٣ (٧٧) بَاب الغضب إِذَا انتهكت حرمات الشّرع والانتصار لِدِينِ الله تَعَالى



قَال الله تَعَالَى: {وَمَنْ يُعَظِّمْ حُرُمَاتِ اللهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ} [الْحج: ٣٠]. وَقَالَ تَعَالَى: {إِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ} [مُحَمد: ٧].



73 (77) Indignation Against the Transgression of Divine Laws

Allâh, the Exalted, says:

"And whoever honours the sacred things of Allâh, then that is better for him with his Rabb ..." (22:30)

"If you help (in the Cause of) Allâh, He will help you, and make your foothold firm." (47:7)

٢١٦

(٦٤٩) وَعَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرٍو البَدريِّ رَضِيَ الله عَنْهُ قَال: جَاءَ رَجُلٌ إلى النَّبِيِّ ﷺ، فَقَالَ: إنِّي لأَتَأَخَّرُ عَنْ صَلاةِ الصُّبحِ مِنْ أَجْلِ فُلانٍ مِمَّا يُطِيلُ بِنَا! فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ؛ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إنَّ مِنْكُم مُنَفِّرِينَ، فَأَيُّكُم أَمَّ النَّاسَ فَلْيُوجِزْ؛ فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالصَّغِيرَ وَذَا الْحَاجَةِ». متفقٌ عَلَيه.

216 (649). Abû Mas'ûd 'Uqbah bin 'Amr Al-Badri ﷺ reported: A man came to the Prophet ﷺ and said: "I join the morning Salât late because of so-and-so who leads it and prolongs it." (Abu Mas'ûd said): I have never seen the Prophet ﷺ so angry while giving a speech as he was on that day. He (ﷺ) said, "Some of you create hatred among the people against faith. Whoever leads Salât (the prayer), should make it brief because the congregation includes old men and youngsters and those who have some urgent work to do." [Al-Bukhârî and Muslim][1]

1- First, there is allowance for a genuine complaint regarding some public inconvenience. Second, a believer is supposed to be passionately uncompromising on religious precepts. Third, the Imâm should refrain from prolonging Salât (prayer) and be considerate of the congregation standing behind him. But a brief recitation of the Qur'ân or prayer does not imply a disregard of the example of the Prophet and the adjustment of different postures in Salât.

٢١٧

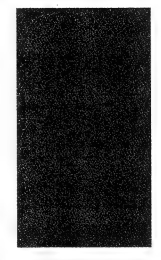
(٦٥١) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا؛ أَنَّ قُرَيْشًا أَهَمَّهُم شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ ﷺ؟ فَقَالُوا: مَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ تَعَالَى؟!» ثُمَّ قَامَ فَاخْتَطَبَ ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ مَنْ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ! وَايْمُ اللهِ! لو أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». متفقٌ عَلَيه.

217 (651). 'Aishah ﷺ reported: The Quraish were much worried about the case of a Makhzûmiyah woman who had committed theft and wondered who should intercede for her with Messenger of Allâh ﷺ (so that she would not get punished for her crime). Some said Usâmah bin Zaid ﷺ was his beloved and so he may dare do so. So Usâmah ﷺ spoke to him about that matter and the Prophet ﷺ said to him, "Do you intercede when one of the legal punishments ordained by Allâh has been violated?" Then he got up and addressed the people saying, "The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allâh, were Fâtimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand." [Al-Bukhârî and Muslim][1]

1- The example of Allâh's Messenger ﷺ clearly tells us that no intercession is allowed for a person who transgresses the limits set by Allâh. And if anybody has the audacity to do so, the deciding authority is presumed to be impervious to his solicitation. Nor should the criminal's social status or family influence, if any, obstruct the administration of justice. The law and retribution rise above all discrimination and social hierarchy. Any contravention in this regard is enough to incur Divine wrath.



٧٤ (٧٨) باب أمر وُلاة الأمور بالرفق برَعاياهم ونصيحتهم والشفقة عليهم، والنهي عن غشهم، والتشديد عليهم، وإهْمَالِ مصالحهم، والغفلة عنهم وعن حوائجهم



قَالَ اللهُ تَعَالَى: {وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ} [الشُّعراء: ٢١٥]. وَقَالَ تَعَالَى: {إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ} [النحل: ٩٠].

74 (78) Obligation of Rulers to Show Kindness to their Subjects

Allâh, the Exalted, says:

"And be kind and humble to the believers who follow you." (26:215)

"Verily, Allâh enjoins Al-'Adl (justice) and Al-Ihsân (performing duties in a perfect manner), and giving (help) to kith and kin, and forbids Al-Fahshâ' evil deeds and Al-Munkar (all that is prohibited) and Al-Baghy (oppression). He admonishes you, that you may take heed." (16:90)

٢١٨ (٦٥٣) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ: الإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ». متفقٌ عَلَيْهِ.

218 (653). Ibn 'Umar ﷺ reported: I heard Messenger of Allâh ﷺ saying, "All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and



responsible for his family; the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your wards." [Al-Bukhârî and Muslim]

219 (654). Abû Ya'la Ma'qil bin Yasâr ﷺ reported: Messenger of Allâh ﷺ said, "Any slave whom Allâh makes him in charge of subjects and he dies while he is not sincere to them, Allâh will make Jannah unlawful for him." [Al-Bukhârî and Muslim]

٢١٩ (٦٥٤) وَعَنْ أَبِي يَعْلَى مَعْقِلِ ابْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبدٍ يَسْتَرْعِيهِ اللهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلاَّ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ». متفقٌ عَلَيه.

Another narration is: Allâh's Messenger ﷺ said, "He who does not look after his subjects with goodwill and sincerity, will be deprived of the fragrance of Jannah."

وَفِي رِوَايَةٍ: «فَلَمْ يَحُطْهَا بِنُصْحِهِ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ».

A narration in Muslim is: Messenger of Allâh ﷺ said, "A ruler who, having control over the affairs of the Muslims, does not strive diligently for their betterment and does not serve them sincerely, will not enter Jannah with them."[1]

وَفِي رِوَايَةٍ لِمُسْلِم: «مَا مِنْ أَمِيرٍ يَلِي أُمُورَ الْمُسْلِمِينَ، ثُمَّ لاَ يَجْهَدُ لَهُمْ، وَيَنْصَحُ لَهُمْ، إِلاَّ لَم يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

1- Here the attention of rulers has been invited to their obligations. They are told that their designation is very important because they are responsible for tackling the problems and affairs of millions of people. If their single-minded devotion, determined efforts and heartfelt feelings of well-wishing will not go to solving these problems, they will be deemed guilty by Allâh. Rulers are, therefore, warned, lest power should go to their head and make them unheedful of people's problems, rights and concerns. Instead being fully conscious of their accountability to Allâh ﷻ they are apt to make full efforts to provide justice and peace to people. By "forbid from entering Jannah " means they will not enter it with the first successful people until they get punished for their wrongdoings. If however, they were treacherous to their subjects while regarding this injustice lawful, thus disobeying Allâh and His Commands, they will stay in Hell forever because this way they have made permissible and lawful what Allâh has forbidden.
* The Shade of Allâh to which this Hadîth refers to is the shade of His Throne.

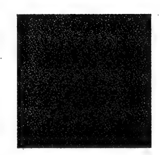
220 (655). 'Aishah ﷺ reported: I heard Messenger of Allâh ﷺ supplicating in my house: "O Allâh! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness." [Muslim]

٢٢٠ (٦٥٥) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يقول فِي بَيْتِي هذَا: «اللَّهُمَّ! مَن وَلِيَ مِنْ أَمرِ أُمَّتِي شَيْئًا، فَشَقَّ عَلَيْهِم، فَاشقُقْ عليه، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا، فَرَفَقَ بِهِمْ، فَارفُقْ بِهِ». رَوَاهُ مُسْلِم.





٧٥ (٧٩) بَابُ الوالي العادل



قَالَ اللهُ تَعَالَى: {إِنَّ اللهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ} [النحل: ٩٠]. وَقَالَ تَعَالَى: {وَأَقْسِطُوا إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ} [الحجرات: ٩].



75 (79) The Just Ruler

Allâh, the Exalted, says:

"Verily, Allâh enjoins Al-'Adl (justice) and Al-Ihsân (performing duties in a perfect manner)." (16:90)

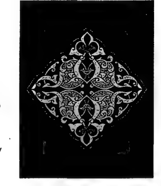
"And be equitable. Verily! Allâh loves those who are the equitable." (49:9)

221 (659). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "Seven are (the persons) whom Allâh will give protection with His Shade* on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allâh; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allâh; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allâh'; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allâh in solitude and his eyes well up." [Al-Bukhârî and Muslim]

* The Shade of Allâh to which this Hadîth refers to is the shade of His Throne.

٢٢١ (٦٥٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ تَعَالَى، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللهِ، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ». متفقٌ عَلَيه.





٧٦ (٨٠) باب وجُوب طاعة ولاة الأمر في غير مَعْصية وَتحريم طاعتهم في المعصية



قَالَ اللهُ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ} [النَّسَاء: ٥٩].

76 (80) *Obligation of Obedience to the Ruler in what is Lawful and Prohibition of Obeying them in what is Unlawful*

Allâh, the Exalted, says:

"O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority." (4:59)

222 (663). Ibn 'Umar ﷺ reported: The Prophet ﷺ said, "It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey." [Al-Bukhârî and Muslim]

٢٢٢ (٦٦٣) وَعَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ والطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ، إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ». متفقٌ عَلَيه.

٢٢٣ (٦٦٥) وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ وَلاَ حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً». رَوَاهُ مسلم .

وَفِي رِوَايَةٍ لَهُ: «وَمَنْ مَاتَ وَهُوَ مُفَارِقٌ لِلْجَمَاعَةِ، فَإِنَّهُ يَمُوتُ مِيتَةً جَاهِلِيَّةً». «الْمِيتَةُ» بِكَسْرِ المِيم.

223 (665). Ibn 'Umar ؓ reported: Messenger of Allâh ﷺ said, "One who withdraws his hand from obedience (to the Amîr) will find no argument (in his defense) when he stands before Allâh on the Day of Resurrection; and one who dies without having sworn allegiance will die the death of one belonging to the Days of Ignorance." [Muslim]

Another narration is: The Messenger of Allâh ﷺ said, "He who dies having defected from obedience (to the Amîr) and discards his association with the main body of the (Muslim) community, dies the death of one belonging to the Days of Jâhiliyyah ."[1]

1 - The Hadîth makes it clear that it is binding upon Muslims to show obedience to the just Muslim ruler and to join forces with the Muslim Community to give allegiance to him as long as he does not call to a sin.

٢٢٤ (٦٦٦) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ». رَوَاهُ الْبُخَارِي .

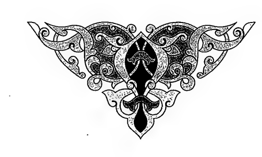
224 (666). Anas ؓ reported: The Messenger of Allâh ﷺ said, "Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you." [Al-Bukhârî][1]

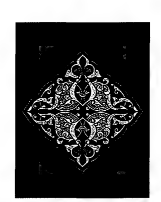
1- Nobody pays respect to a slave, with a black complexion and small head at that. But the Hadîth brings such a man in focus to emphasize that obedience to a ruler is inescapable. The only condition is that his governance should be confined to the Sharî'ah framework without reference to his geographical, tribal and ethnic background.

٢٢٥ (٦٧١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِي». متفقٌ عَلَيه.

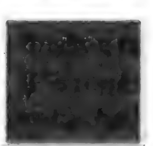
225 (671). Abû Hurairah ؓ reported: Messenger of Allâh ﷺ said, "Whosoever obeys me, obeys Allâh; and he who disobeys me, disobeys Allâh; and whosoever obeys the Amîr (leader), in fact, obeys me; and he who disobeys the Amîr , in fact, disobeys me." [Al-Bukhârî and Muslim][2]

2- This Hadîth informs us that it is imperative that we obey the leader of the Muslim community so long as he does not call to a sin, because doing so is in fact obedience to Allâh ﷻ.





٧٧ (٨١) باب النَّهي عَنْ سؤال الإمَارة واختيار ترك الولايات إِذَا لَمْ يتعين عليه أَو تَدْعُ حَاجة إِلَيه



قَالَ الله تَعَالَى: {تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوًّا فِي الأَرْضِ وَلاَ فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ} [القصص: ٨٣].

77 (81) *Undesirability of Aspiring for Office*

Allâh, the Exalted, says:

"That home of the Hereafter (i.e., Jannah), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn (the pious and righteous persons)." (28:83)

٢٢٦ (٦٧٤) وَعَنْ أَبِي سَعِيدٍ عَبْدِ الرحمن بْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ: لاَ تَسْأَلِ الإِمَارَةَ. فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيرًا مِنْهَا، فَأْتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ». متفقٌ عَلَيه .

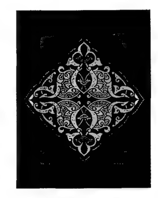
226 (674). ‘Abdur-Rahmân bin Samurah ﷺ reported: The Messenger of Allâh ﷺ said to me, “Do not ask for position of authority. If you are granted this position without asking for it, you will be helped (by Allâh) in discharging its responsibilities; but if you are given it as a result of your request, you will be left alone as its captive. If you take an oath to do something and then find a better alternative, you should adopt the latter and expiate for your oath.” [Al-Bukhârî and Muslim][1]

1- By rulership is meant caliphate or any other rank affiliated to its hierarchy. Yet, it is undesirable to be eager or to strive for such an extraordinary position as it entails a heavy responsibility and one may face a sufficient difficulty in being absolved from it. However, if a man gets it without solicitation, he should accept it. The other part of the Hadîth concerns swearing. Somebody takes an oath to do something but he finds another work more rewarding and righteous. In such a situation he is advised to dissolve his oath and make expiation for it. Thereafter, he will be free to avail the advantageous option. As for the expiation of breaking an oath, there are four options: to set free a slave, or to feed an average-quality food to ten needy persons, or to provide clothes to them; and the expiator who cannot afford all that, should observe fasting for three days.

٢٢٧ (٦٧٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّكُمْ سَتَحْرِصُونَ على الإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ». رَوَاهُ الْبُخَارِي .

227 (677). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, “You will covet for getting a position of authority, but remember that it will be a cause of humiliation and remorse on the Day of Resurrection.” [Al-Bukhârî]





٧٨ (٨٢) باب حَثّ السّلطان والقاضي وغيرهما من ولاة الأمور على اتخاذ وزير صالح وتحذيرهم من قرناء السوء والقبول منهم



قَالَ اللهُ تَعَالَى: {الأَخِلاَّءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلاَّ الْمُتَّقِينَ} [الزخرف: ٦٧].

78 (82) Appointment of Pious Governors, Advisers and Judges

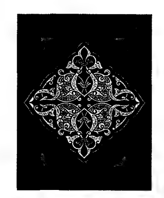
Allâh, the Exalted, says:

"Friends of that Day will be foes one to another except Al-Muttaqûn : (i.e., pious and righteous persons)." (43:67)

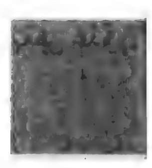
٢٢٨ (٦٧٨) عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا بَعَثَ اللهُ مِنْ نَبِيٍّ، وَلا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلاَّ كَانَتْ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللهُ». رَوَاهُ الْبُخَارِي.

228 (678). Abû Sa'îd and Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Allâh neither raised up any Prophet nor did He authorize any person with ruling power but for whom there were two types of entourage: one enjoins upon him to do good and incites him to carry it out, and the other enjoins evil and goads him; and the protected (from the bad entourage) is the one whom Allâh protects." [Al-Bukhârî][1]

1- A ruler has been told here that Taqwa (consciousness and fear of Allâh), honesty, integrity and ability are the prerequisites to chosing anybody as his aide or advisor. Prior to their nomination, he should check up the reputation of his advisors. This precautionary measure will serve as a safeguard against the spread of corruption in society and serve the cause of goodness. Secondly, a ruler should obey the Commands of Allâh and His Messenger ﷺ because this discipline will not only keep him safe from making faults but will also serve as a shield against the machinations of wicked people.



٧٩ (٨٣) باب النَّهي عن تولية الإمارة والقضاء وغيرهما من الولايات، لمن سألها، أو حرص عليها فعرَّض بها

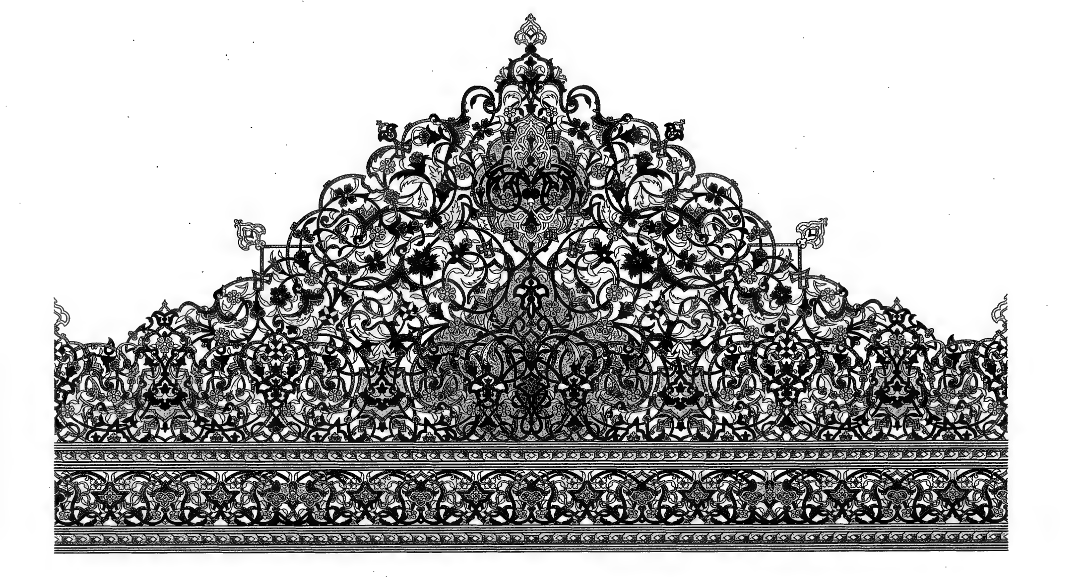


79 (83) Prohibition of Appointing an Aspirant Person to a Public Office of Authority

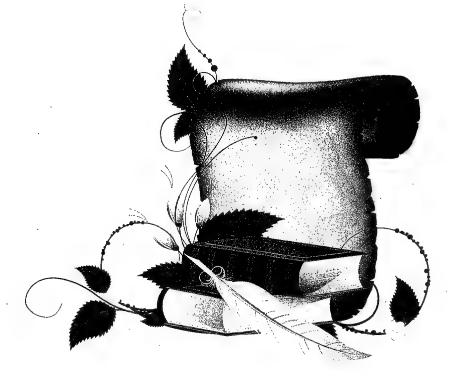
٢٢٩ (٦٨٠) عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَال: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلاَنِ مِنْ بَنِي عَمِّي، فَقَالَ أَحَدُهُمَا: يَا رَسُولَ الله أَمِّرْنَا عَلَى بَعْضِ مَا وَلاَّكَ الله، عَزَّ وَجَلَّ؛ وَقَالَ الآخَرُ مِثْلَ ذٰلِكَ؛ فَقَالَ: «إِنَّا وَالله لا نُوَلِّي هذَا الْعَمَلَ أَحَدًا سَأَلَهُ، أَوْ أَحَدًا حَرَصَ عَلَيهِ». متفقٌ عَلَيْه .

229 (680). Abû Mûsa Ash'arî ﷺ reported: I called on the Prophet ﷺ with two of my cousins. One of them said to him: "O Messenger of Allâh, appoint me governor of some land over which Allâh has given you authority." The other also requested for something of the same nature. Messenger of Allâh ﷺ said, "By Allâh we do not appoint someone to this post who seeks it or someone who contends for it." [Al-Bukhârî and Muslim][1]

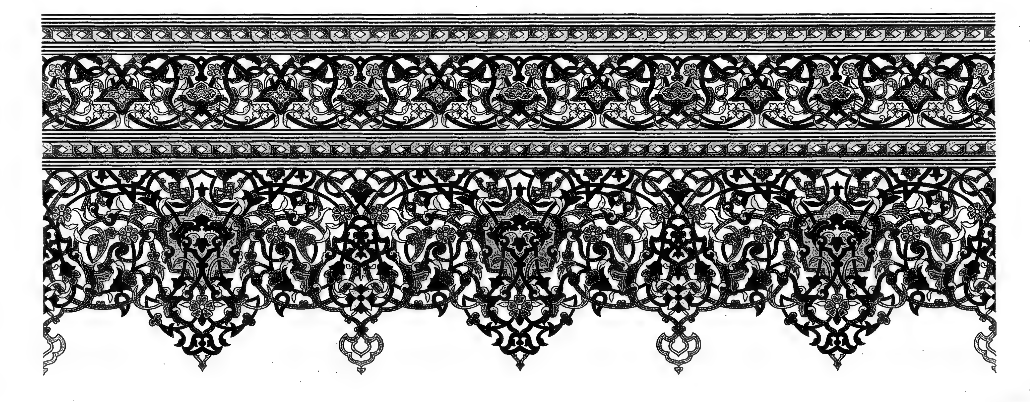
1- This Hadîth supports the theme presented in this chapter by Imâm An-Nawawî, that is, a person pushing himself up for an office should be deprived of it. Ambitious persons usually manage to get a high office for self-aggrandizement, damaging the interests of other people. A government should primarily aim at the welfare of people and not serve the interests of the privileged few or benefit the holders of key posts alone.

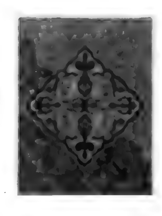


١ (١) كتاب الأدب



1 (1). The Book of Good Manners





٨٠ (٨٤) باب الْحياء وفضله والحثّ على التخلّق به

80 (84) *Exaltation of Modesty*

٢٣٠

(٦٨١) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعْهُ فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ». متفقٌ عَلَيه .

230 (681). Ibn 'Umar reported: Messenger of Allâh ﷺ passed by a man of the *Ansâr* who was admonishing his brother regarding shyness. Messenger of Allâh ﷺ said, "Leave him alone, for modesty is a part of Imân ." [Al-Bukhârî and Muslim][1]

1- The Ansârî , who was being lectured by his brother, was indeed an embodiment of modesty and unpretentiousness. Such a man is never sharp in worldly affairs because modesty restrains him from following wrong ways. For this reason, modesty has been called a part of the faith.



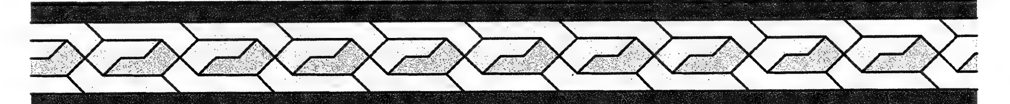




231 (683). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, " Imân has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: ' Lâ ilâha illallâh, (there is no true God except Allâh) while the least of them is the removal of harmful object from the road. And shyness is a branch of Imân." [Al-Bukhârî and Muslim]

٢٣١ (٦٨٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لاَ إِله إِلاَّ اللهُ، وَأَدْنَاهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الأِيمَانِ». متفقٌ عَلَيه.

«الْبِضْعُ»: بِكَسرِ الْبَاءِ، وَيَجُوزُ فَتْحهَا، وَهُوَ مِنَ الثَّلاثَةِ إِلَى الْعَشَرَةِ. «وَالشُّعْبَةُ»: الْقِطْعَةُ وَالْخَصْلَةُ. «وَالإِمَاطَةُ»: الإِزَالَةُ. «وَالأَذَى»: مَا يُؤْذِي كَحَجَرٍ وَشَوْكٍ وَطِينٍ وَرَمَادٍ وَقَذَرٍ وَنَحْوِ ذلِكَ.

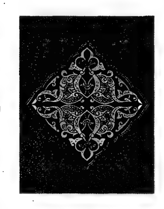


232 (684). Abû Sa'îd Al-Khudrî ﷺ reported: Messenger of Allâh ﷺ was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face. [Al-Bukhârî and Muslim][1]

٢٣٢ (٦٨٤) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ. متفقٌ عَلَيه .

قَالَ الْعُلَمَاءُ: حَقِيقَةُ الْحَيَاءِ خُلُقٌ يَبْعَثُ عَلَى تَرْكِ الْقَبِيحِ، وَيَمْنَعُ مِنَ التَّقْصِيرِ فِي حَقِّ ذِي الْحَقِّ. وَرُوِينَا عَنْ أَبِي الْقَاسِمِ الْجُنَيْدِ رَحِمَهُ اللهُ قَالَ: الْحَيَاءُ رُؤْيَةُ الآلاءِ - أَيْ: النِّعَمِ - وَرُؤْيَةُ التَّقْصِيرِ، فَيَتَوَلَّدُ بَيْنَهُمَا حَالَةٌ تُسَمَّى حَيَاءً.

1- Though this Hadîth particularly refers to the character of Allâh's Messenger ﷺ, it also reveals the fact that modesty is a peculiar quality of woman. An unmarried woman, above all else, is considered to be the embodiment of bashfulness. Islamic countries have witnessed many curses of western civilization and the worst is the one which has robbed away the modesty of woman because it is the last protective shield of Islamic civilization which the enemy is consistently sweeping off. May Allâh grant Muslims the insight to avert this wickedness!



٨١ (٨٥) بابُ حِفظ السرّ



قَالَ اللهُ تَعَالَى: {وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً} [الإِسْرَاء: ٣٤].

81 (85) Secrecy of Private Matters (Guarding Secrets)

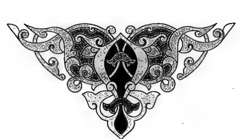
Allâh, the Exalted, says:

"And fulfill (every) covenant. Verily! The covenant will be questioned about." (17:34)

٢٣٣ (٦٨٥) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَال: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى الْمَرْأَةِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا» رَوَاهُ مسلم.

233 (685). Abû Sa'îd Al-Khudrî ﷺ reported: Messenger of Allâh ﷺ said, "The most evil of the people to Allâh on the Day of Resurrection will be the man who consorts with his wife and then publicizes her secret." [Muslim][1]

1- Islam treats conjugal union as a sacred and secret act, both in social and moral terms. Indeed, the sanctity of conjugal rights contributes to the consolidation of moral norms and social cohesion.

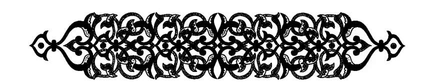


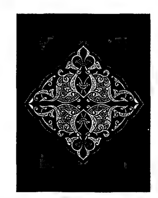


٢٣٤ (٦٨٨) وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ، فَسَلَّمَ عَلَيْنَا، فَبَعَثَنِي فِي حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي. فَلَمَّا جِئْتُ قَالَت: مَا حَبَسَكَ؟ فَقُلْتُ: بَعَثَنِي رَسُولُ اللهِ ﷺ لِحَاجَةٍ، قَالَتْ: مَا حَاجَتُهُ؟ قلتُ: إِنَّهَا سِرٌّ. قَالَتْ: لاَ تُخْبِرَنَّ بِسِرِّ رَسُولِ اللهِ ﷺ أَحَدًا. قَالَ أَنَسٌ: وَاللهِ لَوْ حَدَّثْتُ بِه أَحَدًا لَحَدَّثْتُكَ بِهِ يَا ثَابِتُ. رَوَاهُ مسلم. وَرَوَى الْبُخَارِي بَعْضَهُ مُخْتَصَرًا.

234 (688). Thâbit ﷺ reported: Anas ﷺ said: Messenger of Allâh ﷺ came to me while I was playing with the boys. He greeted us and sent me on an errand. This delayed my return to my mother. When I came to her, she asked, "What detained you?" I said, "Messenger of Allâh ﷺ sent me on an errand." She asked, "What was it?" I said, "It is a secret." My mother said, "Do not disclose to anyone the secret of Messenger of Allâh ﷺ ." Anas ﷺ said to Thâbit ﷺ : "By Allâh, were I to tell it to anyone I would have told you." [Muslim][1]

1- Here, too, an emphasis has been laid on keeping a secret. When Anas told his mother about the cause of secrecy, she refrained from insisting that the secret should be disclosed to her. Rather, she lent support to her son's standpoint and advised him to conceal the secret. To be sure, it is part of moral teaching that we should keep the secrets of friends in our hearts. Unless we receive a go-ahead from a friend, we must not make his secret public.





٨٢ (٨٦) باب الوفاء بالعَهد وإنجاز الوَعد



قَالَ اللهُ تَعَالَى: {وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً} [الإِسْرَاء: ٣٤]. وَقَالَ تَعَالَى: {وَأَوْفُوا بِعَهْدِ اللهِ إِذَا عَاهَدْتُمْ} [النَّحْل: ٩١]. وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ} [الْمَائِدَة: ١]. وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ *كَبُرَ مَقْتًا عِنْدَ اللهِ أَنْ تَقُولُوا مَا لاَ تَفْعَلُونَ} [الصف: ٢، ٣].

82 (86) *Fulfillment of Promises*

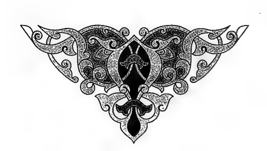
Allâh, the Exalted, says:

"And fulfill (every) covenant. Verily! The covenant will be questioned about. (17:34)

"And fulfill the Covenant of Allâh (*Bai'ah* : pledge for Islam) when you have covenanted." (16:91)

"O you who believe! Fulfill (your) obligations." (5:1)

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do." (61:2,3)



235 (689). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." [Al-Bukhârî and Muslim]

Another narration adds the words: "Even if he observes Saum (fasts), performs Salât (prayer) and claims to be a Muslim."

٢٣٥ (٦٨٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «آيَةُ الْمُنَافِقِ ثَلاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ». مُتَّفَقٌ عَلَيه.

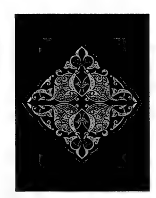
زَادَ فِي رِوَايَةٍ لِمُسْلِم: «وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

236 (690). 'Abdullâh bin 'Amr bin Al-'Âs ﷺ reported: The Messenger of Allâh ﷺ said, "Four are the qualities which when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it. These are: When he is entrusted with something, he betrays trust; when he speaks, he lies; when he promises, he acts treacherously; and when he argues, he behaves in a very imprudent, insulting manner." [Al-Bukhârî and Muslim][1]

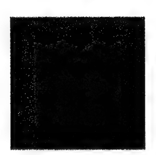
٢٣٦ (٦٩٠) وَعَنْ عَبْدِاللهِ ابْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ». متفقٌ عَلَيه.

1- 'Ulama' say that there are two aspects of hypocrisy, relating to faith and practice. In the first case, a hypocrite conceals his disbelief in his heart but verbally professes Islam. Anyone who belongs to this category of hypocrites will be, as stated in the Qur'ân: "In the lowest depths of the Fire." (4:145). In the second case, a man does have faith in his heart but in practice he portrays the characteristics of a hypocrite, unfortunately a majority of today's Muslims practically behave like hypocrites and possess their propensities. It is this hypocritical attitude and moral deficiencies of Muslims that have degraded them and made Islam unappealing. May Allâh put Muslims on the right path!





٨٣ (٨٨) باب استِحْبَابِ طيب الكلام وطلاقة الوَجه عند اللقاء



قَالَ اللهُ تَعَالَى: {وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ} [الحِجر: ٨٨]. وَقَالَ تَعَالَى: {وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنْفَضُّوا مِنْ حَوْلِكَ}. [آل عمران: ١٥٩].

83 (88) *Excellence of Meeting with a Smiling Countenance and Politeness in Speech*

Allâh, the Exalted, says:

"And lower your wings for the believers (be courteous to the fellow-believers)." (15:88)

"And had you been severe and harsh-hearted, they would have broken away from about you." (3:159)

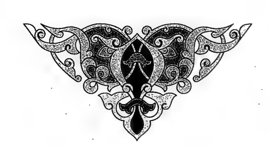
٢٣٧ (٦٩٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ». متفقٌ عَلَيه.

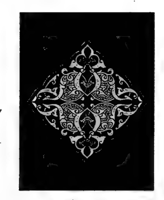
237 (694). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "It is also charity to utter a good word." [Al-Bukhârî and Muslim]

٢٣٨ (٦٩٥) وَعَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «لاَ تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلِيقٍ». رَوَاهُ مسلم.

238 (695). Abû Dharr ﷺ reported: Messenger of Allâh ﷺ said, "Do not disdain a good deed (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face." [Muslim][1]

1- Every deed approved by the Sharî'ah is considered good and rewarding. Howsoever seemingly small people may consider it, it must not be looked at from a highbrow angle. Even to meet people cheerfully is one of the Islamic virtues, though it may appear quite insignificant to some people.





٨٤ (٩١) بابُ الوَعظ والاقتصاد فيه



قَالَ اللهُ تَعَالَى: {ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ} [النحل: ١٢٥].

84 (91) Brevity In Preaching

Allâh, the Exalted, says:

"Invite (mankind, O Muhammad ﷺ) to the way of your Rabb (i.e., Islam) with wisdom (i.e., with the Divine Revelation and the Qur'ân) and fair preaching." (16:125)

٢٣٩ (٦٩٩) عَنْ أَبِي وَائِلٍ شَقِيقِ بن سَلَمَةَ قَال: كَانَ ابْنُ مَسْعُودٍ رَضِيَ الله عَنْهُ يُذَكِّرُنَا في كُلِّ خَمِيسٍ، فَقَالَ لَهُ رَجُلٌ: يَا أَبَا عَبْدِ الرَّحمنِ، لَوَدِدْتُ أَنَّكَ ذَكَّرْتَنَا كُلَّ يَوْمٍ، فَقَالَ: أَمَا إِنَّهُ يَمْنَعُني مِنْ ذلِكَ أَنِّي أَكْرَهُ أَنْ أُمِلَّكُمْ وَإِنِّي أَتَخَوَّلُكُمْ بِالْمَوْعِظَةِ، كَمَا كَانَ رَسُولَ الله ﷺ يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّآمَةِ عَلَيْنَا. مُتَّفَقٌ عَلَيه .

«يَتَخَوَّلُنَا»: يَتَعَهَّدُنَا.

239 (699). Shaqîq bin Salamah reported: Ibn Mas'ûd ﷺ used to preach to us once every Thursday. A man said to him: "O Abû 'Abdur-Rahmân, we love your talk and we wish that you preach us every day." He said: "There is nothing to prevent me from doing so, but I don't lest I bore you. I follow the same method in preaching to you that Messenger of Allâh ﷺ adopted in preaching to us for fear of boredom." [Al-Bukhârî and Muslim][1]

1- This Hadîth throws light on the indispensability of equilibrium in sermons and discourses so that people may not shun them. Monotony, though well designed, is repugnant to human nature.



٢٤٠ (٧٠٠) وَعَنْ أَبِي الْيَقْظَانِ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلاَةِ الرَّجُلِ، وَقِصَرَ خُطْبَتِهِ، مَئِنَّةٌ مِنْ فِقْهِهِ، فَأَطِيلُوا الصَّلاةَ، وَأَقْصِرُوا الْخُطْبَةَ». رَوَاهُ مسلم.

«مَئِنَّةٌ» بِمِيمٍ مَفْتُوحَةٍ، ثُمَّ هَمْزَةٍ مَكْسُورَةٍ، ثُمَّ نُونٍ مُشَدَّدَةٍ، أَيْ: عَلاَمَةٌ دَالَّةٌ عَلَى فِقْهِهِ.

240 (700). 'Ammâr bin Yâsir ﷺ reported: I heard Messenger of Allâh ﷺ saying, "Prolonging Salât (prayer) and shortening the Khutbah (religious talk) indicate the religious knowledge of the person. Make your Salât long and your sermon short." [Muslim][1]

1- A prolonged Salât (prayer) by no means implies a disregard of worshipper's constraints. It is indeed forbidden. Rather the Imâm is emphatically told to perform a brief and concise Salât because his followers also include, amongst others, the weak, the aged and the sick people. Herein an emphasis is laid on prolonging Salât instead of Khutbah (religious talk). The Friday Khutbah is meant to be brief. It must not be too lengthy in relation to a brief Salât offered heedlessly and in sheer haste. Salât must be offered in all humility and with full attention and concentration of mind.





٨٥ (٩٣) بابُ النّدب إِلَى إِتْيان الصَّلاَة والعِلْم ونحوهما من العبادات بالسكينة والوقار



قَالَ اللهُ تَعَالَى: {ومَنْ يُعَظِّمْ شَعَائِرَ اللهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ} [الحج: ٣٢].

85 (93) Excellence of Walking Solemnly (towards the mosque) to Perform As-Salât (the prayer) and other Religious Duties

Allâh, the Exalted, says:

"And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart." (22:32)

٢٤١ (٧٠٤) وَعَنْ أَبِي هُرَيْرَة رَضِيَ اللهُ عَنْهُ قَال: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا أُقِيمَتِ الصَّلاة، فَلا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ، وَأْتُوهَا وَأَنْتُمْ تَمْشُونَ، وَعَلَيْكُم السَّكِينَة، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا». متفقٌ عَلَيه.

زَادَ مسلم فِي رِوَايَةٍ له: «فَإِنَّ أَحَدَكُمْ إِذَا كَانَ يَعْمِدُ إِلَى الصَّلاةِ فَهُوَ فِي صَلاة».

241 (704). Abû Hurairah ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "When the Iqâmah are pronounced, do not come to it running, you should walk calmly with tranquillity to join the congregation. Then join in what you catch for and complete what you miss." [Al-Bukhârî and Muslim]

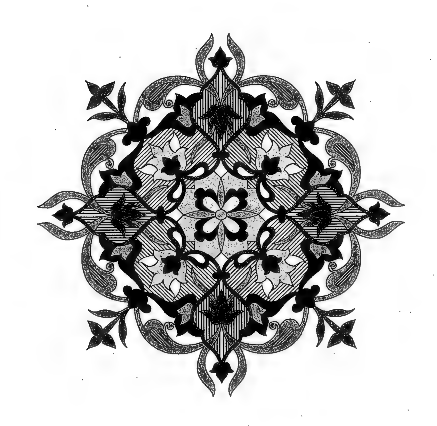
In Muslim it is added: Messenger of Allâh ﷺ said, "For when one of you is walking for Salât , he is, in fact, engaged in Salât ."[1]

1- This Hadîth prevents us from running or walking hurriedly in order to join a congregational prayer because this is undignified. Whereas, we are commanded to be self-composed and dignified with regard to all matters. Secondly, when a believer walks up to the mosque after performing ablution at home, he is considered to be in a state of Salât . Thirdly, the first Rak'ah he prays behind the Imâm will be counted his first Rak'ah , so he must make up for the Rak'ah he may have missed, if any, after the Imâm has concluded his Salât.

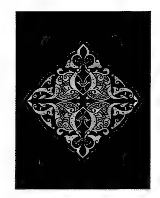
٢٤٢ (٧٠٥) وَعَنِ ابن عبَّاس رَضِيَ الله عنهما أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ فَسَمِعَ النَّبِيُّ ﷺ وَرَاءَهُ زَجْرًا شَدِيدًا وَضَرْبًا وَصَوْتًا لِلإِبِلِ، فَأَشَارَ بِسَوْطِهِ إِلَيْهِمْ وَقَالَ: «أَيُّهَا النَّاسُ! عَلَيْكُمْ بِالسَّكِينَةِ فَإِنَّ الْبِرَّ لَيْسَ بِالإِيضَاعِ». رَوَاهُ الْبُخَارِي، وَرَوى مسلم بعضه.

«الْبِرُّ»: الطَّاعَةُ. «وَالإِيضَاعُ» بِضَادٍ مُعْجَمَةٍ قَبْلَهَا يَاءٌ وَهَمْزَةٌ مَكْسُورَة، وَهُوَ: الإِسْرَاعُ.

242 (705). Ibn 'Abbâs رضي الله عنهما reported: I accompanied the Prophet ﷺ while we were returning from 'Arafât. Messenger of Allâh ﷺ heard behind him a loud noise of beating and of driving the camels forcibly. He pointed towards it with his whip and said, "O people! Proceed calmly. No virtue lies in rushing." [Al-Bukhârî and Muslim]







٨٦ (٩٤) بابُ إِكْرَامِ الضَّيف

قَال الله تَعَالَى: {هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ *إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلاَمًا قَالَ سَلاَمٌ قَوْمٌ مُنْكَرُونَ *فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ *فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلاَ تَأْكُلُونَ} [الذاريات: ٢٤-٢٧]. وَقَالَ تَعَالَى: {وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَال ياقَوْمِ هَؤُلاَءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللهَ وَلاَ تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ} [هود: ٧٨].



86 (94) Honouring The Guest

Allâh, the Exalted, says:

"Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? When they came in to him and said: ' Salâm (peace be upon you),' He answered: ' Salâm (peace be upon you),' and said: 'You are a people unknown to me.' Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows]. And placed it before them, (saying): 'Will you not eat?"' (51: 24-27)

"And his (Lût's) people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: 'O my people! Here are my daughters (i.e., the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and degrace me not with regard to my guests! Is there not among you a single right-minded man?' " (11:78)

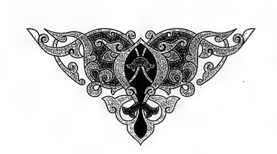
٢٤٣ (٧٠٧)

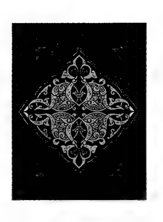
وَعَنْ أَبِي شُرَيْح خُوَيْلِدِ بن عمرو الخُزَاعِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكرِمْ ضَيْفَهُ جَائِزَتَهُ» قَالُوا: وَمَا جَائِزَتُهُ يَا رَسُولَ اللهِ؟ قَالَ: «يومُه وَلَيْلَتُهُ. والضِّيَافَةُ ثَلاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذلِكَ فَهُوَ صَدَقَةٌ عَلَيه». متفقٌ عَلَيه .

وَفِي رِوَايَةٍ لِمُسلِمٍ: «لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْثِمَهُ» قَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ يُؤْثِمُهُ؟ قَالَ: «يُقِيمُ عِنْدَهُ وَلاَ شَيْءَ لَهُ يَقْرِيهِ بِهِ».

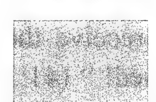
243 (707). Abû Shuraih Khuwailid bin ‘Amr Al-Khuzâ‘î ﷺ reported: I heard Messenger of Allâh ﷺ saying, “He who believes in Allâh and the Last Day, should accommodate his guest according to his right.” He was asked: “What is his right, O Messenger of Allâh?” He (ﷺ) replied: “It is (to accommodate him) for a day and a night, and hospitality extends for three days, and what is beyond that is charity.” [Al-Bukhârî and Muslim]

In Muslim it is added: Messenger of Allâh ﷺ said, “It is not permissible for a Muslim to stay so long with his brother till he makes him sinful.” He was asked: “O Messenger of Allâh, how can he make him sinful?” He replied, “He prolongs his stay with him till nothing is left with the host to entertain him (guest).”





٨٧ (٩٥) باب استِحباب التبشير والتهنئة بالخير



قَال الله تَعَالَى: { فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ } [الزمر: ١٧،١٨]. وَقَالَ تَعَالَى: {يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ} [التَّوْبة: ٢١] وَقَالَ تَعَالَى: {وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ} [فصلت: ٣٠]. وَقَالَ تَعَالَى: {فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ} [الصافات: ١٠١]. وَقَالَ تَعَالَى: {وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى} [هود: ٦٩]. وَقَالَ تَعَالَى: {وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ} [هود: ٧١] وَقَالَ تَعَالَى: {فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللهَ يُبَشِّرُكَ بِيَحْيَى} [آل عمران: ٣٩]. وَقَالَ تَعَالَى: {إِذْ قَالَتِ الْمَلَائِكَةُ يَامَرْيَمُ إِنَّ اللهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ} [آل عمران: ٤٥] الآية، والآياتُ فِي الْبَابِ كَثِيرةٌ مَعْلُومَةٌ.

وَأَمَّا الأحاديثُ فَكثِيرَةٌ جِدًّا، وَهِيَ مَشْهُورَةٌ في الصحيح، منها:



87 (95) *Excellence of Conveying Glad Tidings and Congratulations*

Allâh, the Exalted, says:

"So announce the good news to My slaves. Those who listen to the Word [good advice Lâ ilâha illallâh (none has the right to be worshipped but Allâh) and Islamic Monotheism] and follow the

best thereof (i.e., worship Allâh Alone, repent to Him and avoid Taghût)." (39:17,18)

"Their Rabb gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Jannah) for them wherein are everlasting delights." (9:21)

"But receive the glad tidings of Jannah which you have been promised! " (41:30)

"So we gave him the glad tidings of a forbearing boy." (37:101)

"And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings." (11:69)

"And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob)." (11:71)

"Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): 'Allâh gives you glad tidings of Yahya (John).'" (3:39)

"(Remember) when the angels said: 'O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ['Be!'- and he was! i.e., 'Isa (Jesus) the son of Maryam] from Him, his name will be the Messiah 'Isa'." (3:45)

244 (708). 'Abdullâh bin Abû Aufa ﷺ reported: Messenger of Allâh ﷺ gave glad tidings to Khadîjah ﷺ about a palace of hollowed pearls in Jannah , free from noise and toil. [Al-Bukhârî and Muslim]

٢٤٤ (٧٠٨) عَنْ أَبِي إِبْرَاهِيمَ - وَيُقَالُ: أَبُو محمد، ويُقَالُ: أَبُو مُعَاوِيَةَ - عَبْدِاللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ بَشَّرَ خَدِيجَةَ، رَضِيَ اللهُ عَنْهَا، بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ. متفقٌ عَلَيه.

«الْقَصَبُ» هُنَا: اللُّؤْلُؤُ الْمُجَوَّفُ. «وَالصَّخَبُ»: الصِّيَاحُ وَاللَّغَطُ. «وَالنَّصَبُ»: التَّعَبُ.



٢٤٥ (٧٠٩) وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ، أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ، ثُمَّ خَرَجَ فَقَالَ: لأَلْزَمَنَّ رَسُولَ الله ﷺ، ولأَكُونَنَّ مَعَهُ يَوْمِي هذَا؛ فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا: وَجَّهَ ههُنَا، قَال: فَخَرَجْتُ عَلَى أَثَرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بِئْرَ أَرِيسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ حَتَّى قَضَى رَسُولُ الله ﷺ حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بِئْرِ أَرِيسٍ، وَتوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ فَقُلْتُ: لأَكُونَنَّ بَوَّابَ رَسُولِ الله ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ رَضِيَ الله عَنْهُ فَدَفَعَ الْبَابَ فَقُلْتُ: مَنْ هذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ الله! هذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ وَرَسُولُ الله يُبَشِّرُكَ بِالْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ حَتَّى جَلَسَ عَنْ يَمِينِ النَّبِيِّ ﷺ مَعَهُ فِي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ كَمَا صَنَعَ رَسُولُ الله ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ وَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ الله بِفُلانٍ - يُرِيدُ أَخَاهُ - خَيْرًا يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ الله ﷺ، فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هذَا عُمَرُ يَسْتَأْذِنُ؟ فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَجِئْتُ عُمَرَ، فَقُلْتُ: أَذِنَ وَيُبَشِّرُكَ رَسُولُ الله ﷺ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ الله ﷺ فِي الْقُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِدِ الله بِفُلانٍ خَيْرًا - يَعْنِي أَخَاهُ - يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ فَحَرَّكَ الْبَابَ، فَقُلْتُ: مَنْ هذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ فَقُلْتُ: عَلَى رِسْلِكَ، وَجِئْتُ النَّبِيَّ ﷺ، فَأَخْبَرْتُهُ فَقَالَ: «ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ مَعَ بَلْوَى تُصِيبُهُ» فَجِئْتُ، فَقُلْتُ: ادْخُلْ وَيُبَشِّرُكَ رَسُولُ الله ﷺ بِالْجَنَّةِ مَعْ بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِىءَ، فَجَلَسَ وِجَاهَهُمْ مِنَ الشِّقِّ الآخَرِ. قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوَّلْتُهَا قُبُورَهُمْ. متفقٌ عَلَيه .

وَزَادَ فِي رِوَايَةٍ: وَأَمَرَنِي رَسُولُ الله ﷺ بِحِفْظِ الْبَابِ. وَفِيهَا: أَنَّ عُثْمَانَ حِينَ بَشَّرَهُ حَمِدَ الله تَعَالَى، ثُمَّ قَالَ: الله الْمُسْتَعَانُ.

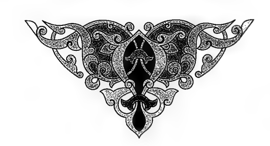


قَوْلُهُ: «وَجَّهَ» بِفَتْحِ الْوَاوِ وَتَشْدِيدِ الْجِيمِ، أَيْ: تَوَجَّهَ. وَقَوْلُهُ: «بِئْرَ أَرِيسٍ»: هُوَ بِفَتْحِ الْهَمْزَةِ وَكَسْرِ الرَّاءِ، وَبَعْدَها يَاءٌ مُثَنَّاةٌ مِنْ تَحْتُ سَاكِنَةٌ، ثُمَّ سِينٌ مُهْمَلَةٌ، وَهُوَ مَصْرُوفٌ، وَمِنْهُمْ مَنْ مَنَعَ صَرْفَهُ. «والْقُفُّ» بِضم الْقَافِ وَتَشْدِيدِ الْفَاءِ: هُوَ الْمَبْنِيُّ حَوْلَ الْبِئْرِ. قَولُهُ: «عَلَى رِسْلِكَ» بِكَسْرِ الرَّاءِ عَلَى الْمَشْهُورِ، وَقِيلَ بِفَتْحِهَا، أَيْ: ارْفُقْ.



245 (709). Abû Mûsâ Al-Ash'arî ﷺ reported: One day, I performed my Wudu' in my house and then set forth with the determination that I would stick to Messenger of Allâh ﷺ and spend the whole day with him. I came to the mosque and asked about him. The Companions told that he (ﷺ) had gone in a certain direction. Abû Mûsâ added: I followed him inquiring until I came to Bi'r Arîs (a well in the suburb of Al-Madinah). (There) I sat down at the door till he (ﷺ) had relieved himself and performed Wudu'. Then I went to him and saw him sitting on the platform of the well with his shanks uncovered and his legs dangling in the well. I greeted him and returned to the door of the garden, saying to myself, "I will be the doorkeeper of the Messenger of Allâh today." Abû Bakr ﷺ came and knocked at the door. I said, "Who is that?" He said, "Abû Bakr." I said, "Wait a moment." Then I went to the Messenger of Allâh ﷺ and said, "O Messenger of Allâh! Abû Bakr is at the door seeking permission to enter." He said, "Admit him and give him the glad tidings of Jannah." I returned and said to Abû Bakr ﷺ, "You may enter and Messenger of Allâh ﷺ has given you the glad tidings of (entering) Jannah." Abû Bakr ﷺ came in and sat down on the right side of Messenger of Allâh ﷺ and suspended his legs into the well and uncovered his shanks, as the Messenger of Allâh had done. I returned to the door and sat down. I had left my brother at home while he was performing Wudu' and intending to join me. I said to myself: "If Allâh intends good for him (i.e., to be blessed to come at this time and receive the glad tidings of entering Jannah), He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Umar bin Al-Khattâb." I said, "Wait a moment." Then I proceeded towards Messenger of Allâh ﷺ. I greeted him and said, "Umar is at the door, seeking permission to enter. He said, "Let him in and give him the glad tidings of entering Jannah." I went back to 'Umar ﷺ and said





to him, "Messenger of Allâh has given you permission as well as glad tidings of entering Jannah." He entered and sat down with Messenger of Allâh ﷺ on his left side and dangled his feet into the well. I returned to the door and sat down and said to myself: "If Allâh intends good for my brother, He will bring him here." Someone knocked at the door and I said, "Who is it?" He said, "Uthmân bin 'Affân." I said, "Wait a moment." I went to Messenger of Allâh ﷺ and informed him about his arrival. He said, "Let him in and give him glad tidings of entering Jannah together with a tribulation which he will have to face." I came back to him and said, "You may enter; and Messenger of Allâh ﷺ gives you the glad tidings of entering Jannah together with a tribulation that will afflict you." He got in and saw that the elevated platform round the well was fully occupied. So he sat on opposite side. Sa'îd bin Al-Musaiyab رضي الله عنه (a subnarrator) has reported: The order in which they sat down indicated the places of their burial. [Al-Bukhârî and Muslim]

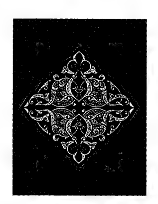


Another narration adds: Abû Mûsâ Al-Ash'arî رضي الله عنه said: The Prophet ﷺ ordered me to guard the door. When 'Uthmân was told (about the misfortune) he praised Allâh then said: " Allâhu-Musta'ân (His help is to be sought)."[1]

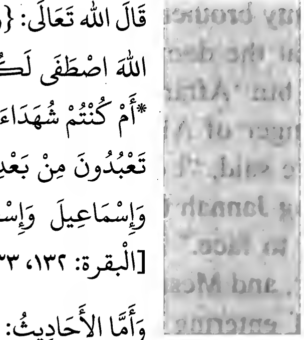


1- This Hadîth brings four points under our consideration. First, in certain cases, a glad tiding is given about the future life. Second, the Prophet ﷺ himself gave the good news to the first three Rightly-Guided Khulafâ' (Caliphs) that they would go to Jannah . Now only an inborn wretch can doubt their Faith. Third, the riot foretold by the Prophet ﷺ with regard to 'Uthmân took place in the concluding days of his caliphate. Influenced by the wicked and baseless propaganda of a Jew, 'Abdullâh bin Saba', a splinter group blockaded 'Uthmân's house and finally put him to death. The incident reveals the Prophet's truthfulness. Fourth, things are also interpreted while one is awake, and the power of intuition is of course the basis of such a state. Yet, a vision is not necessarily commensurate with the external reality in all cases. However, the first two caliphs, as envisioned by Abû Mûsâ Al-Ash'arî , are eternally resting, along with the Prophet ﷺ , in 'Aishah's room, while 'Uthmân is buried in the Al-Madinan graveyard of Baqî' Al-Gharqad.





٨٨ (٩٦) باب وَداع الصّاحب وَوَصيّته عند فراق السفر وغيره والدعاء له وطلب الدعاء منه



قَالَ اللهُ تَعَالَى: {وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَابَنِيَّ إِنَّ اللهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ *أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ} [الْبقرة: ١٣٢، ١٣٣] .

وَأَمَّا الأَحَادِيثُ:

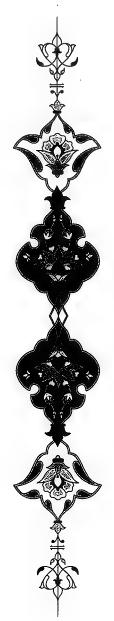
88 (96) *Bidding Farewell and Advising on the Eve of Departure for a Journey or Other Things*

Allâh, the Exalted, says:

"And this (submission to Allâh, Islam) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), 'O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism).' Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, 'What will you worship after me?' They said, 'We shall worship your Ilâh (God - Allâh) the Ilâh (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac). One Ilâh (God), and to Him we submit (in Islam)'." (2:132,133)

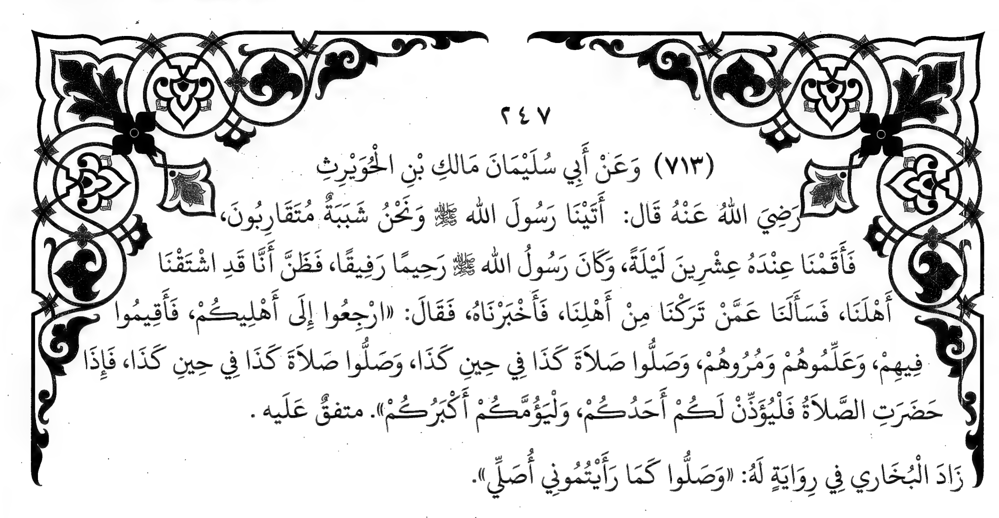


٢٤٦ (٧١٢) فَمِنْهَا حَدِيثُ زَيدِ بْنِ أَرْقَمَ رَضِيَ الله عَنْهُ - الَّذِي سَبَقَ فِي بَابِ إِكْرَام أَهْلِ بَيْتِ رَسُولِ الله ﷺ - قَالَ: قَامَ رَسُولُ الله ﷺ فِينَا خَطِيبًا، فَحَمِدَ الله، وَأَثْنَى عَلَيْهِ، وَوَعَظَ وَذَكَّرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلاَ أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ: أَوَّلُهُمَا: كِتَابُ الله، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ الله، وَاسْتَمْسِكُوا بِهِ» فَحَثَّ عَلَى كِتَابِ الله، وَرَغَّبَ فِيهِ، ثُمَّ قَالَ: «وَأَهْلُ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي». رَوَاهُ مسلم، وَقَدْ سَبَقَ بِطُولِهِ.



246 (712). [Yazîd bin Haiyân ﷺ reported: I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam ﷺ and, as we sat by his side, Husain said to him: "O Zaid, you acquired great merits that you saw Messenger of Allâh ﷺ, listened to his talk, fought by his side in (different) battles, and offered Salât behind him. You have in fact earned great merits, Zaid! Could you then tell us what you heard from the Messenger of Allâh ﷺ?" He said: "O my cousin! By Allâh! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allâh ﷺ, so accept what I narrate to you, and what I fail to narrate, do not compel me to narrate that."] He then said: "One day Messenger of Allâh ﷺ stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allâh, extolled Him and delivered the Khutbah and exhorted (us) and said, ' *Amma Ba'du* (now then)! O people, certainly I am a human being. I am about to receive a messenger (the angel of death) from my Rabb and I, in response to Allâh's Call, but I am leaving among you two weighty things: the Book of Allâh in which there is right guidance and light, so hold fast to the Book of Allâh and adhere to it.' He exhorted (us) (to hold fast) to the Book of Allâh and then said, 'The second are the members of my household, I remind you (of your duties) to the members of my family."' [Muslim][1]

1- The Prophet ﷺ told his Companions with reference to his human nature that he too could not escape death because it was a grim reality. So he left his example to others with regard to making a will before death.



٢٤٧

(٧١٣) وَعَنْ أَبِي سُلَيْمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْنَا رَسُولَ اللهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللهِ ﷺ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَّا قَدِ اشْتَقْنَا أَهْلَنَا، فَسَأَلَنَا عَمَّنْ تَرَكْنَا مِنْ أَهْلِنَا، فَأَخْبَرْنَاهُ، فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا، وَصَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ». متفقٌ عَلَيه.

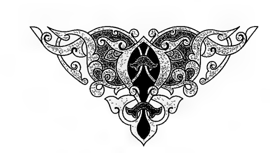
زَادَ الْبُخَارِي فِي رِوَايَةٍ لَهُ: «وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي».

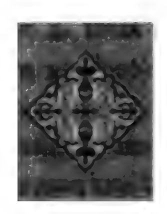
قَوْلُهُ: «رَحِيمًا رَفِيقًا» رُوِيَ بِفَاءٍ وَقَافٍ، وَرُوِيَ بِقَافَيْنِ.

247 (713). Mâlik bin Al-Huwairith ﷺ reported: We came to the Messenger of Allâh ﷺ when we were all young men of nearly equal age. We stayed with him for twenty days. He was extremely kind and considerate. He perceived that we missed our families so he asked us about those we left behind, and we informed him. Then he (ﷺ) said, "Go back to your families, stay with them, teach them (about Islam) and exhort them to do good. Perform such Salât (prayer) at such a time and such Salât at such a time. When the time for Salât is due, one of you should announce Adhân (call for prayer) and the oldest among you should lead Salât ." [Al-Bukhârî and Muslim]

In the narration of Al-Bukhâri, this is the added wording: "and offer them as you see offering me."[1]

1- This Hadîth sheds light on seven points. First, we are informed of certain young men who had left their homes and come to the Prophet ﷺ in order to receive religious training from him. This shows that a student of knowledge should not hesitate to set forth on a journey in the pursuit of knowledge. Second, a teacher/mentor is supposed to have firsthand information about the affairs and requirements of students and to take measures accordingly. Third, after graduation or the completion of an orientation course in religious studies, the beneficiaries are also required to impart religious knowledge and training to those who lack it. Fourth, they should also tell people to do what is commanded by the Sharî'ah (Islamic Law) and to shun what it prohibits. Fifth, an arrangement must be made for a Mu'adhdhin to call people to Salât (prayers). Sixth, in case each one of the congregation is equally qualified to lead the Salât , the one who is most senior in age should perform the duty. The first prerequisite of becoming an Imâm is the ability to recite Qur'ân well and in the right manner. The second in priority is that person who is well-grounded in the religion - Qur'ân and Hadîth . In other words, a good Qârî (reciter) is most fit to become an Imâm and the second choice should be the one who has the mastery of religious knowledge. Seventh, the crux of the matter is that on all occasions and at all places, believers are under obligation to take care to establish congregational prayer after the prayer-call.

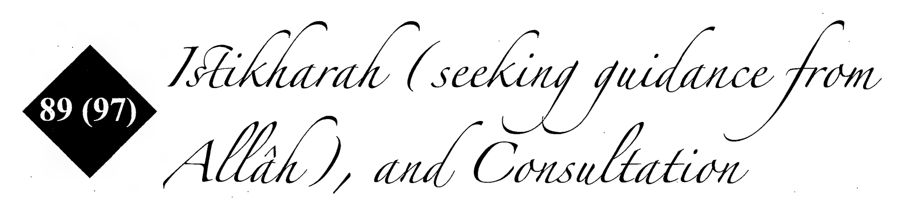




٨٩ (٩٧) بابُ الاستِخارة والمشاورة

قَالَ اللهُ تَعَالَى: {وَشَاوِرْهُمْ فِي الأَمْرِ} [آل عمران: ١٥٩]، وَقَالَ تَعَالَى: {وَأَمْرُهُمْ شُورَى بَيْنَهُمْ} [الشورى: ٣٨]. أَي: يَتَشَاوَرُونَ بَيْنَهُمْ فِيهِ.

89 (97)



Istikharah (seeking guidance from Allâh), and Consultation

Allâh, the Exalted, says:

"And consult them in the affairs." (3:159)

"And who (conduct) their affairs by mutual consultation." (42:38)

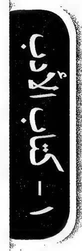
٢٤٨ (٧١٨) عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ فِي الأُمُورِ كُلِّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ، يَقُولُ: «إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ، فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ؛ فَإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هذَا الأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي» أَوْ قَالَ: «عَاجِلِ أَمْرِي وَآجِله، فاقْدُرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هذَا الأَمْرَ شَرٌّ لي في دِيني وَمَعَاشِي وَعَاقِبَةِ أَمْرِي» أَوْ قَال: «عَاجِلِ أَمْرِي وَآجِلِهِ، فَاصْرِفهُ عَنِّي، وَاصْرِفْنِي عَنْهُ، وَاقدُرْ لِيَ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ» قَالَ: وَيُسَمِّي حَاجَتَهُ. رَوَاهُ الْبُخَارِي .

248 (718). Jâbir ﷺ reported: Messenger of Allâh ﷺ used to teach us the *Istikhârah* (seeking guidance from Allâh) in all matters as he would teach us a *Sûrah* of the Qur'ân. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two *Rak'ah* of optional prayer other than *Fard* prayers and then supplicate: "*Allâhumma inni astakhiruka bi'ilmika, wa astaqdiruka biqudratika, wa as'aluka min fadlikal-'azim. Fainnaka taqdiru wa lâ aqdiru, wa ta'lamu wa lâ a'lamu, wa Anta 'allâmul-ghuyûb. Allâhumma in kunta ta'lamu anna hâdhal-'amra* (and name what you want to do) *khairun li fi dini wa ma'âshi wa 'âqibati amrî*, (or he said) *'âjili amrî âjilihi, faqdurhu li wa yassirhu li, thumma bârik li fihi. Wa in kunta ta'lamu anna hâdhal 'amra* (and name what you want to do) *sharrun li fi dini wa ma'âshi wa 'âqibati amrî*, (or he said) *wa 'âjili amrî wa âjilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal-khaira haithu kâna, thumma ardini bihi.*" (O Allâh, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allâh, if You know that this matter (and name it) is good for me in respect of my *Deen* , my livelihood and the consequences of my affairs, (or he said) the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my *Deen* , my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object." [Al-Bukhârî][1]

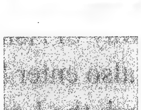
1- Literally Istikhârah means seeking goodness from Allâh through a particular prayer. This Hadîth lays emphasis on it and displays its significance. We should, therefore, practise Istikhârah regarding every important matter. However, it is imperative only in cases where one is ignorant of good and evil. Yet, with regard to obligatory and indisputable rules, practices of the Prophet ﷺ and commendable deeds, no Istikhârah is allowed. Similarly, commands and prohibitions of the Sharî'ah are categorical and nobody is allowed to seek further guidance by performing Istikhârah prayer. Moreover, to set aside the example of the Prophet ﷺ of Istikhârah , and to trust astrologers, palmists and soothsayers seeking the knowledge of future events is sheer ignorance and unpardonable error. The knowledge of the Unseen (or Ghaib) is the domain of Allâh Alone and man is supposed to seek His Blessings. Only Allâh is Omnipotent and humans must turn to Him to seek inspiration and strength, trusting everything to His Care.

Istikhârah prayer can be offered at any time except in the forbidden hours for prayer because the performance of two Rak'ah is a prerequisite to it. Some people think that the right time for it is before going to bed. This is not true. This supplication (Du'â) can be offered even after performing the two Rak'ah of Istikhârah prayer, or before Taslim (i.e., saying Assalâmu 'Alaikum to conclude the prayer) after Tashahhud or in the state of prostration. If somebody does not know this Du'â by heart, he can, after performing the prayer, read it from some prayer book.





٩٠ (٩٨) باب استحباب الذّهاب إلى العيد وَعيادة المريض والحج والغزو والجنازة ونحوها من طريق والرجوع من طريق آخر لتكثير مواضع العبادة



90 (98) Excellence of Adopting Different Routes for Going and Returning on 'Eid Prayer and Various other Occasions

٢٤٩ (٧١٩) عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَال: كَانَ النَّبِيُّ ﷺ إِذَا كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ. رَوَاهُ الْبُخَارِي.

قَوْلُهُ: «خَالَفَ الطَّرِيقَ» يَعْني: ذَهَبَ فِي طَرِيقٍ، وَرَجَعَ فِي طَرِيقٍ آخَرَ.

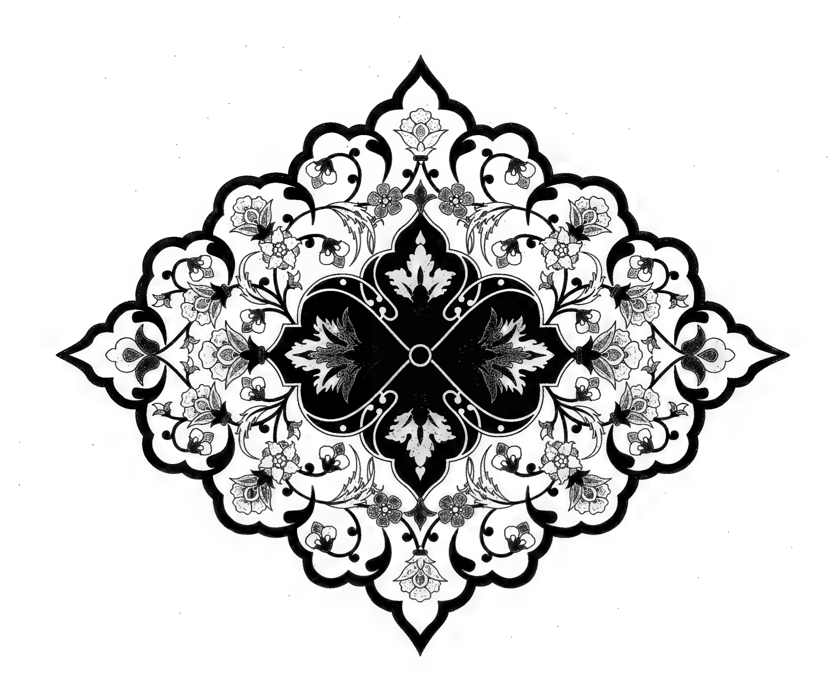
249 (719). Jâbir ﷺ reported: On the occasion of the *'Eid* , the Prophet ﷺ would proceed to the prayer place taking one route and returning from another. [Al-Bukhârî][1]

1- The 'Ulama' say that there are many subtle points of wisdom in changing the way. According to Imâm An-Nawawî, this causes an increase in the places of worship. Some say that both ways will bear witness on the Day of Reckoning, that he had passed through them in a state of worship. This may also be the object that instead of one way, the needy on two ways should benefit from alms and charity.

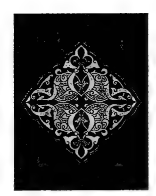
٢٥٠ (٧٢٠) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَإِذَا دَخَلَ مَكَّةَ دَخَلَ مِنَ الثَّنِيَّةِ الْعُلْيَا وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. متفقٌ عَلَيْه.

250 (720). Ibn 'Umar ﷺ reported: Messenger of Allâh ﷺ used to go by way of Ash-Shajarah and return by way of Al-Mu'arras. He would also enter Makkah through the Higher Pass and would leave it through the Lower Pass. [Al-Bukhârî and Muslim][1]

1- It was the habit of Allâh's Messenger ﷺ that while going to Makkah from Al-Madinah, he would adopt the route of a shallow ravine and his return route being always a deep ravine. Ash-Shajarah is a well-known place. He would pass through it and reach Dhul-Hulaifah and spend a night there. Yet, he would proceed to Al-Madinah through Al-Mu'arras, a name given to Dhul-Hulaifah Masjid (mosque) which is six-mile away from Al-Madinah. Again this is to be concluded that while returning to our destination from any place, we should choose a different route because this was exactly the habit of the Prophet ﷺ.







٩١ (٩٩) بَاب استحباب تقديم اليمين في كلِّ ما هوَ من باب التكريم

كالوضوءِ وَالْغُسْلِ وَالتَّيَمُّمِ، وَلُبْس الثَّوْبِ وَالنَّعْلِ وَالْخُفِّ وَالسَّرَاوِيلِ وَدُخُولِ الْمَسْجِدِ، وَالسِّوَاكِ، والاكْتِحَالِ، وَتَقْلِيمِ الأظْفارِ، وَقَصِّ الشَّارِبِ وَنَتْفِ الإِبْطِ، وَحَلْقِ الرَّأسِ، وَالسَّلامِ مِنَ الصَّلاَةِ، وَالأَكْلِ والشُّرْبِ، وَالْمُصَافَحَةِ، واسْتِلامِ الحَجَرِ الأَسْوَدِ، والخُرُوجِ مِنَ الخَلاَءِ، وَالأَخْذِ وَالْعَطَاءِ، وَغَيْرِ ذلك مما هُوَ في مَعْنَاهُ. وَيُسْتَحَبُّ تَقْدِيمُ الْيَسَارِ فِي ضِدِّ ذلِكَ، كَالامْتِخَاطِ وَالْبُصَاقِ عَنِ الْيَسَارِ، وَدُخُولِ الْخَلاَءِ، وَالْخُرُوجِ مِنَ الْمَسْجِدِ، وَخَلْعِ الْخُفِّ وَالنَّعْلِ وَالسَّرَاوِيلِ وَالثَّوْبِ، وَالاسْتِنْجَاءِ وَفِعْلِ الْمُسْتَقْذَرَاتِ وَأَشْبَاهِ ذلك.

قَالَ الله تَعَالَى: {فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَأُوا كِتَابِيَهْ} الآيات [الحاقة: ١٩]. وَقَالَ تَعَالَى: {فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ *وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ} [الْوَاقِعَة: ٨، ٩].



91 (99) *Excellence of using the Right Hand for Performing Various Good Acts*

Allâh, the Exalted, says:

"Then as for him who will be given his Record in his right hand will say: 'Take, read my Record!'" (69:19)

"So those on the Right Hand (i.e., those who will be given their Records in their right hands) how (fortunate) will those be on the Right Hand! (As a respect for them, because they will enter

Jannah). And those on the Left Hand (i.e., those who will be given their Record in their left hands) how (unfortunate) will those be on the Left Hand! (As a disgrace for them, because they will enter Hell)." (56:8,9)

251 (721). 'Aishah ﷺ reported: Messenger of Allâh ﷺ liked to use his right hand in all matters: in combing his hair and wearing his shoes. [Al-Bukhârî and Muslim]

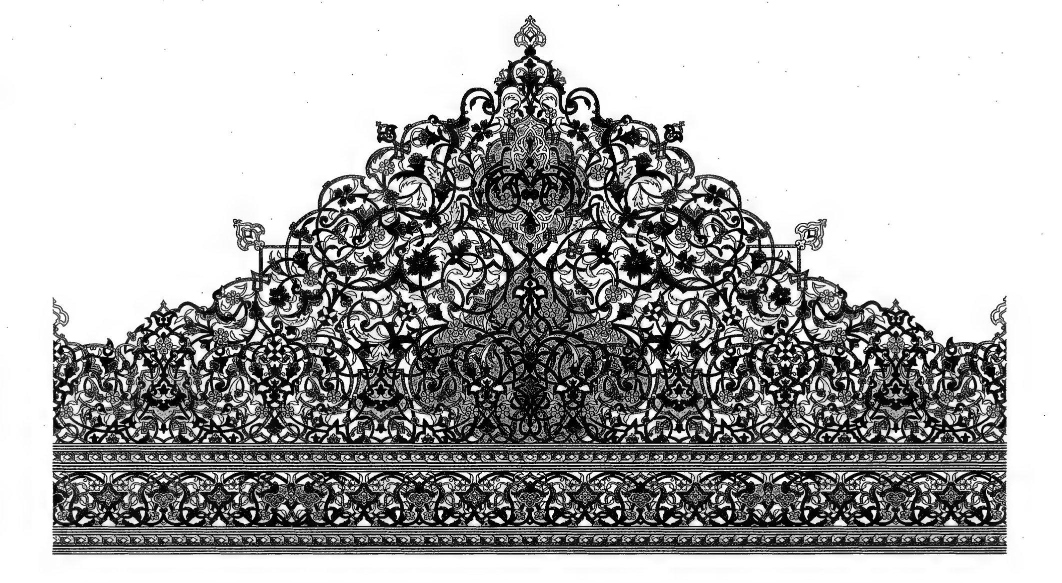
٢٥١ (٧٢١) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُعْجِبُهُ التَّيَمُّنُ فِي شَأْنِهِ كُلِّهِ: فِي طُهُورِهِ، وَتَرَجُّلِهِ، وَتَنَعُّلِهِ. متفقٌ عَلَيه.

252 (725). Hafsah ﷺ reported: Messenger of Allâh ﷺ used to use his right hand for eating, drinking and wearing his clothes and used to use his left hand for other purposes. [Abû Dâwûd, At-Tirmidhi and others]

٢٥٢ (٧٢٥) وَعَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ، كَانَ يَجْعَلُ يَمِينَهُ لِطَعَامِهِ وَشَرَابِهِ وَثِيَابِهِ، وَيَجْعَلُ يَسَارَهُ لِمَا سِوَى ذلِكَ. رَوَاهُ أَبُو دَاود والتِّرْمِذِي وَغيره.

253 (726). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "When you wear your clothes or perform your Wudu', begin with your right side." [Abû Dâwûd and At-Tirmidhî]

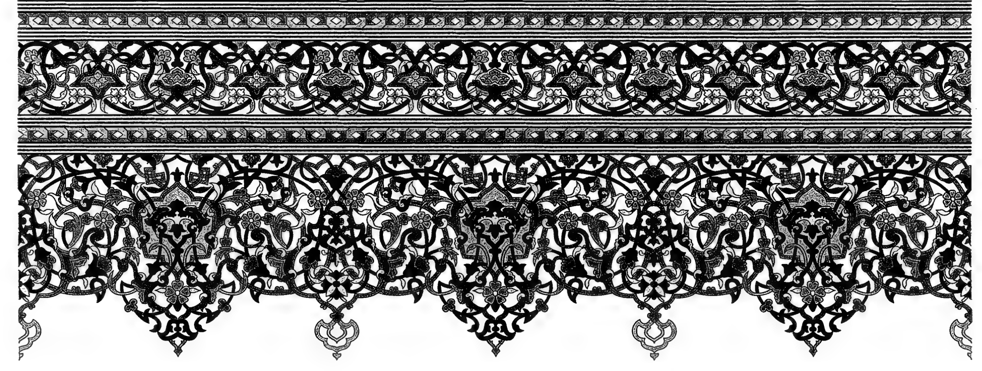
٢٥٣ (٧٢٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا لَبِسْتُمْ، وَإِذَا تَوَضَّأْتُمْ، فَابْدَؤُوا بِأَيَامِنِكُمْ». حَدِيث صحيح، رَوَاهُ أَبُو داود وَالتِّرْمِذِيُّ بِإِسْنَادٍ صحيحٍ.

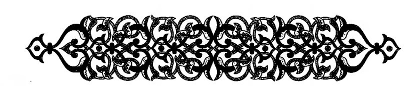


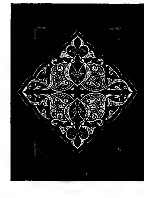
كتاب آداب الطعام



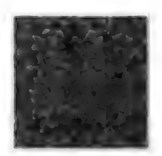
The Book about the Etiquette of Eating







٩٢ (١٠٠) بابُ التسميَة في أَوّله والحمد في آخره



92 (100) Mentioning Bismillâh before and Saying Al-Hamdu Lillâh after Eating

٢٥٤

(٧٢٨) عَنْ عُمَرَ بنِ أَبِي سَلَمَةَ رَضِيَ الله عَنْهُمَا قَال: قَالَ لِي رَسُولُ الله ﷺ: «سَمِّ الله وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ». متفقٌ عَلَيه .

254 (728). 'Umar bin Abû Salamah ﵄ reported: Messenger of Allâh ﷺ, said to me, "Mention Allâh's Name (i.e., say Bismillâh before starting eating), eat with your right hand, and eat from what is near you." [Al-Bukhârî and Muslim]



٢٥٥

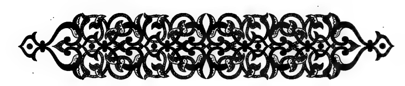
(٧٢٩) وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ الله تَعَالَى، فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ الله تَعَالَى فِي أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ الله أَوَّلَهُ وَآخِرَهُ». رَوَاهُ أَبُو دَاود والتِّرْمِذِيُّ وَقَال: حَدِيثٌ حَسَنٌ صحيح.

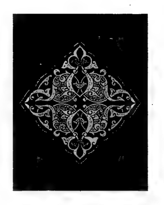
255 (729). 'Aishah ﵂ reported: Messenger of Allâh ﷺ said, "When any of you wants to eat, he should mention the Name of Allâh in the begining (i.e., say Bismillâh). If he forgets to do it in the beginning he should say Bismillâh awwalahu wa âkhirahu (I begin with the Name of Allâh at the beginning and at the end)." [Abû Dâwûd and At-Tirmidhî -- Hasan Sahih]

٢٥٦

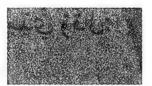
(٧٣٤) وَعَنْ أَبِي أُمَامَة رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ مَائِدَتَهُ قَال: «الْحَمْدُ للهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيه، غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ، وَلا مُسْتَغْنىً عَنْهُ رَبَّنَا». رَوَاهُ الْبُخَارِي.

256 (734). Abû Umâmah ﵁ reported: Whenever the Prophet ﷺ finished a meal, he would say: " Al-hamdu lillâhi kathiran taiyiban mubârakan fihi, ghaira makfiyyin wa la muwadda'in, wa lâ mustaghnan 'anhu, Rabbanâ. (All praise is due to Allâh, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)." [Al-Bukhârî]





٩٣ (١٠١) باب لاَ يَعيبُ الطّعَام واسْتِحباب مَدْحه



93 (101) *Prohibition of Criticizing Food*

٢٥٧ (٧٣٦) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: «مَا عَابَ رَسُولُ الله ﷺ طَعَامًا قَطُّ، إِنِ اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ». متفقٌ عَلَيه.

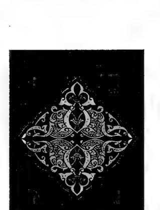
257 (736). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ never found fault with food. If he had inclination to eating it, he would eat; and if he disliked it, he would leave it. [Al-Bukhârî and Muslim][1]

1- This Hadîth throws light on the Prophet's excellent manners which ought to be followed by all Muslims. It is a deplorable state of affairs that when we find a dish a bit unsavoury, we lose our temper and create quite a scene in the house. May we follow the excellent example of our Prophet ﷺ!

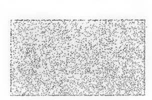
٢٥٨ (٧٣٧) وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الأُدْمَ فَقَالُوا: مَا عِنْدَنَا إِلاَّ خَلٌّ، فَدَعَا بِهِ، فَجَعَلَ يَأْكُلُ وَيَقُولُ: «نِعْمَ الأُدْمُ الخَلُّ، نِعْمَ الأُدْمُ الخَلُّ». رَوَاهُ مسلم.

258 (737). Jâbir ﷺ reported: The Prophet ﷺ asked for sauce and was told that there was nothing except vinegar. He asked for it and began to eat from it saying, "How excellent is vinegar when eaten as sauce! How excellent is vinegar when eaten as Udm !" [Muslim][2]

2- This Hadîth speaks about the simplicity and humility of Allâh's Messenger ﷺ with regard to food. As he abstained from a luxurious lifestyle, he hardly craved for delicious food. No mention of dainties, he would readily eat whatever was available to him.



٩٤ (١٠٣) بابُ ما يقوله من دُعي إلى طعام فتبعَه غيره



94 (103) What should one say to the Host if an Uninvited Person is Accompanied with an invited person

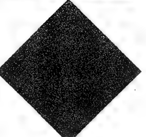
٢٥٩ (٧٣٩) عَنْ أَبِي مَسْعُود الْبَدْرِيِّ رَضِيَ الله عَنْه قال: دَعَا رَجُلٌ النَّبِيَّ ﷺ لِطَعَامٍ صَنَعَهُ لَهُ خَامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ، قَالَ النَّبِيُّ ﷺ: «إِنَّ هذَا تَبِعَنَا؛ فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعَ» قَالَ: بل آذَنُ لَهُ يَا رَسُول الله. متفقٌ عَلَيه.

259 (739). Abû Mas'ûd Al-Badrî ﷺ reported: A man prepared some food especially for the Prophet ﷺ and invited him along with four others. But a man accompanied him. Having arrived at the door, Messenger of Allâh ﷺ said to the host, "This person has followed us. You may allow him, if you like, and if you like he will return." He said: "O Messenger of Allâh, I allow him, too." [Al-Bukhârî and Muslim][1]

1- It will be considered an expression of bad manners if somebody participates in a feast as an uninvited, parasitic guest. Yet, he stands a chance in case he is allowed by the host.



٩٥ (١٠٤) باب الأكل ممَّا يليه وَوَعظه وتأديبه مَن يُسيء أكله



95 (104) *Eating from what is in front of One*

٢٦٠ (٧٤٠) عَنْ عُمَر بن أَبِي سَلَمَةَ رَضِيَ الله عَنهُمَا قَالَ: كُنْتُ غُلامًا فِي حِجْرِ رَسُولِ الله ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ الله ﷺ: «يَا غُلاَمُ! سَمِّ الله تَعالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ». متفقٌ عَلَيه.

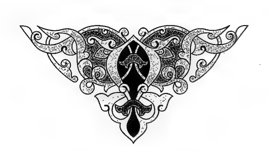
قَوْلُهُ: «تَطِيشُ» بِكَسْرِ الطَّاءِ وَبَعدها ياءٌ مثناةٌ مِنْ تحت، مَعْنَاهُ: تتحرَّك وتمتدّ إِلَى نَوَاحِي الصَّحْفَةِ.

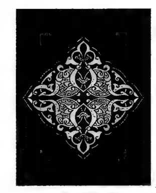
260 (740). 'Umar bin Abû Salamah ﵄ reported: I was a boy under the care of Messenger of Allâh ﷺ, and as my hand used to wander around in the dish, he ﷺ said to me once, "Mention Allâh's Name (i.e., say Bismillâh), eat with your right hand, and eat from what is in front of you." [Al-Bukhârî and Muslim][1]

1- 'Umar bin Abû Salamah had learnt table manners from Allâh's Messenger ﷺ who was his stepfather and guardian. Hence, everybody is morally bound to teach his wards or children good manners.

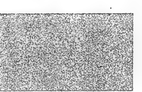
٢٦١ (٧٤١) وَعَنْ سَلَمَةَ بنِ الأَكوَعِ رَضِيَ الله عَنْهُ أَنَّ رَجُلاً أَكَلَ عِنْدَ رَسُولِ الله ﷺ بِشمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لا أَسْتَطِيعُ قَالَ: «لاَ اسْتَطَعْتَ» مَا مَنَعَهُ إِلاَّ الْكِبْرُ! فَمَا رَفَعَهَا إِلَى فِيهِ. رَوَاهُ مسلم.

261 (741). Salamah bin Al-Akwa' ﵁ reported on the authority of his father: A man ate with his left hand in the presence of Messenger of Allâh ﷺ, whereupon he said, "Eat with your right hand." The man said: "I cannot do that." Thereupon he (the Prophet ﷺ) said, "May you not be able to do that." It was vanity that prevented him from doing it and he could not raise it (the right hand) up to his mouth afterwards. [Muslim]





٩٦ (١٠٧) بابُ الأمر بالأكل منْ جانبِ القصْعَةِ والنّهي عَن الأكل من وسطها



فيه قَوْلُهُ ﷺ: «وَكُلْ مِمَّا يَلِيكَ». متفقٌ عَلَيْهِ كَمَا سَبَقَ [برقم: ٢٦٠ (٧٤٠)].

96 (107) *Eating from the Side of the Vessel*

262 (744). Ibn 'Abbâs ﷺ reported: The Prophet ﷺ said, "Blessing descends upon food in its middle, so eat from the sides of the vessel and do not eat from its middle." [Abû Dâwûd and At-Tirmidhî]

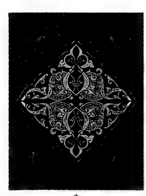
٢٦٢ (٧٤٤) وَعَنِ ابن عَبَّاس رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَال: «الْبَرَكَةُ تَنْزِلُ وَسَطَ الطَّعَامِ، فَكُلُوا مِنْ حَافَتَيْهِ وَلاَ تَأْكُلُوا مِنْ وَسَطِهِ». رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حسنٌ صحيحٌ.

263 (745). 'Abdullâh bin Busr ﷺ reported: The Prophet ﷺ had a large bowl called Al-Gharrâ' , which would be carried by four men. One day, when the Companions finished their Duha (forenoon optional) prayer, Al-Gharrâ' was brought full of sopped bread, meat and broth, and they sat down around it. When their number increased, Messenger of Allâh ﷺ sat down on his knees and rested on the soles of his feet. A bedouin said to him: "What sort of sitting is that?" Thereupon Messenger of Allâh ﷺ said, "Verily, Allâh has made me a courteous slave not a fierce tyrant." Then he said, "Eat from the sides of the bowl and leave the central part of it so that your food will be blessed." [Abû Dâwûd][1]

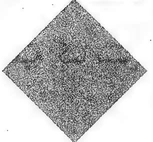
٢٦٣ (٧٤٥) وَعَنْ عَبْدِالله بن بُسْرٍ رَضِيَ الله عَنْهُ قَال: كَانَ لِلنَّبِيِّ ﷺ قَصْعَةٌ يُقَالُ لَهَا: الْغَرَّاءُ، يَحْمِلُهَا أَرْبَعَةُ رِجَالٍ، فَلَمَّا أَضْحَوْا وَسَجَدُوا الضُّحى أُتِيَ بِتِلْكَ الْقَصْعَةِ، يَعْنِي وَقَدْ ثُرِدَ فيها، فَالتَفُّوا عَلَيْهَا، فَلَمَّا كَثُرُوا جَثَا رَسُولُ الله ﷺ. فَقَالَ أَعْرَابِيٌّ: مَا هذِهِ الْجِلْسَةُ؟ قَال رَسُولُ الله ﷺ: إِنَّ الله جَعَلَنِي عَبْدًا كَرِيمًا، وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا، ثُمَّ قَالَ رَسُولُ الله ﷺ: «كُلُوا مِنْ حَوَالَيهَا، وَدَعُوا ذِرْوَتَهَا يُبَارَكْ فِيهَا». رَوَاهُ أَبُو داود بِإِسْنَادٍ جيّد.

«ذِرْوَتَهَا»: أَعْلاَهَا: بِكَسْرِ الذَّال وضمها.

1- Here, too, we are told to eat collectively and from our side of the table. Allâh's Messenger ﷺ calls it the blessed way. There is also a provision for sitting with bent knees (while resting on one's soles). Moreover, the excellence of Allâh's Messenger ﷺ as well as his humility are brought to our knowledge.



٩٧ (١٠٨) بابُ كراهيَة الأكل مُتَّكِئًا



97 (108) Undesirability of Eating in a Reclining Posture

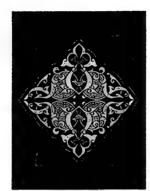
٢٦٤ (٧٤٦) عَنْ أَبِي جُحَيْفَةَ وَهْبِ بنِ عَبد الله رَضِيَ الله عَنْهُ قَال: قَالَ رَسولُ الله ﷺ: «لا آكُلُ مُتَّكِئًا». رَوَاهُ الْبُخَارِي.

قَالَ الْخَطَّابِيُّ: الْمُتَّكِئُ هُنَا: هُوَ الْجَالِسُ مُعْتَمِدًا عَلَى وِطَاءٍ تَحْته، قَال: وَأَرَادَ أَنَّهُ لاَ يَقْعُدُ عَلَى الْوِطَاءِ وَالْوَسَائِدِ كَفِعْلِ مَنْ يُرِيدُ الإِكْثَارَ مِنَ الطَّعَامِ، بَلْ يَقْعُدُ مُسْتَوْفِزًا لا مُسْتَوْطِئًا، وَيَأْكُلُ بُلْغَةً. هذَا كَلامُ الْخَطَّابي، وَأَشَارَ غَيْرُهُ إِلَى أَنَّ الْمُتَّكِيءَ هُوَ الْمَائِلُ عَلَى جَنْبِهِ، والله أَعْلَم.

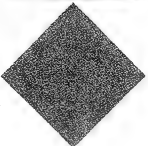
264 (746). Abû Juhaifah Wahb bin 'Abdullâh ﷺ reported: Messenger of Allâh ﷺ said, "I do not eat reclining (against a pillow)." [Al-Bukhârî][1]

1- What is meant by reclining? There is a difference of opinion on it. Some say that it means leaning on one side, whether right or left, or against the wall. Imâm Al-Khattâbî takes it in this sense that somebody should lay out a mattress and sit on it comfortably as one sits cross-legged. Allâh's Messenger ﷺ used to take hardly an adequate meal. Ibn Hajar says that one should sit with the right knee drawn up and the left one bent down.





٩٨ (١٠٩) بابُ استِحْبَاب الأكل بثلاَثِ أَصَابع
واستحباب لعق الأصابع، وكراهة مسحها قبل لعقها
واستحباب لعق القصعة وأخذ اللقمة التي تسقط منه
وأكلها ومسحها بعد اللعق بالساعد والقدم وغيرها





98 (109) Excellence of Eating with three Fingers and Licking Them

٢٦٥ (٧٤٩) وَعَنْ كَعْبِ بنِ مَالِكٍ رَضِيَ الله عَنْهُ قَال: رَأَيْتُ رَسُولَ الله ﷺ يَأْكُلُ بِثلاثِ أَصَابِعَ، فَإِذَا فَرَغَ لَعِقَهَا. رَوَاهُ مسلم.

265 (749). Ka'b bin Mâlik ﷺ reported: I saw Messenger of Allâh ﷺ eating with three fingers (i.e., the thumb, the index finger and the middle finger) and licking them after having finished the food. [Muslim][1]

1- To use less than three fingers for eating speaks of the manner of the arrogant, whereas to use both hands to this end is indicative of an overpowering greed. So, the best way of eating is that shown by Allâh's Messenger ﷺ. Here, too, is the affirmation of licking the fingers after taking meal, and not during it.

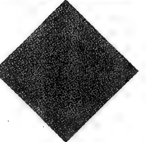
٢٦٦ (٧٥٠) وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ أَمَرَ بِلَعْقِ الأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ: «إِنَّكُمْ لاَ تَدْرُونَ فِي أَيِّ طَعَامِكُمُ الْبَرَكَةُ». رَوَاهُ مسلم.

266 (750). Jâbir ﷺ reported: Messenger of Allâh ﷺ commanded the licking of fingers and the gleaning of the dish, saying, "You do not know in which portion the blessing lies." [Muslim][2]

2- This Hadîth underlines the wisdom behind licking the fingers and the vessel. The eater never knows whether a blessing underlies what has been eaten by him, or the particles sticking to his fingers and vessels contain it. Those particles, therefore, should not be wasted; they should be made part of food by being licked. They may be invested with a blessing and proved more useful for the eater's health and strength. Moreover, by this way he escapes disregarding the Bounty of Allâh.

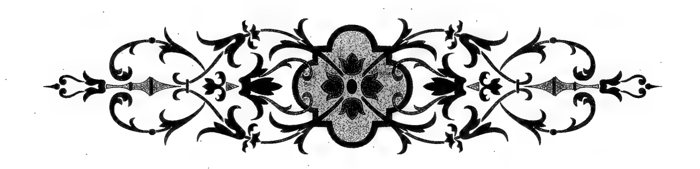


٩٩ (١١١) بابُ أدب الشرب واستحباب التنّفس ثلاثًا خارج الإناء وكراهة التنفس في الإناء واستحباب إدارة الإناء على الأيمن فالأيمن بعد المبتدىء



99 (111) Etiquette of Drinking Water





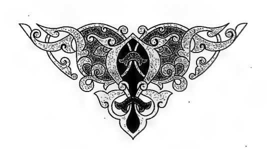
٢٦٧ (٧٥٧) عَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ كَانَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلاثًا. متفقٌ عَلَيه .

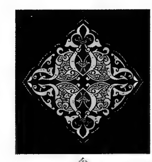
يَعْنِي: يَتَنَفَّسُ خَارِجَ الإِنَاءِ.

267 (757). Anas ﷺ reported: Messenger of Allâh ﷺ used to breathe three times in the course of a drink (he used to drink in three gulps). [Al-Bukhârî and Muslim]

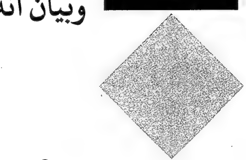
٢٦٨ (٧٥٨) وَعَنِ ابنِ عَباس رَضِيَ الله عَنْهُمَا قَال: قَالَ رَسُولُ الله ﷺ: «لاَ تَشْرَبُوا وَاحِدًا كَشُرْبِ الْبَعِيرِ، وَلـكِنِ اشْرَبُوا مَثْنى وَثُلاثَ، وَسَمُّوا إِذَا أَنتُمْ شَرِبْتُمْ، وَاحْمَدُوا إِذَا أَنْتُمْ رَفَعْتُمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

268 (758). Ibn 'Abbâs ﷺ reported: Messenger of Allâh ﷺ said, "Do not drink in one gulp like a camel, but in two or three (gulps). Mention the Name of Allâh (i.e., say Bismillâh) when you start drinking and praise Him (i.e., say Al-hamdu lillâh) after you have finished (drinking)." [At-Tirmidhî – Hasan]





١٠٠ (١١٢) بابُ كراهة الشُّرْب مِن فم القربة ونحوها وبيان أنه كراهة تنزيه لا تحريم





100 (109) Undesirability of Drinking Directly from the Mouth of a Water-Skin

٢٦٩ (٧٦٢) عَنْ أَبِي سَعِيدٍ الخدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ. يعني: أَنْ تُكْسَرَ أَفْوَاهُهَا، وَيُشْرَبَ مِنْهَا. متفقٌ عَلَيه.

269 (762). Abû Sa'îd Al-Khudrî ﷺ reported: Messenger of Allâh ﷺ forbade turning the water-skin upside down and drinking directly from its mouth. [Al-Bukhârî and Muslim][1]

1- Allâh's Messenger ﷺ has forbidden us to drink water from the mouth of a water-skin or something similar to it because some harmful insect in the water-skin may flow into the stomach. So, instead of drinking direct from the mouth of the water-skin, it is better to pour it into a drinking vessel in order to shun any possible harm.

٢٧٠ (٧٦٤) وَعَنْ أُمِّ ثابتٍ كَبْشَةَ بِنْتِ ثَابِتٍ أُخْتِ حَسَّان ابْن ثابتٍ رَضِيَ اللهُ عَنْهُ وَعَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ، فَشَرِبَ مِن فِي قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا، فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.

وَإِنَّمَا قَطَعَتْهَا، لِتَحْفَظَ مَوْضِعَ فَمِ رَسُولِ اللهِ ﷺ، وَتَتَبَرَّكَ بِهِ، وَتَصُونَهُ عَنِ الابْتِذَالِ. وَهذَا الحَدِيثُ مَحْمُولٌ عَلَى بَيَانِ الجَوازِ، وَالحَدِيثَانِ السَّابِقَانِ لِبَيَانِ الأفضل والأكمل والله أَعْلَم.

270 (764). Umm Thâbit Kabshah ﷺ, daughter of Thâbit ﷺ and the sister of Hassân bin Thâbit, the Prophet's poet) reported: Messenger of Allâh ﷺ visited me and drank some water from a hanging water-skin while he was in a standing posture. So, I stood up and cut off the mouth (of that water-skin). [At-Tirmidhî -- Hasan Sahîh]

An-Nawawî said that the reason why she did this was to keep to receive benediction that part of the water-skin to which the lips of Messenger of Allâh ﷺ touched.[2]

2- The first two Ahâdîth forbid us from drinking water out of the mouth of a water-skin, whereas, once Allâh's Messenger ﷺ himself had done so. This shows that not to drink water by this way is also approved. However, if needed, it is allowable. For this reason Imâm An-Nawawî clarified that to drink water out of the mouth of the water-skin is conditionally permissible and not forbidden. But to eschew it is desirable. Likewise, to receive benediction from the Prophet's left-overs is permissible as long as this does not take the form of worship and glorification.



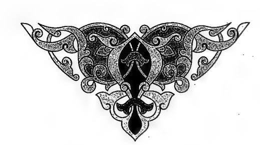
١٠١ (١١٣) باب كراهة النفخ في الشراب

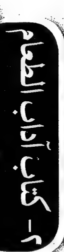
101 (113) *Undesirability of Blowing into the Vessel while Drinking*

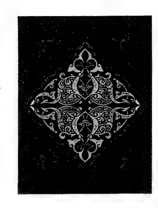
٢٧١ (٧٦٥) عَنْ أَبِي سعيدٍ الخدريِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ، فَقَالَ رَجُلٌ: الْقَذَاةُ أَرَاهَا فِي الإِنَاءِ؟ فَقَالَ: «أَهْرِقْهَا» قَالَ: إِنِّي لاَ أَرْوَى مِنْ نَفَسٍ وَاحِدٍ؟ قَالَ: «فَأَبِنِ الْقَدَحَ إِذًا عَنْ فِيكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيث حَسَنٌ صحيحٌ.

271 (765). Abû Sa'îd Al-Khudrî ﷺ reported: Messenger of Allâh ﷺ prohibited us blowing in the drinking water. A man said: "O Messenger of Allâh! Sometimes I see some litter floating about on the surface. What should I do then?" He ﷺ replied, "Pour them out." Then the man said: "My thirst is not quenched with one draught." Messenger of Allâh ﷺ said, "Then put away the cup from your mouth (in between three gulps), and take breath." [At-Tirmidhî – Hasan Sahîh][1]

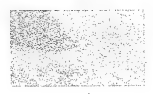
1- If one sees straw or something like that in the water-vessel, he should not blow in the water. Allâh's Messenger ﷺ has forbidden it. Instead, some of the water or all the water should be poured out. Also, if his thirst is not quenched in a single breath, one should remove the vessel from his mouth. After taking breath, he should again drink water. To drink water in three breaths is preferable. However, in case of hot tea or milk, sipping is permissible, no matter if sips are in plenty.







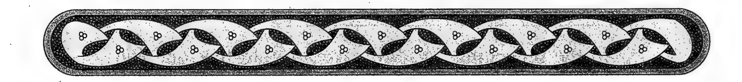
١٠٢ (١١٤) بابُ بَيان جَواز الشّرْب قائِمًا وبيان أن الأكمل والأفضل الشرب قاعدًا



فِيهِ حَدِيثُ كبشة السَّابق [برقم: ٢٧٠ (٧٦٤)].

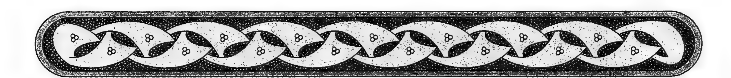


102 (114) Permission to Drink while in a Standing Posture



272 (767). Ibn 'Abbâs ﷺ reported: I served Messenger of Allâh ﷺ Zamzam water to drink and he drank it while he was standing. [Al-Bukhârî and Muslim]

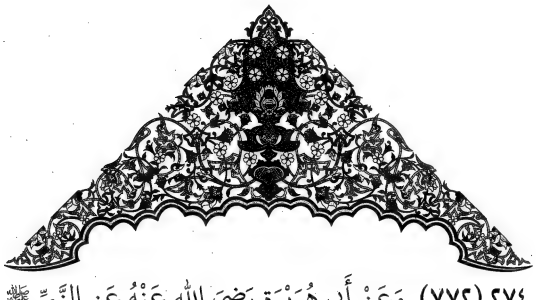
٢٧٢ (٧٦٧) وَعَنِ ابن عَبَّاس رَضِيَ الله عَنْهُمَا قَال: سَقَيْتُ النَّبِيَّ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. متفقٌ عَلَيه.



273 (770). 'Amr bin Shu'aib on the authority of his father and grandfather reported that they saw Messenger of Allâh ﷺ drink standing, and sitting. [At-Tirmidhî - Hasan Sahîh]

[The two Ahâdîth point out the permissibility of eating and drinking while walking or standing or sitting, but drinking in the sitting position remains the best.]

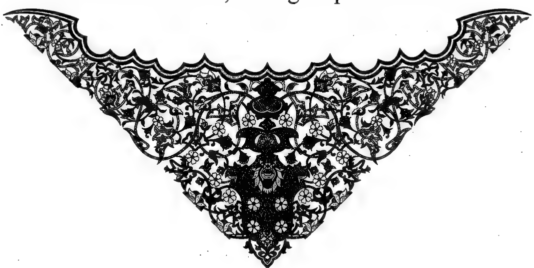
٢٧٣ (٧٧٠) وَعَنْ عَمرِو بن شعيبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ الله عَنْهُ قَال: رَأَيْتُ رَسُولَ الله ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا. رَوَاهُ التِّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيحٌ.



٢٧٤ (٧٧٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِىءْ». رَوَاهُ مسلم.

274 (772). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "None of you should drink standing; and if any one forgets, he must vomit." [Muslim][1]

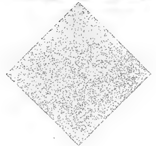
1- In the preceding Ahâdîth , we are told that one can drink water even in a standing position, it is better to eat or drink while seated in order to be on the safe side. Otherwise, the truth of the matter is that one should be cautious enough to eat or drink seated. Doubtless, it is an approved practice. Nowadays, people have made it a habit to eat food at feasts in a standing posture. They argue it is convenient because the whole of the gathering is dealt out at the same time. Yet, they fail to keep in their view the overwhelming disadvantages of this convenience. First, it involves the emulation of western example without any benefit. Second, the Prophet ﷺ has forbidden it. Third, the indiscipline it spawns hardly befits the social behaviour of a dignified and civilized nation. Fourth, a long wait, tedious and boring normally features feasts and wedding parties. Fifth, in order to make it agreeable and to do away with the boredom of participants, either film songs or musical notes are played on record-players, or jesters and buffoons are brought in to amuse and entertain them. This is all satanic work, forbidden and unlawful, having no place in Islam.



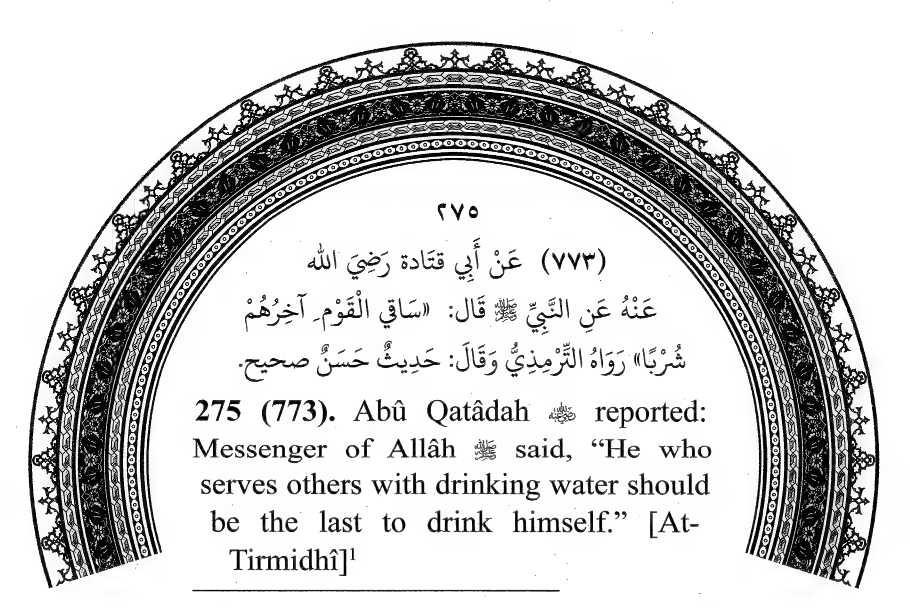




١٠٣ (١١٥) باب استحباب كون سَاقي القوم آخرهم شربًا



103 (115) Excellence of Cupbearer Drinking Last



٢٧٥

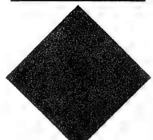
(٧٧٣) عَنْ أَبِي قتَادة رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «سَاقي الْقَوْمِ آخِرُهُمْ شُرْبًا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيح.

275 (773). Abû Qatâdah ﷺ reported: Messenger of Allâh ﷺ said, "He who serves others with drinking water should be the last to drink himself." [At-Tirmidhî][1]

1- Referring to this Hadîth , Imâm An-Nawawî stresses the manner of serving food or drink and says that the distributor should have his share in the end.



١٠٤ (١١٦) بابُ جَوازِ الشّربِ من جميعِ الأواني الطاهرة غير الذهب والفضة وتحريم استعمالِ إناء الذهب والفضة في الشرب والأكل والطهارة وسائر وجوه الاستعمال



104 (116) *Permissibility of Drinking Water from Clean Vessels of all types Except Gold and Silver Ones*

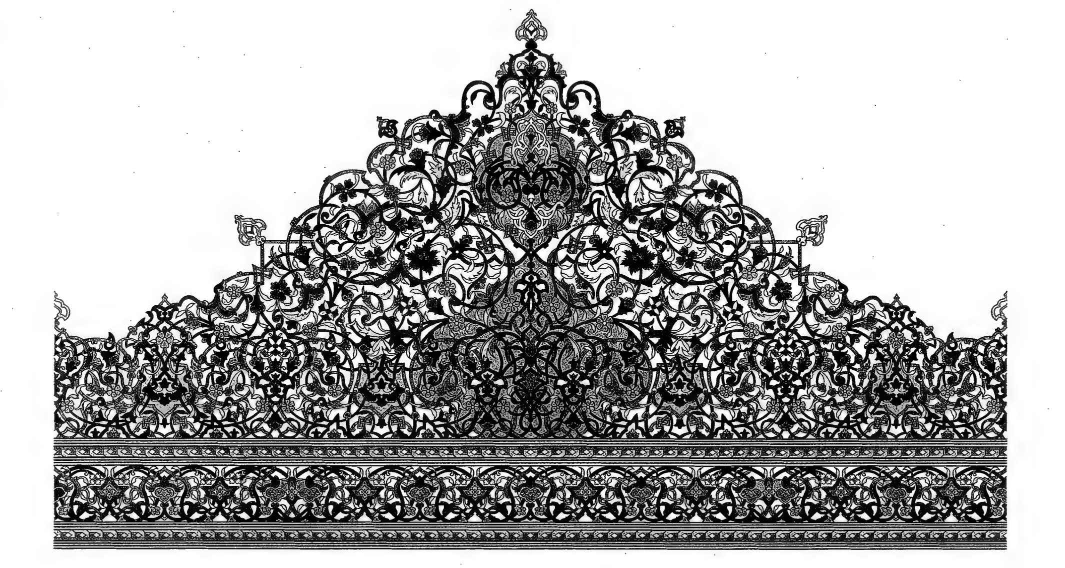
٢٧٦ (٧٧٧) وَعَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ نَهَانَا عَنِ الْحَرِيرِ والدِّيبَاجِ وَالشُّرْبِ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَقَالَ: «هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الآخِرَةِ». متَّفقٌ عليهِ.

276 (777). Hudhaifah ﷺ reported: The Prophet ﷺ prohibited us from wearing brocade or silk and drinking out of gold or silver vessels and said, "These are meant for them (disbelievers) in this world and for you in the Hereafter." [Al-Bukhârî and Muslim][1]

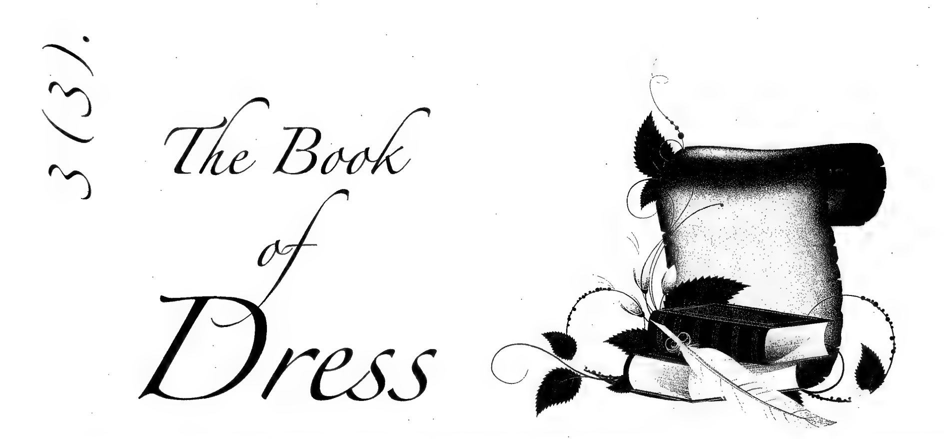
٢٧٧ (٧٧٨) وَعَنْ أُمِّ سلمة رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ». متفقٌ عَلَيهِ.

277 (778). Umm Salamah ﷺ reported: Messenger of Allâh ﷺ said, "He who drinks from the vessel of silver, kindles the Fire (of Hell) in his belly." [Al-Bukhârî and Muslim]

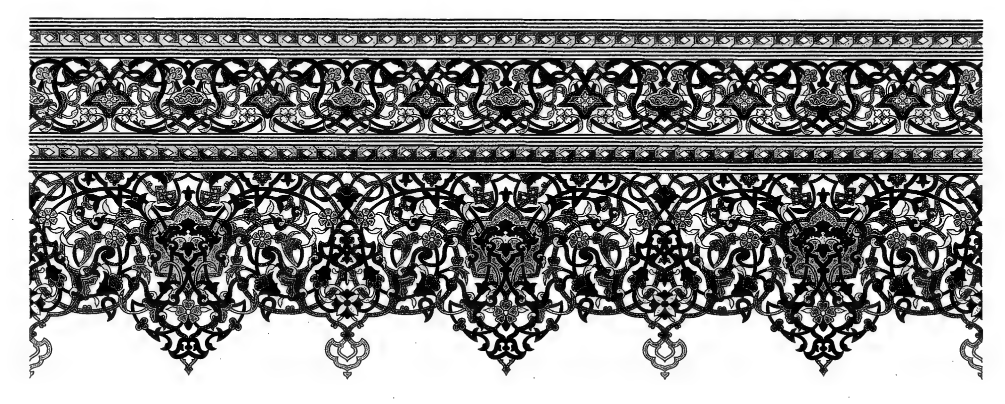
1- Silk clothes are forbidden to men but allowed to women. Yet, both sexes are forbidden to use utensils made of silver and gold. However, the orthodox 'Ulama' say that women can use ornaments of silver and gold and that, it is advisable not to use them because many vices stem from their use and display.

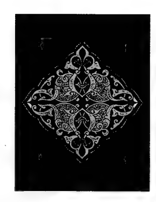


كتاب اللباس



The Book of Dress





١٠٥ (١١٧) باب استِحباب الثوب الأبيض وجواز الأحمر والأخضر والأصفر والأسود وجوازه من قطن وكتان وشعر وصوف وغيرها إلا الحرير



قَالَ اللهُ تَعَالَى: {يَابَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ} [الأَعْرَاف: ٢٦] وَقَالَ تَعَالَى: {وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ} [النَّحل: ٨١].

105 (117) *Excellence of Wearing White Clothes and the Permissibility of Wearing Red, Green, Yellow and Black clothes made from Cotton, Linen but not Silk*

Allâh, the Exalted, says:

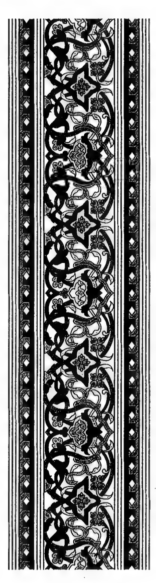
"O Children of dam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment, and the raiment of righteousness, that is better." (7:26)

"And (Allâh) has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence." (16:81)



278 (779). Ibn 'Abbâs ﵄ reported: I heard Messenger of Allâh ﷺ saying, "Put on white clothes because they are the best; and use them for shrouding your dead." [Abû Dâwûd and At-Tirmidhî – Hasan Sahîh]

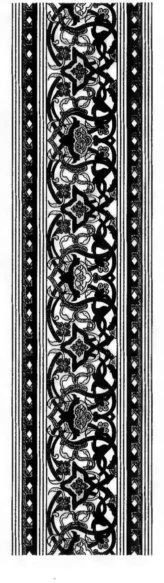
٢٧٨ (٧٧٩) وَعَنِ ابنِ عَبَّاس رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ؛ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ». رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.



٢٧٩ (٧٨٣) وَعَنْ أَبِي رِمْثَةَ رِفَاعَةَ التَّيْمِيّ رَضِيَ الله عَنْهُ قَالَ: رَأَيْتُ رَسُولَ الله ﷺ وَعَلَيْهِ ثَوبَانِ أَخْضَرَانِ. رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ. بِإِسْنَادٍ صحيح.

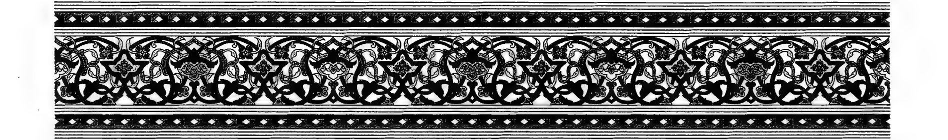
279 (783). Abû Rimthah Rifâ'ah At-Taimî ﵁ reported: I saw Messenger of Allâh ﷺ wearing two green garments. [Abû Dâwûd and At-Tirmidhî][1]

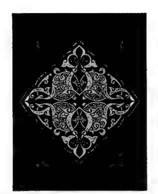
1- Here we see a provision for wearing green-coloured clothes.



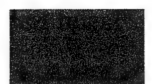
280 (784). Jâbir ﵁ reported: Messenger of Allâh ﷺ entered Makkah on the day of its conquest and he was wearing a black turban. [Muslim]

٢٨٠ (٧٨٤) وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ. رَوَاهُ مسلم .





١٠٦ (١١٨) بابُ استِحباب القميص



106 (118) *Excellence Of Qamees*

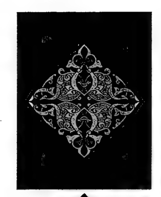
٢٨١

(٢٨٩) عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ ﷺ الْقَمِيصُ. رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

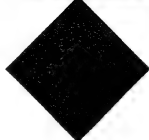
281 (789). Umm Salamah ﵂ reported: Out of all garments, Messenger of Allâh ﷺ liked Qamees the best. [Abû Dâwûd and At-Tirmidhî][1]

1- Qamees is a piece of clothing with two sleeves, generally made of sewn cotton and worn under the rest of the clothes. In the lifetime of the Prophet ﷺ the Arabs would commonly use two simple sheets of cloth as dress, one covering the lower part of body and one wrapping its upper part. Qamees was also in vogue but very few people used it. No doubt it covers the body adequately and is also comparatively convenient. So, the Prophet ﷺ liked it most.





١٠٧ (١١٩) بابُ صفة طول القميص والكمّ والإزار وطرف العمامة وتحريم إسبال شيء من ذلك على سبيل الخيلاء وكراهته من غير خيلاء



107 (119) *Description of the length of qamees and the sleeves, the end of the turban, the prohibition of wearing long garments out of pride and the undesirability of wearing them without pride*

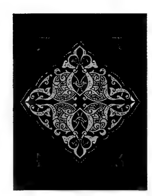
٢٨٢ (٧٩٠) عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ الأَنْصَارِيَّةِ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ كُمُّ قَمِيصِ رَسُولِ الله ﷺ إِلَى الرُّسْغِ. رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

282 (790). Asmâ' bint Yazîd ﵂ reported: The Qamees sleeves of Messenger of Allâh ﷺ reached down to his wrists. [Abû Dâwûd and At-Tirmidhî]

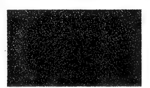
٢٨٣ (٧٩٤) وَعَنْ أَبِي ذرٍّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثَةٌ لا يُكَلِّمُهُمُ الله يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ الله ﷺ ثَلاَثَ مِرَارٍ. قَال أَبو ذرٍّ: خَابُوا وَخَسِرُوا! مَنْ هُمْ يَا رَسُولَ الله؟ قَالَ: «الْمُسْبِلُ، والْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ». رَوَاهُ مسلم.

وَفِي رِوَايَةٍ لَه: «الْمُسْبِلُ إِزَارَهُ».

283 (794). Abû Dharr ﷺ reported: I heard the Prophet ﷺ saying, "There are three to whom Allâh will neither speak on the Day of Resurrection nor will look at them nor purify them (i.e., of their sins), and they will be severely tormented." When he repeated this (statement) thrice, Abû Dharr ﷺ said: "They are doomed and destroyed! (But) who are they, O Messenger of Allâh?" He said, "One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by taking false oaths." [Muslim]



١٠٨ (١٢٠) - بَابُ استحبابِ تَرْكِ التَّرفعِ في اللِّبَاسِ تَوَاضُعًا قَدْ سَبَقَ فِي بَاب فضل الجُوعِ وَخُشُونَةِ الْعَيْشِ جُمَلٌ تَتَعَلَّقُ بِهذَا البَابِ





108 (120) Excellence of Giving Up Elegant Clothes for Humility

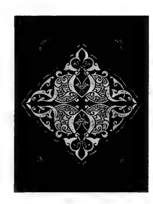


٢٨٤ (٨٠٢) وَعَنْ مُعاذِ بن أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ تَرَكَ اللِّبَاسَ تَوَاضُعًا لله، وَهُوَ يَقْدِرُ عَلَيْهِ، دَعَاهُ الله يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ حُلَلِ الإِيمَانِ شَاءَ يَلْبَسُهَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حسن.

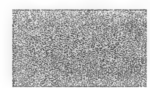
284 (802). Mu'âdh bin Anas ﷺ reported: Messenger of Allâh ﷺ said, "Whoever gives up wearing elegant and expensive garments out of humbleness, when he can do so, Allâh will call him on the Day of Resurrection and before all the creations, He will give him the choice to wear whichever garment of Imân he would like to wear." [At-Tirmidhî – Hasan][1]

1- To adopt humility and not to assert superiority over others, according to this Hadîth, is an excellent act with Allâh. 'The clothes of Imân, imply those special clothings of Jannah that Allâh has prepared for sincere believers only.





١٠٩ (١٢١) بابُ استِحباب التوسُّط في اللّباس ولا يقتصر عَلَى مَا يَزري به لغير حاجة ولا مقصود شرعي



109 (121)

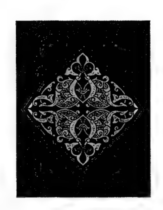




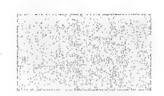
٢٨٥ (٨٠٣) عَنْ عمرو بن شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ قَال: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ». رَوَاهُ الترمذي وقَالَ: حَدِيثٌ حَسَنٌ.

285 (803). ‘Amr bin Shu‘aib on the authority of his father and grandfather reported: Messenger of Allâh ﷺ said, “Allâh loves to see the sign of His Bounties on his slave.” [At-Tirmidhî – Hasan][1]

1- A fine dress is not impeachable in itself but it becomes so, if worn with an air of arrogance and self-importance. On the other hand, an expression of Divine bounty makes it praiseworthy. In other words, it is the intention which makes an act good or bad. Alongside the practice of the example of Allâh's Messenger ﷺ, the sincerity of action and making right intention, therefore, become indispensable.



١١٠ (١٢٢) بابُ تحريم لباسِ الحَرير على الرّجال وَتحريم جلوسهم عليه واستنادهم إليه وجواز لبسه للنساء



110 (122) *Prohibition of Wearing Silk for Men and its Permissibility for Women*

٢٨٦ (٨٠٤) عَنْ عُمَرَ بن الخَطَّاب رَضِيَ الله عَنْهُ قال: قَالَ رَسُولُ الله ﷺ: «لاَ تَلْبَسُوا الحَرِيرَ؛ فَإِنَّ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ». متفقٌ عَلَيه.

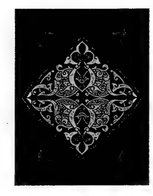
286 (804). 'Umar bin Al-Khattâb ﷺ reported: Messenger of Allâh ﷺ said, "Do not wear silk (clothes). For whoever wears (them) in this life will be deprived of them in the Hereafter." [Al-Bukhârî and Muslim][1]

٢٨٧ (٨٠٨) وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قال: «حُرِّمَ لِبَاسُ الحَرِيرِ وَالذَّهَبُ عَلَى ذُكُورِ أُمَّتِي، وَأُحِلَ لإِنائهِمْ». رَوَاهُ التِّرْمِذِيّ، وَقَالَ حَدِيثٌ حَسَنٌ صَحيحٌ.

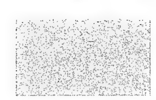
287 (808). Abû Mûsâ Al-Ash'arî ﷺ reported: Messenger of Allâh ﷺ said, "Wearing of silk and gold has been made unlawful for males and lawful for the females of my Ummah ." [At-Tirmidhî – Hasan Sahîh]

1- It is not women but men who have been forbidden to wear silk dress. It is banned for men due to its aspect of adornment and beautification which is peculiar to women alone.

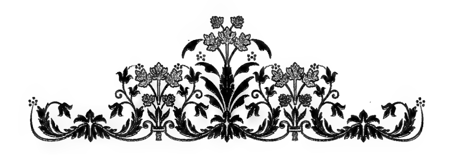




١١١ (١٢٤) باب النَّهي عَن افتراشِ جُلود النمور والركوب عليها



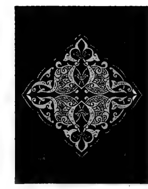
111 (124) Prohibition of Using the Skin of the Leopard



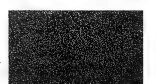
٢٨٨ (٨١١) عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَال: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَرْكَبُوا الخَزَّ وَلاَ النِّمَارَ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاود وغيره بإِسْنَادٍ حَسَنٍ.

288 (811). Mu'âwiyah ﷺ reported: Messenger of Allâh ﷺ said, "Do not ride on saddles made from silk or leopard's skin." [Abû Dâwûd][1]

1- This Hadîth prohibits Muslim men from using fur and the leopard's hide. In fact the non-Muslim contemporaries of the Prophet ﷺ used to wear them. Since, they had an epicurean lifestyle, unconcerned about the Hereafter, the Muslims were dissuaded from emulating their example. The motive behind the ban by Allâh's Messenger ﷺ was to help believers in acquiring a sense of Taqwâ (consciousness of Allâh/fear of Allâh). As for pure silk, Muslim men are totally disallowed to use it. Even the saddle-cloth must not be of silk. The same rule applies to any usable thing made from the leopard's hide because it is expressive of arrogance and also bears resemblance to the non-Muslim way of life.



١١٢ (١٢٥) بابُ ما يَقُولُ إِذَا لَبِسَ ثَوْبًا جَدِيدًا

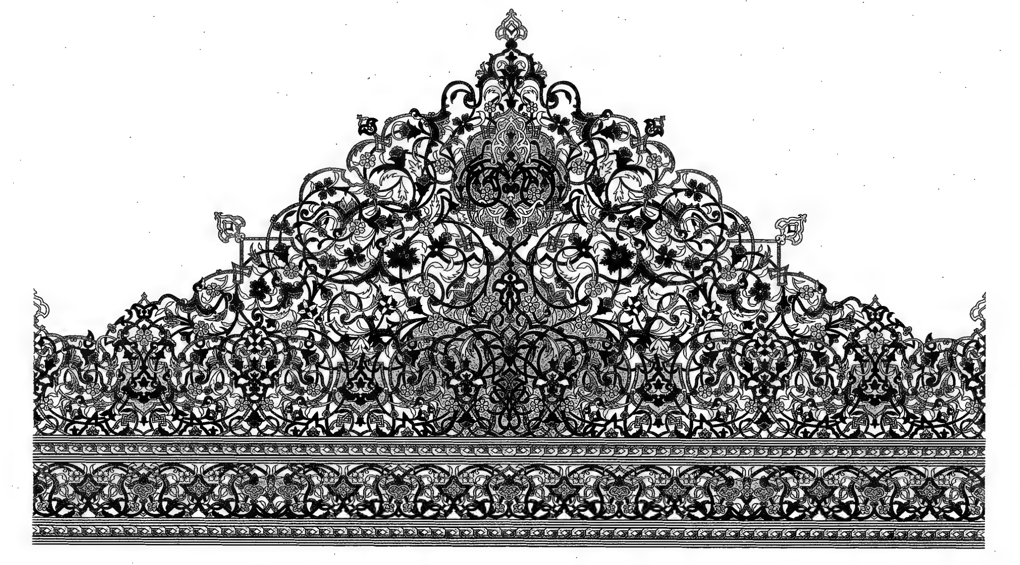


112 (125) *Supplication at the time of Wearing New Dress*

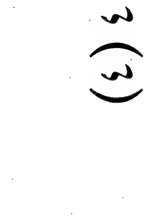
٢٨٩ (٨١٣) عَنْ أَبِي سَعِيد الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَال: كَانَ رَسُولُ اللهِ ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ - عِمَامَةً، أَوْ قَمِيصًا، أَوْ رِدَاءً - يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ». رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ.

289 (813). Abû Sa‘îd Al-Khudrî ﷺ reported: When Messenger of Allâh ﷺ wore a new garment, he would name it. For instance, a turban or shirt or cloak and would supplicate: “Allâhumma lakal-hamdu, Anta kasautanihi, as’aluka khairahu wa khaira mâ suni‘a lahu, wa a‘ûdhu bika min sharrihi wa sharri mâ suni‘a lahu (O Allâh, all the praise is for You that You have given it to me to put on. I ask You its goodness and the goodness of the purpose for which it was made, and I seek Your Protection from its evil and the evil of the purpose for which it was made).” [Abû Dâwûd and At-Tirmidhî][1]

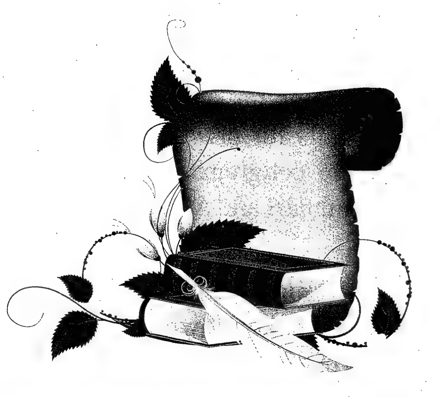
1- Imâm An-Nawawî argues that on wearing a new pair of shoes or something like that one should also recite this prayer.

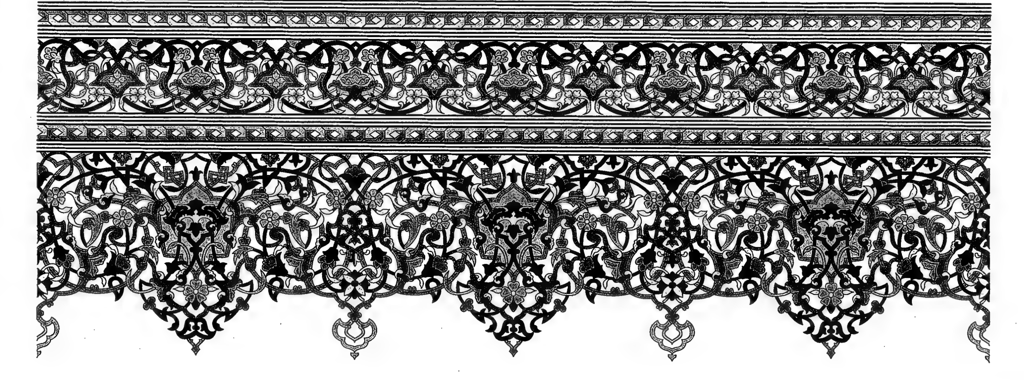


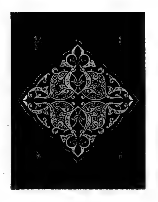
كتاب آداب النوم والاضطجاع والقعودوالمجلس والجليس والرؤيا



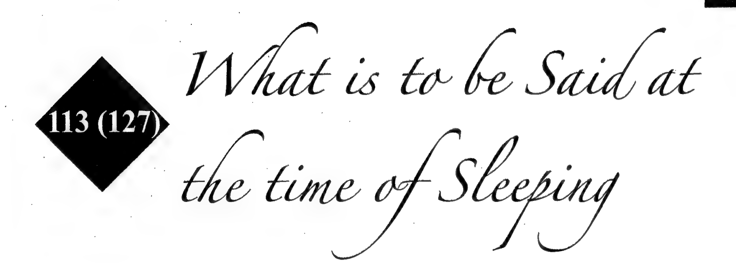
The Book of the Etiquette of Sleeping, Lying and Sitting etc.







١١٣ (١٢٧) باب ما يقوله عند النوم



113 (127) What is to be Said at the time of Sleeping

290 (816). 'Aishah ﵂ reported: The Prophet ﷺ used to offer eleven Rak'ah of optional Salât (prayers) in the latter part of night. When it was about dawn, he would offer two short Rak'ah and then would lie down on his right side till the Mu'adhdhin (one who calls for prayer) would come to inform him that the congregation had gathered (for prayer). [Al-Bukhârî and Muslim]

٢٩٠ (٨١٦) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْها قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَجِيءَ الْمُؤَذِّنُ فَيُؤْذِنَهُ. متّفقٌ عَلَيه.

291 (817). Hudhaifah ﵁ reported: Whenever the Prophet ﷺ lay down for sleep at night, he would place his (right) hand under his (right) cheek and supplicate: "Allâhumma Bismika amûtu wa ahyâ [O Allâh, with Your Name will I die and live (wake up)]." And when he woke up, he would supplicate: " Al-hamdu lillâhil-ladhî ahyânâ ba'da mâ amâtanâ, wa ilaihin-nushûr (All praise is due to Allâh, Who has brought us back to life after He has caused us to die, and to Him is the return)." [Al-Bukhârî][1]

٢٩١ (٨١٧) وَعَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ». رَوَاهُ الْبُخَارِي.

1- In this prayer of Allâh's Messenger ﷺ the state of sleep is associated with death, while the state of being awake is associated with life. Furthermore, it conjures up the vision of Doomsday. However, to recite these prayers prior to going to sleep and on getting up was the practice of Allâh's Messenger ﷺ.





١١٤ (١٢٨) بابُ جَواز الاسْتِلْقاء عَلَى القَفَا ووضع إِحْدَى الرِّجْلَيْنِ عَلَى الأُخْرَى إِذَا لَم يَخف انكشاف العورة وجواز القعود متربعًا ومحتبيًا

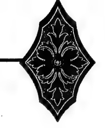


114 (128) Manners of lying down on One's Back and placing one leg upon the Other

٢٩٢ (٨٢٠) عَنْ عَبْدِالله بن زيد رضي الله عَنْهُمَا أَنَّهُ رَأَى رَسُولَ الله ﷺ مُسْتَلْقِيًا في الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى. متفقٌ عَلَيه.

292 (820). 'Abdullâh bin Zaid ﷺ reported: I saw Messenger of Allâh ﷺ lying down on his back in the mosque, placing one leg on the other. [Al-Bukhârî and Muslim]





٢٩٣ (٨٢١) وَعَنْ جَابِرِ بن سَمُرَةَ رَضِيَ الله عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ في مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسْنَاءَ. حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاود وغيره بِأَسَانِيدَ صَحِيحَةٍ.

293 (821). Jâbir bin Samurah ﷺ reported: After the Fajr (dawn) prayer, the Prophet ﷺ used to sit crossed legged in the same place in which he had prayed till the sun shone brightly. [Abû Dâwûd and others with a sound chain of narration]



١١٥ (١٢٩) بابُ آداب المجلس والجَليس



115(129) Etiquette of Attending Company and Sitting With Companions

294 (825). Ibn 'Umar ﷺ reported: Messenger of Allâh ﷺ said, "Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." It was Ibn 'Umar's habit that if a person left his seat for him, he would not take it. [Al-Bukhârî and Muslim]

٢٩٤ (٨٢٥) عَن ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قال: قَالَ رَسُولُ الله ﷺ: «لاَ يُقِيمَنَّ أَحَدُكُمْ رَجُلاً مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلكِنْ تَوَسَّعُوا وَتَفَسَّحُوا» وَكَانَ ابن عُمَرَ إِذَا قَامَ لَهُ رَجُل مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ. متفقٌ عَلَيه.

295 (826). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it." [Muslim]

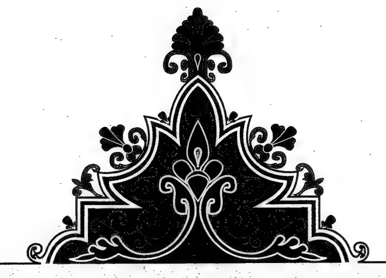
٢٩٥ (٨٢٦) وَعَنْ أَبِي هُرَيرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسٍ، ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ» رَوَاهُ مسلم.



٢٩٦ (٨٣٢) وَعَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ، فَكَثُرَ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لاَ إِلٰه إِلاَّ أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلاَّ غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذلِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صحيح.

296 (832). Abû Hurairah ﵁ reported: Messenger of Allâh ﷺ said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'Subhânaka Allâhumma wa bihamdika, ash-hadu an lâ Ilâha illâ Anta, astaghfiruka wâ atûbu ilaika (O Allâh, You are free from every imperfection; praise be to You. I testify that there is no true God except You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly." [At-Tirmidhî – Hasan Sahîh][1]

1- A senseless, boisterous talk, not related to the life to come, is unprofitable and warrants deprecation. But since it is a small sin, it may be pardoned if one sincerely repents of it. Yet, it cannot be classified under the head of major sins and human-right violations which are unpardonable. Scholars unanimously agree that those sins which can be forgiven upon sincerely reciting the above-mentioned supplication are minor sins which relate to the violation of Allâh's Rights, as evidenced by other Ahâdîth.



٢٩٧ (٨٣٧) وَعَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ قَعَدَ مَقْعَدًا لَم يذكرِ الله تَعَالَى فِيهِ كَانَتْ عَلَيهِ مِنَ اللهِ تِرَةٌ، وَمَنِ اضطَجَعَ مَضْجَعًا لاَ يَذْكُرُ اللهَ تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللهِ تِرَةٌ». رَوَاهُ أَبُو داود.

297 (837). Abû Hurairah ﵁ reported: Messenger of Allâh ﷺ said, "If anyone sits in a gathering where he does not remember Allâh, he will bring grief upon himself (on the Day of Resurrection), and he who lies down in a place where he does not remember Allâh, will bring grief upon himself (on the Day of Resurrection)." [Abû Dâwûd][2]

2- To sum up what has gone in the Ahâdîth of this chapter, man should remember Allâh on all occasions. This will establish and cement his bond with Allâh, keeping heedlessness away from his heart and mind. It is heedlessness which prompts man to transgress Divine rules and limits, whereas the remembrance of Allâh prevents him from indulging in backbiting and passing slanderous remarks against people in their absence or reproaching and belittling someone at a meeting.





١١٦ (١٣٠) بابُ الرُّؤيا وَمَا يتعلَّق بهَا



قَالَ اللهُ تَعَالَى: {وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ} [الرّوم: ٢٣].

116 (130) Visions in Dreams and Matters Relating to Them

Allâh, the Exalted, says:

"And among His Signs is your sleep by night and by day." (30:23)

٢٩٨ (٨٣٨) وَعَنْ أَبِي هُرَيْرَة رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَمْ يَبقَ مِنَ النُّبُوَّةِ إِلاَّ الْمُبَشِّرَاتُ» قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «الرُّؤْيَا الصَّالِحَةُ». رَوَاهُ الْبُخَارِي.

298 (838). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "All that is left from Prophethood is the glad tidings." He was asked what the glad tidings were, and he said, "The good dream." [Al-Bukhârî][1]

1- Dreams are both pleasant and unpleasant or nightmarish. Sometimes a dream is based on truth and foreshadows a coming event. The significance of such a dream is realised at a moment when our vision flows into a real occurrence. Coming to the meaning of this Hadîth , since the institution of Prophethood is abolished, Revelation too cannot descend upon anybody. Yet, one Prophetic vestige still exists and that means a prophetic dream about some future event. It may be with a good or bad omen, though this Hadîth brings into focus dreams with good tidings alone.



٢٩٩ (٨٤٢) وَعَنْ أَبِي قَتَادَةَ رَضِيَ الله عَنْهُ قَال: قَالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ - وَفِي رِوَايَةٍ: الرُّؤْيَا الْحَسَنَةُ - مِنَ اللهِ، والْحُلْمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ شِمَالِهِ ثَلاثًا، وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لاَ تَضُرُّهُ». متفقٌ عَلَيه .

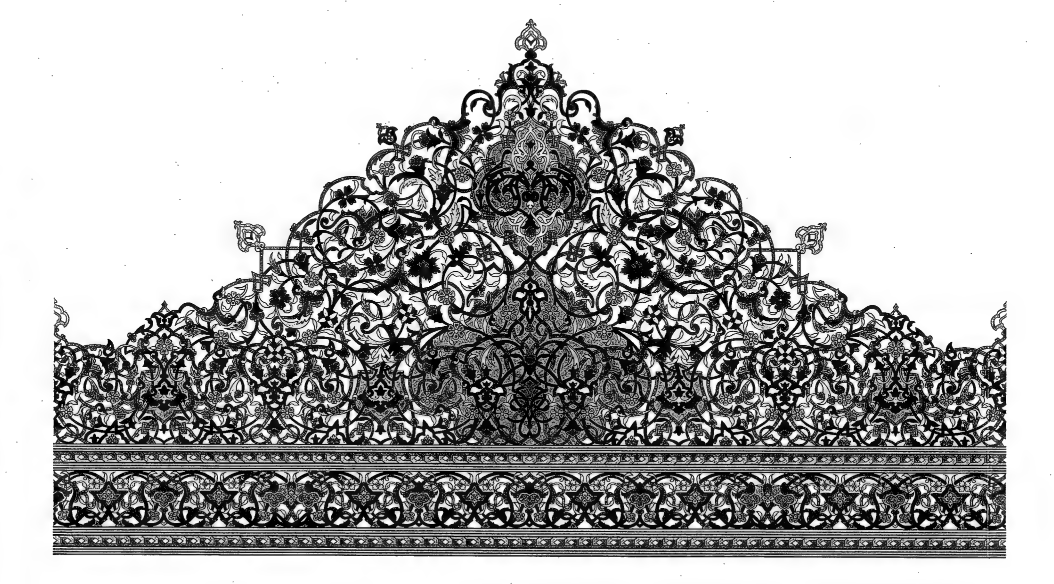
«النَّفثُ»: نَفخٌ لَطِيفٌ لاَ رِيقَ مَعَهُ.

299 (842). Abû Qatâdah ﷺ reported: The Prophet ﷺ said, "A good vision (dream) is from Allâh and a bad dream is from the Satan. He who sees something in a dream that he dislikes, should blow thrice on his left, must seek Allâh's Refuge from the evil of the Satan (i.e., by saying: A'ûdhu billâhi minash-Shaitânir-Rajîm). Then it will not harm him." [Al-Bukhârî and Muslim]

٣٠٠ (٨٤٤) وَعَنْ أَبِي الأَسْقَعِ وَاثِلَةَ بْنِ الأَسْقَعِ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِيَ عَيْنَهُ مَا لَمْ تَرَ، أَوْ يَقُولَ عَلَى رَسُولِ الله ﷺ مَا لَمْ يَقُلْ». رَوَاهُ الْبُخَارِي .

300 (844). Wâthilah bin Al-Asqa' ﷺ reported: Messenger of Allâh ﷺ said, "Of the worst lies are: to claim a false father, or to pretend to have seen what one has not seen (tell a false dream), or to attribute to the Messenger of Allâh (ﷺ) what he has not said." [Al-Bukhârî][1]

1- To disown one's father and attribute fatherhood to somebody else is a major sin, because apart from causing doubts and confusion in people's minds about one's blood, descent and character, this will give rise to social, moral and psychological problems as well. And of the same serious nature is the case where fabricated sayings and acts are attributed to the Allâh's Messenger ﷺ. Unfortunately, some unwary 'Ulamâ ', particularly the story-telling preachers, frequently indulge in uttering fabricated Ahâdîth. The warning equally holds good in case a man narrates a Hadîth of a weak chain of transmission without pointing to its category. One should, therefore, refrain from recounting all Ahâdîth of such a category.
There are always some so-called 'Ulamâ' , ambitious of social distinction and fame, who have made tall claims on the basis of their dreams. They are audacious enough to claim that they unceremoniously see the Prophet ﷺ and receive instructions from him.

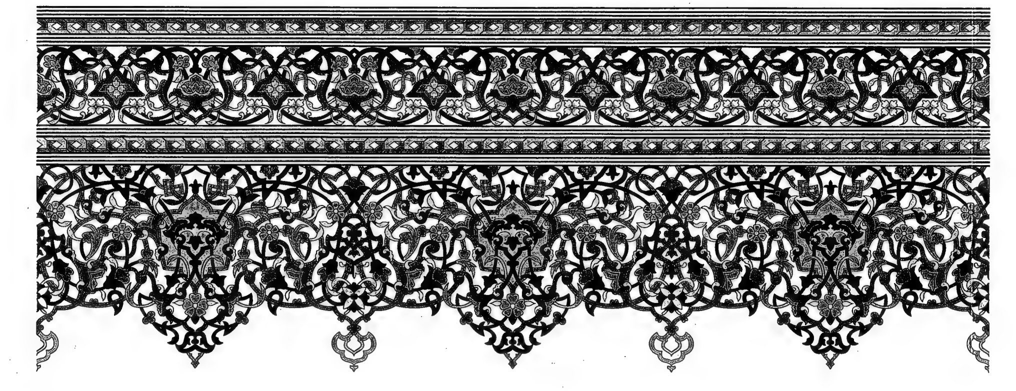




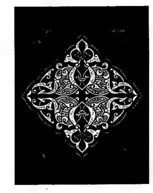
كتاب السلام



The Book of Salutations







١١٧ (١٣١) بَابُ فضل السَّلام والأمر بإفْشَائِه



قَالَ الله تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا} [النور: ٢٧]. وَقَالَ تَعَالَى: {فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللهِ مُبَارَكَةً طَيِّبَةً} [النور: ٦١]. وَقَالَ تَعَالَى: {وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا} [النساء: ٨٦]. وَقَالَ تَعَالَى: {هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا قَالَ سَلَٰمٌ} [الذاريات: ٢٤، ٢٥].

117 (131) Excellence of Promoting Greetings

Allâh, the Exalted, says:

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them." (24:27)

"But when you enter the houses, greet one another with a greeting from Allâh (i.e., say: ﷺ As-Salâmu 'Alaikum - peace be on you), blessed and good." (24:61)

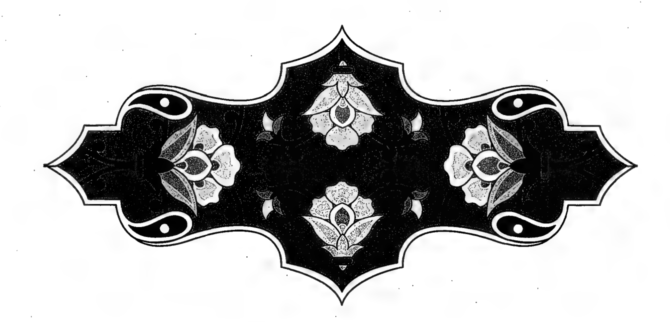
"When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally." (4:86)

"Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)? When they came in to him, and said, 'Salâm (peace be upon you)!' He answered: 'Salâm (peace be upon you).'" (51:24,25)

٣٠١ (٨٤٥) وَعَنْ عَبدِ الله بنِ عمرِو بن الْعَاص رَضِيَ الله عَنْهُمَا أَنَّ رَجُلاً سَأَلَ رَسُولَ الله ﷺ: أَيُّ الإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». متفقٌ عَلَيه.

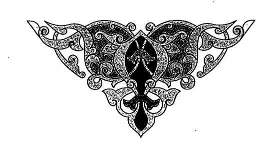
301 (845). Abdullâh bin 'Amr bin Al-'Âs ﷺ reported: A man asked Messenger of Allâh ﷺ : "Which act in Islam is the best?" He ﷺ replied, "To give food, and to greet everyone, whether you know or you do not." [Al-Bukhârî and Muslim][1]

1- Feeding poor and destitute is an act of goodness, and so is fulfilling the needs of the indigent. Greeting everybody (saying 'As-Salâmu 'Alaikum'), whether an acquaintance or a stranger, is a good manner too. Both of these acts generate mutual love and remove hatred and ill will from hearts. All other forms of greetings do not no substitute for Islamic greeting.

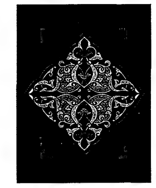


302 (849). 'Abdullâh bin Salâm ﷺ reported: I heard Messenger of Allâh ﷺ saying, "O people, exchange greetings of peace (i.e., say: As-Salâmu 'Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace." [At-Tirmidhî – Hasan Sahîh]

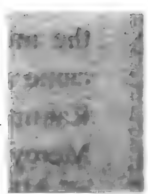
٣٠٢ (٨٤٩) وَعَنْ أَبِي يُوسُفَ عَبْدِ الله بن سلام رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُول: «يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الأَرْحَامَ، وَصَلُّوا والنَّاسُ نِيَامٌ، تَدْخُلُوا الجَنَّةَ بِسَلَامٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.







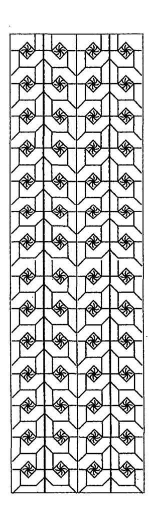
١١٨ (١٣٢) بَابُ كيفية السّلام



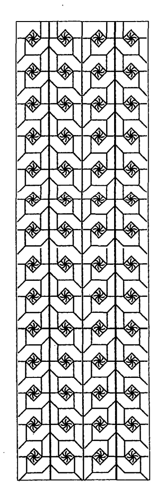
يُسْتَحَبُّ أَنْ يَقُولَ الْمُبْتَدِىءُ بِالسَّلاَمِ: «السَّلامُ عَلَيْكُمْ وَرَحْمَةُ الله وَبَرَكَاتُهُ» فَيَأْتِي بِضَمِيرِ الجَمْعِ، وَإِنْ كَانَ المُسلَّمُ عَلَيْهِ وَاحِدًا، وَيَقُولُ الْمُجِيبُ: «وَعَلَيْكُمُ السَّلاَمُ وَرَحْمَةُ الله وَبَرَكَاتُهُ» فَيَأْتِي بِواوِ العَطفِ في قولِهِ: وَعَلَيْكُم.

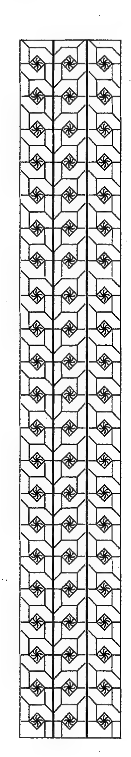
118 (132) Words to be used for Offering Greetings

It is recommended for the one offering greetings to say: 'As-Salâmu Alaikum wa Rahmatullâhi wa Barakâtuhu.' The reply is ' Wa 'Alaikumus-Salâmu wa Rahmatullâhi wa Barakâtuhu.'

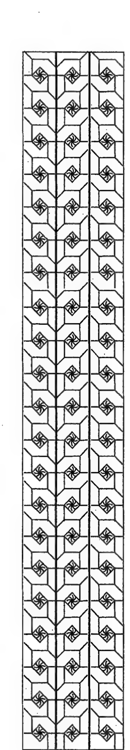


٣٠٣ (٨٥١) عَنْ عِمْرَانَ بن الحُصَيْنِ رَضِيَ الله عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلاَمُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: «عَشْرٌ» ثم جَاءَ آخَرُ، فَقَالَ: السَّلاَمُ عَلَيكُم وَرَحْمَةُ الله، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «عِشْرُون» ثُمَّ جَاءَ آخَرُ، فَقَالَ: السَّلاَمُ عَلَيْكُم وَرَحْمَةُ الله وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «ثَلاثونَ». رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.





303 (851). 'Imrân bin Husain ﷺ reported: A man came to the Prophet ﷺ and said: " As-Salâmu 'Alaikum (may you be safe from evil). Messenger of Allâh ﷺ responded to his greeting and the man sat down. The Prophet ﷺ said, "Ten (meaning the man had earned the merit of ten good acts)." Another one came and said: " As-Salâmu 'Alaikum wa Rahmatullâh (may you be safe from evil, and Mercy of Allâh be upon you)." Messenger of Allâh ﷺ responded to his greeting and the man sat down. Messenger of Allâh ﷺ said, "Twenty." A third one came and said: " As-Salâmu 'Alaikum wa Rahmatullâhi wa Barakâtuhu (may you be safe from evil, and the Mercy of Allâh and His Blessings be upon you)." Messenger of Allâh ﷺ responded to his greeting and the man sat down. Messenger of Allâh ﷺ said, "Thirty." [Abû Dâwûd and At-Tirmidhî -- Hasan]



٣٠٤ (٨٥٢) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ: «هذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ» قَالَتْ: قُلْتُ: «وَعَلَيهِ السَّلاَمُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ». متفقٌ عَلَيه.

وَهكَذَا وَقَعَ فِي بَعْضِ رِوَايَاتِ الصحيحين: «وَبَرَكَاتُهُ» وَفِي بَعْضِهَا بِحَذْفِهَا وَزِيَادَةُ الثِّقَةِ مَقْبُولَةٌ.

304 (852). 'Aishah ﷺ reported: Messenger of Allâh ﷺ said to me, "This is Jibrîl (Gabriel) who is conveying you greetings of peace." I responded: " Wa 'Alaihis-Salâmu wa Rahmatullâhi wa Barakâtuhu (may he be safe from evil, and the Mercy of Allâh and His Blessings be upon him)." [Al-Bukhârî and Muslim][1]

1- This Hadîth affirms the excellence of 'Aishah . It also tells us how to respond to the Salâm of a third person, that is, we should say, "' Wa 'Alaihis-Salâmu wa Rahmatullâhi wa Barakâtuhu ."



١١٩ (١٣٣) بابُ آداب السَّلام



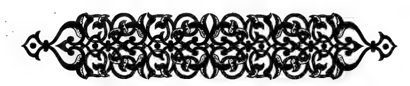
119 (133) Etiquette of Offering Greetings

٣٠٥ (٨٥٧) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ على الْكَثِيرِ». متفقٌ عَلَيه .

وَفِي رِوَايَةٍ لِلْبُخَارِي: «وَالصَّغِيرُ عَلَى الْكَبِيرِ».

305 (857). Abû Hurairah ﵁ reported: Messenger of Allâh ﷺ said, "A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people)." [Al-Bukhârî and Muslim]

The narration in Al-Bukhârî adds: Messenger of Allâh ﷺ said, "The young should greet the elderly."





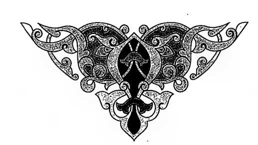

٣٠٦ (٨٥٨) وَعَنْ أَبِي أُمَامَةَ صُدَيِّ بن عَجْلاَنَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَال: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَوْلَى النَّاسِ بِاللهِ مَنْ بَدَأَهُمْ بِالسَّلاَمِ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ جيدٍ. وَرَوَاهُ التِّرْمِذِي عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ: قِيلَ: يَا رَسُولَ اللهِ! الرَّجُلاَنِ يَلْتَقِيَانِ، أَيُّهُمَا يَبْدَأُ بِالسَّلاَمِ؟ قَال: «أَوْلاهُمَا بِاللهِ تَعَالَى». قَالَ التِّرْمِذِيُّ: هذَا حَدِيثٌ حَسَنٌ.

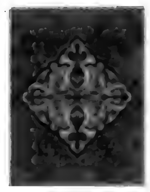
306 (858). Abû Umâmah Sudaiy bin 'Ajlân Al-Bâhilî ﷺ reported: The Messenger of Allâh ﷺ said, "The person nearest to Allâh is one who is the first to offer greeting." [Abû Dâwûd]

The narration in At-Tirmidhî is: The Messenger of Allâh ﷺ was asked: "O Messenger of Allâh! When two persons meet, who should greet the other first?" The Messenger of Allâh ﷺ said, "The person nearest to Allâh (i.e., one who is more obedient and therefore closer to Allâh will say: As-Salâm first."[1]

1- The degree of a man's humbleness and modesty will be measured by the degree of his nearness to Allâh. One who is nearer to Allâh is always the first to offer As-Salâm to others, while others stick to their stuck-up behaviour.

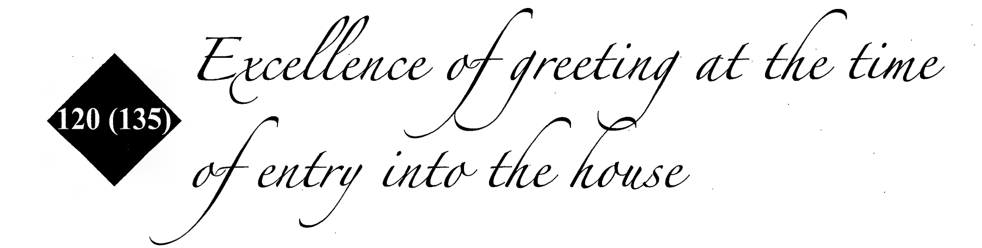




١٢٠ (١٣٥) بَابُ استِحْباب السَّلاَم إِذَا دَخَل بيته

قَالَ اللهُ تَعَالَى: {فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللهِ مُبَارَكَةً طَيِّبَةً} [النور:٦١].



120 (135) Excellence of greeting at the time of entry into the house

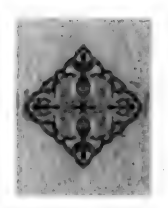
Allâh, the Exalted, says:

"But when you enter the houses, greet one another with a greeting from Allâh (i.e., say: ﷺ As-Salâmu 'Alaikum - may you be safe from evil), blessed and good." (24:61)

٣٠٧ (٨٦١) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا بُنَيَّ! إِذَا دَخَلْتَ على أَهْلِكَ، فَسَلِّمْ، يَكُنْ بَرَكَةً عَلَيْكَ، وَعَلَى أَهْلِ بَيْتِكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

307 (861). Anas bin Mâlik ﷺ reported: Messenger of Allâh ﷺ said to me, "Dear son, when you enter your house, say As-Salâmu 'Alaikum to your family, for it will be a blessing both to you and to your family." [At-Tirmidhî – Hasan Sahih][1]

1- Many people, on returning home, feel belittled in saying As-Salâmu 'Alaikum to their household. In fact, As-Salâm is a prayer for goodness, blessing and peace, and one should have no complex about it.



١٢١ (١٣٧) باب سَلام الرّجل على زوجته والمرأة من محَارِمِه وَعَلَى أَجْنَبية وأجنبيات لا يخاف الفتنة بهن وسلامهن بهذا الشرط

121 (137) *Greeting one's wife and other women*

٣٠٨ (٨٦٣) عَنْ سَهْلِ بن سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَتْ فِينَا امْرَأَةٌ - وَفِي رِوَايَةٍ: كَانَتْ لَنَا عَجُوزٌ - تَأْخُذُ مِنْ أُصُولِ السِّلْقِ فَتَطْرَحُهُ فِي الْقِدْرِ، وَتُكَرْكِرُ حَبَّاتٍ مِنْ شَعِيرٍ، فَإِذَا صَلَّيْنَا الْجُمُعَةَ، وَانْصَرَفْنَا، نُسَلِّمُ عَلَيْهَا، فَتُقَدِّمُهُ إِلَيْنَا. رَوَاهُ الْبُخَارِي. قَوْلُهُ «تُكَرْكِرُ» أَيْ: تَطحَنُ.

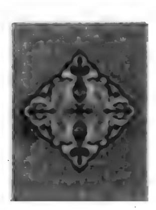
308 (863). Sahl bin Sa'd ﷺ reported: There was a woman among us who would put beet root in a pot and add to it some ground barley. She used to cook them together. On returning from the Friday prayer, we would greet her and she would offer it to us. [Al-Bukhârî]

٣٠٩ (٨٦٥) وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَرَّ عَلَيْنَا النَّبِيُّ ﷺ فِي نِسْوَةٍ فَسَلَّمَ عَلَيْنَا. رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَقَال: حَدِيثٌ حَسَنٌ، وَهذَا لفظ أَبِي داود، ولفظ التِّرمذي: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ فِي الْمَسْجِدِ يَوْمًا، وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ، فَأَلْوَى بِيَدِهِ بِالتَّسْلِيمِ .

309 (865). Asmâ bint Yazîd ﷺ reported: The Prophet ﷺ passed by us when we were with a party of women, and he greeted us. [Abû Dâwûd and At-Tirmidhi - Hasan][1]

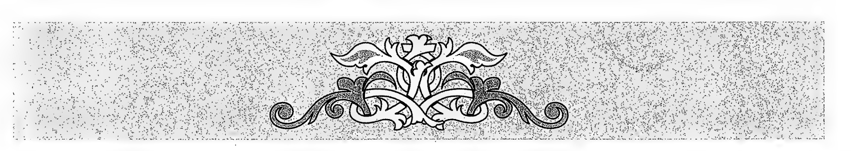
1- The permissibility of men to greet women, and vice versa, is with the condition that there will be no fear of temptation to commit the unlawful. Here are the details:
1. A young woman is forbidden to greet men and to respond to their greeting.
2. A group of women or an old woman are allowed to greet men and to respond to men's greetings. Men are also allowed to greet a group of women or an old woman.
3. A man on his own is not allowed to greet a young woman.
4. A man on his own is allowed to greet a group of women.
However, in all these cases, Islamic rules in this regard, including the lowering of the gaze, are to be observed.





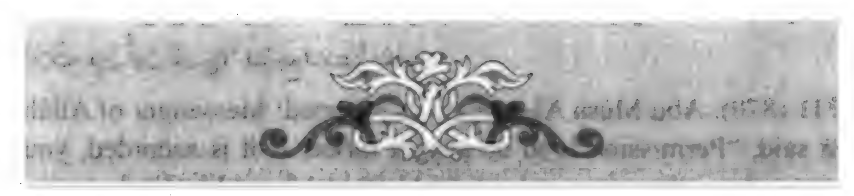
١٢٢ (١٣٩) بابُ استِحباب السَّلام إذا قام منَ المجلس وفارق جلساءه أو جليسه

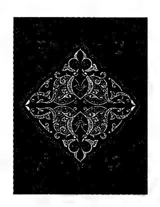
122 (139) Excellence of greeting on arrival and departure



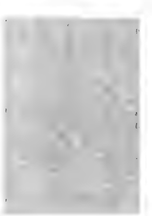
٣١٠ (٨٦٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ؛ فَلَيْسَتِ الأُولَى بِأَحَقَّ مِنَ الآخِرَةِ». رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

310 (869). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "When one of you arrives in a gathering, he should offer Salâm to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last." [Abû Dâwûd and At-Tirmidhi -- Hasan]





١٢٣ (١٤٠) بابُ الاستئذانِ وآدابه



قَالَ اللهُ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا} [النور: ٢٧]. وَقَالَ تَعَالَى: {وَإِذَا بَلَغَ الأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ} [النور: ٥٩].

123 (140) Seeking Permission to enter (somebody's house) and Manners relating to it

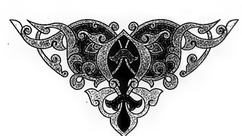
Allâh, the Exalted, says:

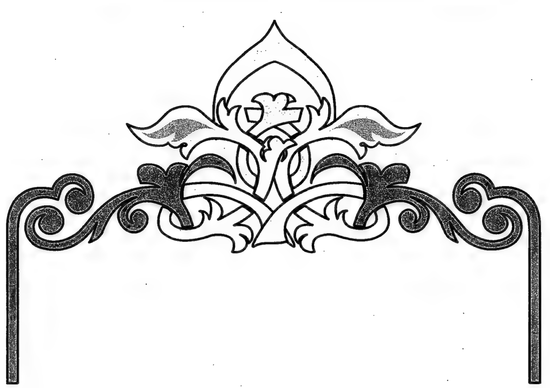
"O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them." (24:27)

"And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)." (24:59)

٣١١ (٨٧٠) وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الاسْتِئْذَانُ ثَلاثٌ، فَإِنْ أُذِنَ لَكَ وَإِلاَّ فارْجع». متفقٌ عَلَيه.

311 (870). Abû Mûsa Al-Ash'arî ﷺ reported: Messenger of Allâh ﷺ said, "Permission is to be sought thrice. If it is accorded, you may enter; otherwise, go back." [Al-Bukhârî and Muslim]





٣١٢ (٨٧١) وَعَنْ سهل بن سعدٍ رَضِيَ الله عَنْهُ قال: قَالَ رَسُولُ الله ﷺ: «إِنَّمَا جُعِلَ الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ». متفقٌ عَلَيه.

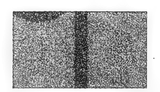
312 (871). Sahl bin Sa'd ﷺ reported: Messenger of Allâh ﷺ said, "Seeking permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)." [Al-Bukhârî and Muslim][1]

1- Within the four walls of their homes, people are normally engaged in different types of domestic chores, or they rest in seclusion. Women understandably do things at home in a relaxed manner which is scarcely possible for them in the presence of a man not belonging to their household. We commit an intrusion upon others' privacy and also eye the Hijâb -observing women by entering a house without permission. Both the things are prohibited and must be avoided.





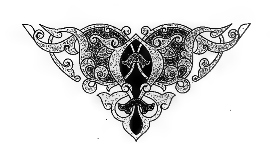
١٢٤ (١٤٢) باب استِحباب تشميت العاطِس إِذَا حَمد الله تَعَالَى وكراهة تشميته إِذَا لم يحمد الله تَعَالى وبيان آداب التشميت والعطاس والتثاؤب



124 (142) Saying ' Al-Hamdu Lillâh ', on Sneezing, its reply and Manners relating to Sneezing and Yawning

٣١٣ (٨٧٨) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الله يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ الله تَعَالَى كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ الله، وَأَمَا التَّثَاؤُب فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ؛ فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ». رَوَاهُ الْبُخَارِي.

313 (878). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "Allâh likes sneezing and dislikes yawning. When any one of you sneezes and says ' Al-hamdu lillâh (praise be to Allâh)', it becomes obligatory upon every Muslim who hears him to respond with ' Yarhamuk-Allâh (may Allâh have

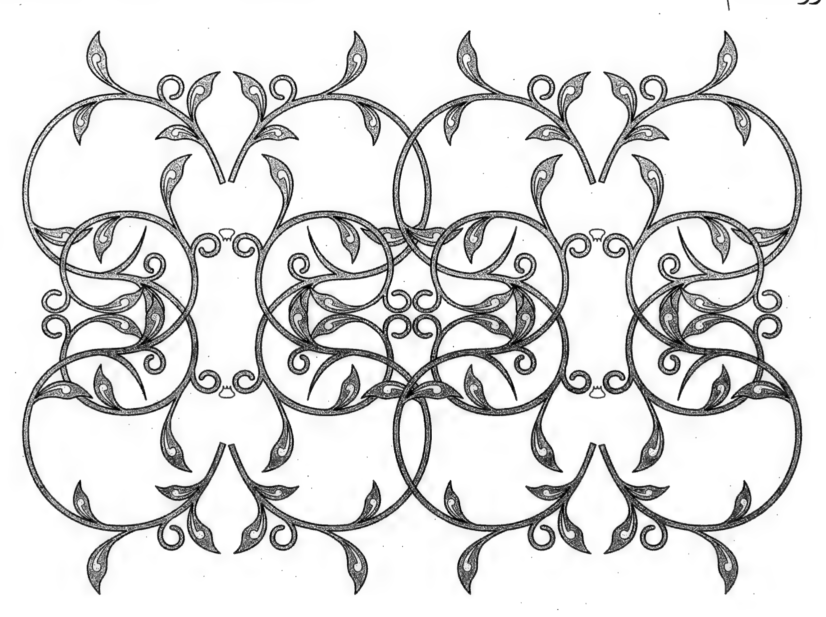


mercy on you)'. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs when one of you yawns." [Al-Bukhârî][1]

1- Sneezing lightens the mind of man, and bodily he feels comfort. It is, therefore, something good and one should glorify Allâh for it. Whereas, yawning is indicative of gluttony, sloth and heaviness and is considered disagreeable. The Prophet ﷺ commanded us to stop it either by closing our mouth or by putting our hand across it in order to avoid an act which pleases Satan.

٣١٤ (٨٨٠). Abû Mûsâ ﷺ reported: Messenger of Allâh ﷺ said, "When one of you sneezes and praises Allâh (i.e., says Al-hamdu lillâh), you should invoke Allâh's Mercy upon him (i.e., say Yarhamuk-Allâh); but if he does not praise Allâh, you should not make a response." [Muslim]

٣١٤ (٨٨٠) وَعَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللهَ فَشَمِّتُوهُ، فَإِنْ لَمْ يَحْمَدِ اللهَ فَلاَ تُشَمِّتُوهُ». رَوَاهُ مُسلم.





١٢٥ (١٤٣) باب استِحباب المصَافَحة عِنْدَ اللِّقاء وَبَشاشةِ الْوَجْه وَتَقْبِيل يد الرجل الصالح وتقبيل ولده شفقة ومعانقة القادم من سفر وكراهية الانحناء

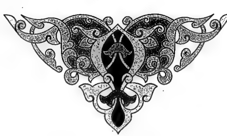


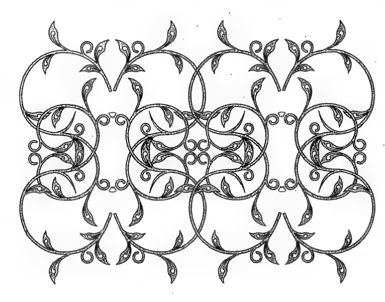
125 (143) Excellence of hand shaking at the time of meeting

٣١٥ (٨٨٥) عَنْ أَبِي الخَطَّابِ قَتَادَةَ قَال: قُلْتُ لِأَنَسٍ: أَكَانَتِ الْمُصَافَحَةُ فِي أَصْحَابِ رَسُولِ اللهِ، ﷺ؟ قَال: نَعَمْ. رَوَاهُ الْبُخَارِي .

315 (885). Abû Khattâb Qatâdah reported: I asked Anas: "Did the Companions of Messenger of Allâh ﷺ use to shake hands?" He said: "Yes." [Al-Bukhârî][1]

1- To shake hands with somebody is a welcome sign and the practice of the Allâh's Messenger ﷺ. The social behaviour of the Companions also included handshaking along with saying ' As-Salâmu 'Alaikum .'

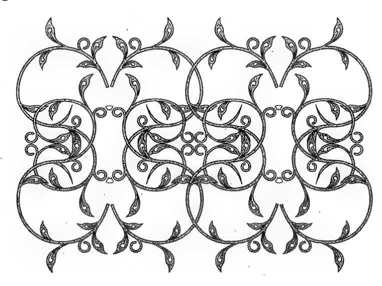




٣١٦ (٨٨٧) وَعَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلاَّ غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا». رَوَاهُ أَبُو دَاود.

316 (887). Al-Barâ' ﷺ reported: Messenger of Allâh ﷺ said, "Two Muslims will not meet and shake hands without having their sins forgiven (by Allâh) before they depart." [Abû Dâwûd][1]

1- Herein, we are told that Allâh forgives the minor sins of the two believers who shake hands. However, major sins cannot be forgiven without heartfelt repentance with its conditions. As for our duty towards our fellow-humans, it is inescapable, and a failure in this regard is not forgiven.

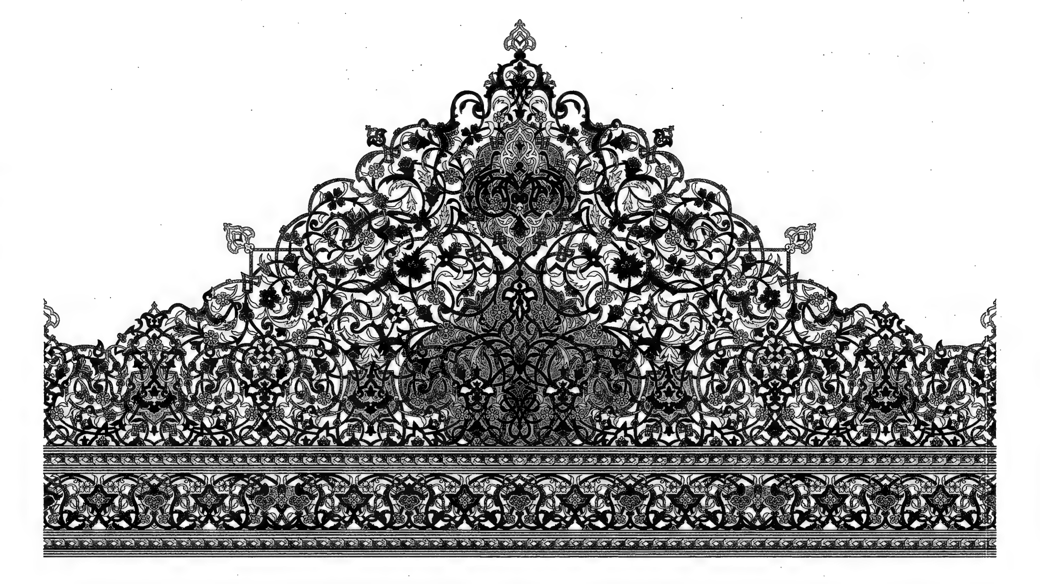


٣١٧ (٨٨٨) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ، أَيَنْحَنِي لَهُ؟ قَالَ: «لا» قَالَ: أَفَيَلْتَزِمُهُ وَيُقَبِّلُهُ؟ قَالَ: «لا» قَالَ: فَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ؟ قَالَ: «نَعَمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسن.

317 (888). Anas ﷺ reported: A man asked: "O Messenger of Allâh! When a man meets a brother or a friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? Messenger of Allâh ﷺ replied, "No." He asked whether he should hold his hand and shake it? Messenger of Allâh ﷺ replied, "Yes." [At-Tirmidhî – Hasan][2]

2- Here, we are clearly told that when two Muslims meet they are not allowed to bow. Some say the bowing must not come down to the position as assumed in Rukû'. But the Hadîth imposes a total ban on it. There is no question of more or less degree of bowing, still less of touching the knees and feet of anybody. Here embracing has been prohibited too, but the prohibition is effective only if the kissing of hands is also involved. Otherwise, some Ahâdîth allow embracing, particularly on return from a journey or when two persons meet after a long time. Thirdly, the Hadîth is absolutely clear on handshake. The question put to the Prophet ﷺ was about taking a single hand to which he had replied in the affirmative. There was no reference to taking or using both hands for handshake.

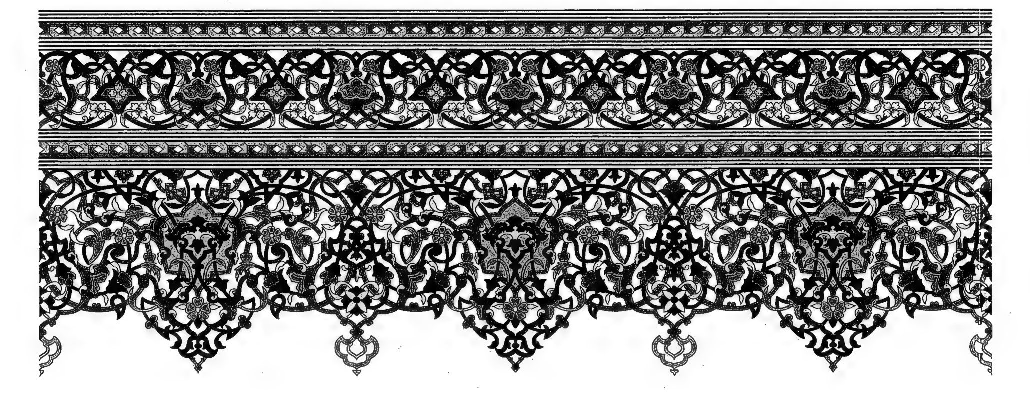




كِتاب عيَادة المريض وتشييع الميت، والصلاة عليه وحضور دفنه...

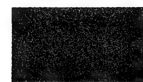
The Book of visiting sick, following the funeral and matters relating to burial







١٢٦ (١٤٤) بابُ عيَادة المريض



126 (144) Visiting the Sick

٣١٨ (٨٩٤) عَنِ الْبَرَاءِ بن عَازِبٍ رَضِيَ الله عَنْهُمَا قَال: أَمَرَنَا رَسُولُ الله ﷺ بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلاَمِ. متفقٌ عَلَيه.

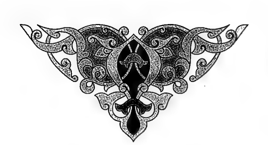
318 (894). Al-Barâ' bin 'Azib ﷺ reported: Messenger of Allâh ﷺ has ordered us to visit the sick, to follow the funeral (of a dead believer), respond to the sneezer (i.e., by saying to him: Yarhamuk-Allâh after he says: Al-hamdu lillâh), to help those who vow to fulfill it, to help the oppressed, to accept the invitation extended by the inviter; and to promote greetings (i.e., saying As-Salâmu 'Alaikum). [Al-Bukhârî and Muslim]

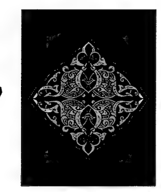
٣١٩ (٨٩٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: «يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي! قَالَ: يَا رَبِّ! كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي! قَالَ: يَا رَبِّ! كَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي! قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ! أَمَا عَلِمْتَ أَنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذٰلِكَ عِنْدِي؟». رَوَاهُ مسلم .

319 (896). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Verily, Allâh, the Exalted, and Glorious will say on the Day of Resurrection: 'O son of dam, I was ill but you did not visit Me.' He would say: 'O my Rabb , how could I visit you and You are the Rabb of the worlds?' Thereupon He would say: 'Did you not know that such and such a slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of dam, I asked food from you but you did not feed Me.' He would submit: 'My Rabb , how could I feed You and You are the Rabb of the worlds?' He would say: 'Did you not know that such and such a slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would certainly have found (its reward) with Me? O son of dam, I asked water from you but you did not give it to Me.' He would say: 'My Rabb , how could I give You (water) and You are the Rabb of the worlds?' Thereupon He would say: 'Such and such a slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him to drink you would have found (its reward) with Me?'" [Muslim][1]

1- The person who is more beneficial to the slaves of Allâh is loved most by Him. Allâh likes it very much if somebody serves His creatures and treats them well. He will give him the best reward for it. Here, one has been urged in an effective and eloquent way to visit the sick and to treat the needy nicely.

* This Hadîth is a clear-cut proof refuting pantheism for it is clear that this Hadîth differentiates between the Creator and the creature in terms of feeding, giving water to drink, visiting, etc.
* This Hadîth confirms the speech as Divine attribute.
* That Allâh rewards His slaves for their good deeds, and never wrongs a thing.
* The duty of looking after the Muslims and their interests seeking the pleasure of Allâh.
* The duty of visiting the sick.
* The duty of offering food for the hungry needy Muslims.





١٢٧ (١٤٥) بابُ ما يدعى به للمريض



127 (145) Supplication for the Sick

٣٢٠ (٩٠١) عَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا اشْتَكَى الإِنْسَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جُرْحٌ، قَالَ النَّبِيُّ، ﷺ بِأُصْبُعِهِ هكَذَا، وَوَضَعَ سُفْيَانُ بْنُ عُيَيْنَةَ الرَّاوِي سَبَّابَتَهُ بِالأَرْضِ ثُمَّ رَفَعَهَا وَقَالَ: «بِسْمِ اللهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى بِهِ سَقِيمُنَا، بِإِذْنِ رَبِّنَا». متفقٌ عَلَيه.

320 (901). 'Aishah ﵂ reported: When a person complained to the Prophet ﷺ about an ailment or suffered from a sore or a wound, the Prophet ﷺ would touch the ground with his forefinger and then raise it (Sufyân bin 'Uyainah, the narrator, demonstrated this with his forefinger) and would recite: ' Bismillâhi, turbatu ardinâ, birîqati ba'dinâ, yushfa bihî saqîmunâ, bi'idhni Rabbinâ' (With the Name of Allâh, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Rabb." [Al-Bukhârî and Muslim][1]

1- The Prophet ﷺ would put his forefinger on earth and then mix his spittle with the dust sticking to it. Afterwards, he would put it on the patient's pain-spot or wound and utter the said supplication. This simple act would cure the patient. Some believe that it was peculiar only to the Prophet ﷺ and was indeed his miracle because the particular dust was of Al-Madinah's soil with the Prophet's spittle being of a unique quality. But Ibn Hajar differs from this view. Spittle and dust, according to him, are simply external means and the curative effect in them comes from Allâh Alone. Secondly, we may turn to the pious people to seek their blessings and prayers for the removal of our ailments and troubles, provided the spiritual treatment is bereft of amulets and other polytheistic ways.

٣٢١ (٩٠٢) وَعَنْهَا أَنَّ النَّبِيَّ، ﷺ، كَانَ يَعُودُ بَعْضَ أَهْلِهِ يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَاسَ، وَاشْفِ، أَنْتَ الشَّافِي لاَ شِفَاءَ إِلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَمًا». متفقٌ عَلَيه.

321 (902). 'Aishah ﵂ reported: When the Prophet ﷺ visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate: " Allâhumma Rabban-nâsi, adhhibil-ba'sa, washfi, Antash-Shâfi, lâ shifâ'a illâ shifâ'uka, shifâ'an lâ yughâdiru saqaman [O Allâh! the Rabb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease]." [Al-Bukhârî and Muslim][1]

1- The word يعود " Ya'ûdu " (enquired about the patient's health or visited) occurs in the Hadîth text quoted by Imâm An-Nawawî. But according to Al-Bukhârî , this word is يعوذ " Yuawwidu " which, says Ibn Hajar, is synonymous to the word يرقي " Yarqee " (blew over the patient).





٣٢٢ (٩٠٦) وَعَنِ ابن عبَّاسٍ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَال: «مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْهُ أَجَلُهُ، فَقَالَ عِنْدَهُ سَبْعَ مَرَّاتٍ: أَسْأَلُ الله الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ ـ أَنْ يَشْفِيكَ: إِلاَّ عَافَاهُ الله مِنْ ذلِكَ الْمَرَضِ». رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَقَال الحَاكِمُ: حَدِيثٌ صَحِيحٌ على شَرْطِ الْبُخَارِي.

322 (906). Ibn 'Abbâs ﵄ reported: The Prophet ﷺ said, "He who visits a sick person who is not on the point of death and supplicates seven times: As'alullâhal-'Azîma Rabbal-'Arshil-'Azîmi, an yashfiyaka (I beseech Allâh the Great, the Rabb of the Great Throne, to heal you), Allâh will certainly heal him from that sickness." [Abû Dâwûd and At-Tirmidhî – Hasan][2]

2- There is always a great certainty that Allâh will respond to a supplication which springs from a sincere, veracious heart. One should, therefore, pray for a patient with full conviction and reassurance of heart. Moreover, the Prophet's prayers have special effect and grace and therefore their original wordings should be uttered.



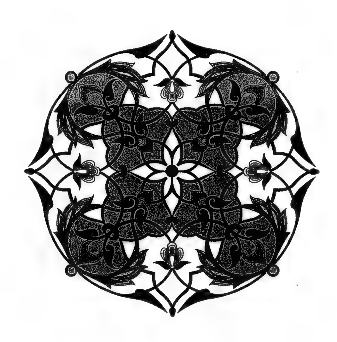
٣٢٣ (٩٠٧) وَعَنْهُ أَنَّ النَّبِيَّ، ﷺ، دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ، وَكَانَ إِذَا دَخَلَ عَلَى مَنْ يَعُودُهُ قَالَ: «لاَ بَأْسَ، طَهُورٌ إِنْ شَاءَ اللهُ». رَوَاهُ الْبُخَارِي.

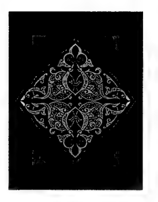
323 (907). Ibn 'Abbâs ﷺ reported: The Prophet ﷺ visited a bedouin who was sick. Whenever he visited an ailing person, he would say, " Lâ ba'sa, tahûrun in shâ' Allâh [No harm, (it will be a) purification (from sins), if Allâh wills]." [Al-Bukhârî]

٣٢٤ (٩٠٨) وَعَنْ أَبِي سَعِيد الخُدْرِيِّ رَضِيَ الله عَنْهُ أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ، ﷺ، فَقَالَ: يَا مُحَمَّدُ! اشْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِسْمِ الله أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ، الله يَشْفِيكَ، بِسْمِ الله أَرْقِيكَ. رَوَاهُ مسلم .

324 (908). Abû Sa'îd Al-Khudrî ﷺ reported: Jibrîl (Gabriel) came to the Prophet ﷺ and said: "O Muhammad (ﷺ)! Do you feel sick?" He ﷺ said, "Yes." Jibrîl supplicated thus (i.e., he performed Ruqyah): " Bismillâhi arqîka, min kulli shay'in yu'dhîka, min sharri kulli nafsin aw 'aynin hâsidin, Allâhu yashfîka, bismillâhi arqîka . [With the Name of Allâh. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allâh will cure you; and with the Name of Allâh, I recite over you]." [Muslim][1]

1- This Hadîth clearly tells us that the Prophet ﷺ was not free from the basic attributes of human nature and occasionally he also fell ill.

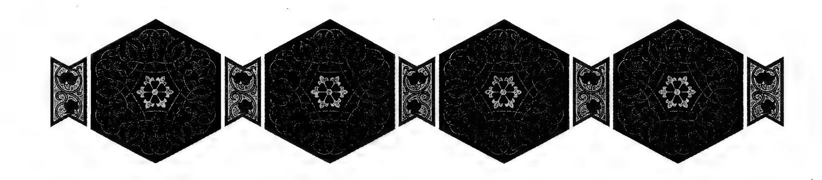




١٢٨ (١٤٧) بَابُ ما يقوله مَن أَيِسَ من حَيَاتِهِ



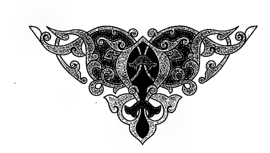
128 (147) Supplication when one is Disappointed about His Life

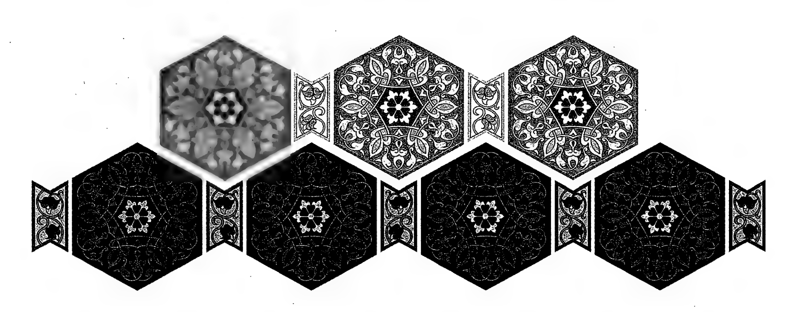


٣٢٥ (٩١١) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَنِدٌ إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى». متفقٌ عَلَيه.

325 (911). 'Aishah ﷺ reported: While the Prophet ﷺ was reclining against me (during his last illness), I heard him saying: " Allâhummaghfir li, warhamni, wa alhiqni bir Rafîqil-A'lâ (O Allâh, forgive me, bestow Your Mercy on me and let me join with the exalted companions." [Al-Bukhârî and Muslim][1]

1- Most of the 'Ulamâ' believe that Allâh is the Sublime Companion (Ar-Rafîq Al-A'lâ). Ar-Rafîq (the Companion) is one of the Divine Names. Some take it to mean the supreme communion of angels, Prophets, martyrs and the righteous. Prophet Yûsuf (Joseph) had prayed to Allâh, "... And join me with the righteous." (12:101)
At the hour of death, man should cut off his link with the world and unite it with the Hereafter. By seeking Divine forgiveness, the Prophet ﷺ aimed at moral elevation and abundance of goodness. Otherwise, he was protected by Allâh and immune against sinning.

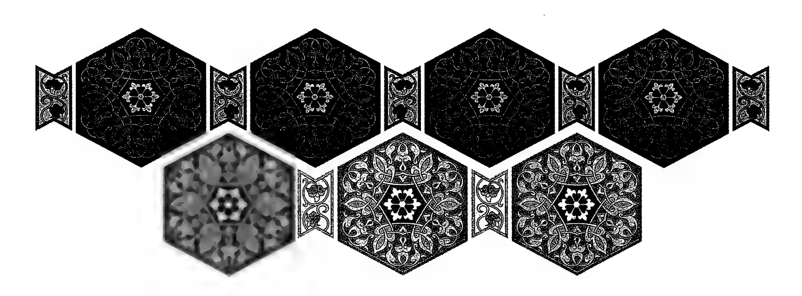




٣٢٦ (٩١٢) وَعَنْهَا قَالَتْ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَهُوَ بِالْمَوْتِ، عِنْدَهُ قَدَحٌ فِيهِ مَاءٌ، وَهُوَ يُدخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ، ثُمَّ يَقُولُ: «اللَّهُمَّ أَعِنِّي على غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ». رَوَاهُ التِّرْمِذِي .

326 (912). 'Aishah ﵂ reported: I saw Messenger of Allâh ﷺ when he was at the point of death. He had a drinking bowl with water in it. He would dip his hand into the bowl, and wipe his face. Then he would supplicate, "O Allâh! Help me over pangs and agony of death." [At-Tirmidhî][1]

1- This Hadîth , too, affirms the Prophet's creatural aspect, that is to say, like other humans he was also overwhelmed by the intensity of illness and felt its agony. In his last days, he suffered from intense fever. In order to decrease the high temperature, he repeatedly wet his right hand with water and passed it over his face. Like all mortals, he too, experienced the agony of the last moments and prayed to Allâh for its alleviation and sought His Help. Shaykh Al-Albânî considers the authenticity of this Hadîth as deficient. However, the Prophet ﷺ is authentically reported to have lost consciousness during severe illness. Both the Ahâdîth of this chapter reveal that man should seek help from Allâh at the hour of his departure from this world.





١٢٩ (١٥٠) بابُ تلقين المحتضر لاَ إِله إِلاَّ الله



129 (150) *Helping a dying person to pronounce 'lâ ilâha illallâh'*

٣٢٧ (٩١٧) عَنْ معَاذٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ كَانَ آخِرُ كَلاَمِهِ لاَ إِلَهَ إِلاَّ الله دَخَلَ الْجَنَّةَ». رَوَاهُ أَبُو دَاودَ وَالْحَاكِمِ وَقَالَ: صَحِيحِ الإِسْنَاد.

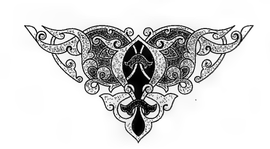
327 (917). Mu'âdh bin Jabal ﷺ reported: Messenger of Allâh ﷺ said, "He whose last words are: 'Lâ ilâha illallâh' (There is no true God except Allâh) will enter Jannah ." [Abû Dâwûd and Al-Hâkim][1]

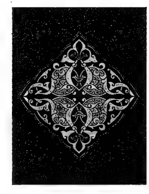
1- It is not definite whether he will go to Jannah in the first phase or will be admitted to it in the second phase after undergoing a purification process. This depends on the Will of Allâh. Yet, admission to Jannah is subjected to his thorough understanding of monotheism and its conditions, that is to say, a complete abstinence from a polytheistic conduct of life. Otherwise, Jannah is likely to be denied to many of the so-called Muslims overtly indulging in polytheism.

٣٢٨ (٩١٨) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَقِّنُوا مَوْتَاكُمْ لاَ إِله إِلاَّ الله». رَوَاهُ مسلم.

328 (918). Abû Sa'îd Al-Khudrî ﷺ reported: Messenger of Allâh ﷺ said, "Exhort your dying men to recite: ' Lâ ilâha illallâh ‹ (There is no true God except Allâh)." [Muslim][2]

2- This Hadîth implies the Prophet's instruction to his followers to recite the testification of Islâm: Lâ ilâha illallâh (There is no true god except Allâh) beside the dying people so that they may also recite it after hearing it. Yet, they should not be urged to recite it (i.e., by saying to the dying person: say it, say it) lest they refuse in embarrassment involving an affront to Faith. May Allâh guard us against such a thing!





١٣٠ (١٥١) بابُ مَا يَقُولُهُ بَعد تغميض الميت



130 (151) Supplication to be made soon after a person's death

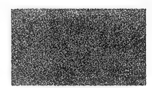
٣٢٩ (٩١٩) عَنْ أُمِّ سَلَمَةَ رَضِيَ الله عَنْهَا قَالَتْ: دَخَلَ رَسُولُ الله ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ، تَبِعَهُ الْبَصَرُ» فَضَجَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ: «لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ إِلاَّ بِخَيْرٍ فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ» ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ! وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ». رَوَاهُ مُسلم .

329 (919). Umm Salamah ﵂ reported: Messenger of Allâh ﷺ visited Abû Salamah (﵁) when his eyes were open soon after he died. He closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some members of his family began to weep. He ﷺ said: "Do not supplicate for yourselves anything but good, for the angels say 'Âmîn' to what you say." Then he ﷺ said, "O Allâh! Forgive Abû Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rabb of the worlds. Make his grave spacious for him and give him light in it." [Muslim][1]

1- When the soul leaves the body, the eyes remain open as if gazing at it. So, the eyes of the dead body should be closed. Secondly, one should avoid uttering any imprecation on such occasions as the angels, present on the occasion, say 'Âmîn' to it. Thirdly, the Prophet's example requires the pious persons to visit a bereaved family. Condoling them, they should invoke supplication and blessing for the departed soul.



١٣١ (١٥٢) باب ما يقال عند الميت وما يقوله مَن مَاتَ له ميت





131 (152) *Good words to be uttered before a dying person and his family*

٣٣٠ (٩٢١) وَعَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ، فَيَقُولُ: إِنَّا لِلهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ: اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلاَّ أَجَرَهُ اللهُ تَعَالى فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا. قَالَتْ: فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللهِ ﷺ، فَأَخْلَفَ اللهُ لِي خَيْرًا مِنْهُ رَسُولَ اللهِ ﷺ» رَوَاهُ مسلم.

330 (921). Umm Salamah ﵂ reported: I heard Messenger of Allâh ﷺ saying, "When a person suffers from a calamity and utters: ' Innâ lillâhi wa innâ ilaihi râji'ûn. Allâhumma'jurnî fî musîbatî, wakhlif lî khairan minhâ (We belong to Allâh and to Him we shall return. O Allâh! Compensate me in my affliction, recompense my loss and give me something better in exchange for it),' then Allâh surely compensates him with reward and better substitute." Umm Salamah ﵂ said: When Abû Salamah ﵁ died, I repeated the same supplication as Messenger of Allâh ﷺ had commanded me (to do). So Allâh bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allâh ﷺ). [Muslim][1]

1- The better substitute which fell to Umm Salamah as her lot, was her marriage with the Prophet ﷺ after the death of her husband Abû Salamah . She got the reward in her earthly life. If somebody remains deprived of it in the world, he is sure to have it in the life to come. However, this depends on the Will of Allâh, for being the Creator, He has the best knowledge of what is appropriate and good for us.





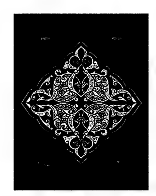
٣٣١

(٩٢٢) وَعَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ

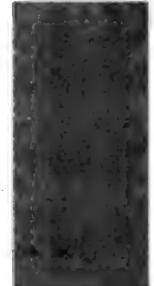
أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا مَاتَ وَلَدُ الْعَبْدِ، قَالَ اللهُ تَعَالَى لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي، فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: فَمَاذَا قَال عَبْدِي، فَيَقُولُونَ: حَمِدَكَ واسْتَرْجَعَ، فَيَقُولُ اللهُ تَعَالَى: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ، وَسَمُّوهُ بَيْتَ الْحَمْدِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

331 (922). Abû Mûsâ Al-Ash'arî ﷺ reported: Messenger of Allâh ﷺ said, "When a man's child dies, Allâh, the Exalted, asks His angels, 'Have you taken out the life of the child of My slave?' and they reply in the affirmative. He (ﷻ) then asks, 'Have you taken the fruit of his heart?' and they reply in the affirmative. Thereupon He asks, 'What did my slave say?' They say: 'He praised You and said: Innâ lillâhi wa innâ ilaihi râji'ûn (We belong to Allâh and to Him we shall return).' Allâh says: 'Build a house for my slave in Jannah and name it Baitul-Hamd (the House of Praise).'"

[At-Tirmidhî – Hasan]



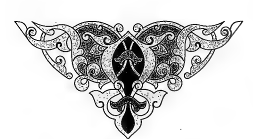
١٣٢ (١٥٣) بابُ جواز البكاء علَى الْميت بغير ندبٍ ولا نياحة



أَمَّا النِّيَاحَةُ فَحَرَامٌ وَسَيَأْتِي فِيهَا بَابٌ فِي كِتَابِ النَّهْيِ؛ إِنْ شَاءَ الله تَعَالَى. وَأَمَّا الْبُكَاءُ فَجَاءَتْ أَحَادِيثُ كَثِيرَةٌ بِالنَّهْيِ عَنْهُ، وَأَنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ، وَهِيَ مُتَأَوَّلَةٌ وَمَحْمُولَةٌ عَلَى مَنْ أَوْصَى بِهِ، وَالنَّهْيُ إِنَّمَا هُوَ عَنِ الْبُكَاءِ الَّذِي فِيهِ نَدْبٌ، أَوْ نِيَاحَةٌ، والدَّلِيلُ عَلَى جَوَازِ الْبُكَاءِ بِغَيْرِ نَدْبٍ وَلا نِيَاحَةٍ أَحَادِيثُ كَثِيرَةٌ، مِنْهَا:

132 (153) *The ruling of crying and wailing over a dead person*

Wailing is unanimously forbidden (Harâm) as will be mentioned later on. There are some Ahâdîth which forbid us from crying over somebody's death, and which inform us that the dead will be tormented in their graves as a result of their relatives crying over their death. This prohibition applies only to those cases where crying is accompanied with lamenting and wailing. Weeping without these two is, permissible; and the Ahâdîth in support of this are many, including the following:





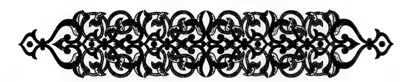
٣٣٢ (٩٢٥) عَنِ ابنِ عُمَرَ رَضِيَ الله عَنهما أَنَّ رَسُولَ الله ﷺ عَادَ سَعْدَ بنَ عُبَادَةَ، وَمَعَهُ عَبْدُالرَّحْمنِ بْنُ عَوْفٍ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، وَعَبْدُ الله بنُ مَسْعُودٍ رَضِيَ الله عَنْهُمْ، فَبَكَى رَسُولُ الله ﷺ، فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ رَسُولِ الله ﷺ، بَكَوْا؛ فَقَالَ: «أَلاَ تَسْمَعُونَ؟ إِنَّ الله لاَ يُعَذِّبُ بِدمْعِ الْعَيْنِ، وَلاَ بِحُزْنِ الْقَلْبِ، وَلٰكِنْ يُعَذِّبُ بِهذَا أَوْ يَرْحَمُ» وَأَشَارَ إِلَى لِسَانِهِ. متفقٌ عَلَيه.

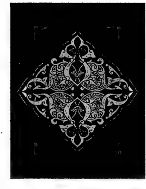
332 (925). Ibn 'Umar ﷺ reported: Messenger of Allâh ﷺ visited Sa'd bin 'Ubâdah during his illness. He was accompanied by 'Abdur-Rahmân bin 'Auf, Sa'd bin Abû Waqqâs and 'Abdullâh bin Mas'ûd ﷺ. Messenger of Allâh ﷺ began to weep. When his Companions saw this, their tears also started flowing. He ﷺ said, "Do you not hear, Allâh does not punish for the shedding of tears or the grief of the heart, but punishes or bestows mercy for the utterances of this (and he pointed to his tongue)." [Al-Bukhârî and Muslim][1]

1- Under the stress of grief, man becomes heavy-hearted and tears flow out from his eyes. This is something natural and beyond human control. Rather the outflow of tears results from Divine compassion. This is neither forbidden nor subject to accountability. It is only wailing which is Harâm, and is punishable. Yet, man is blessed with Divine mercy if he gives expression to patience and gratefulness by his tongue.

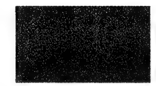
٣٣٣ (٩٢٦) وَعَنْ أُسَامَةَ بنِ زَيْدٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ رُفِعَ إِلَيْهِ ابْنُ ابْنَتِهِ وَهُوَ فِي الْمَوْتِ، فَفَاضَتْ عَيْنَا رَسُولِ الله ﷺ، فَقَالَ له سَعْدٌ: مَا هذَا يَا رَسُولَ الله؟! قَالَ: «هذِهِ رَحْمَةٌ جَعَلَهَا الله تَعَالى فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ الله مِنْ عِبَادِهِ الرُّحَمَاءَ». متفقٌ عَلَيه .

333 (926). Usâmah bin Zaid ﷺ reported: A grandson (child of the daughter) of the Messenger of Allâh ﷺ was presented to him while the child was at his last breath. Tears began to flow from the eyes of Messenger of Allâh ﷺ . Sa'd said to him: "What is this, O Messenger of Allâh?" He ﷺ said, "It is mercy which Allâh has placed in the hearts of his slaves. Allâh bestows His Mercy on the merciful among His slaves." [Al-Bukhârî and Muslim]

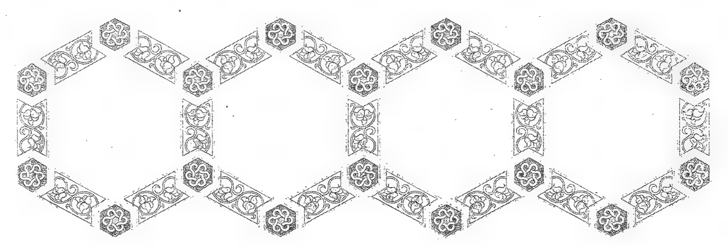




١٣٣ (١٥٤) باب الكفّ عَنْ مَا يرى في المْيت من مكروه



133 (154) *Prohibition of disclosing the physical defects of the deceased*

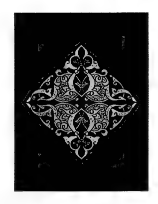


٣٣٤ (٩٢٨) عَنْ أَبِي رَافِعٍ أَسْلَمَ مَوْلَى رَسُولِ اللهِ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ غَسَّلَ مَيِّتًا فَكَتَمَ عَلَيْهِ، غَفَرَ اللهُ لَهُ أَرْبَعِينَ مَرَّةً». رَوَاهُ الْحَاكِمِ وَقَالَ: صَحِيح عَلَى شَرْطِ مُسْلِمٍ.

334 (928). Abû Râfi' Aslam ﷺ, the freed slave of Messenger of Allâh ﷺ reported: Messenger of Allâh ﷺ said, "He who washes a dead body and conceals what he notices of physical defects, he will be forgiven forty times." [Al-Hâkim][1]

1- If during washing a man's dead body, the washer has noticed some physical defect or some sort of deformation in it, he should avoid disclosing it to others so that a bad name may not come to the departed soul. Yet, the deformity in his body may have come as a Divine vengeance for the sinful and heretic life led by him in this world. In this case, there will be room for such a disclosure. Because on being dreaded and warned of a horrible end, people will come to adopt a clean and pure life in accordance with the religious principles.





١٣٤ (١٥٥) باب الصّلاة عَلَى الميت وتشييعه وَحضور دفنه وكراهة اتّباع النساء الجنائز



وَقَدْ سَبَقَ فَضْلُ التَّشْيِيعِ.

134 (155) Participation in funeral prayer and procession and the dislike of women participating in the funeral procession

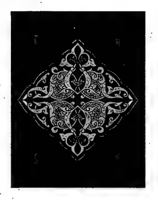
335 (930). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, "Whosoever attends the funeral of a Muslim believing and hoping for the reward from Allâh and remains with it until the prayer is offered over it and the burial is completed, he will return with a reward of two Qirât ; each Qirât is equivalent to Mount Uhud; and whosoever offers his prayer over it and returns before its burial, he will come back with one Qirât ." [Al-Bukhârî]

٣٣٥ (٩٣٠) وَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الأَجْرِ بِقِيرَاطَيْنِ كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا، ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ، فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ». رَوَاهُ الْبُخَارِي .

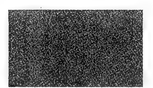
٣٣٦ (٩٣١) وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: «نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمْ عَلَيْنَا». متفقٌ عَلَيه.
«وَمَعْنَاهُ» ولَمْ يُشَدَّدْ فِي النَّهْيِ كَمَا يُشَدَّدُ فِي الْمُحَرَّمَاتِ.

336 (931). Umm Atiyyah ﷺ reported: We (womenfolk) were prohibited from accompanying a funeral procession, but we were not compelled (not to do so). [Al-Bukhârî and Muslim][1]

1- Women have been prohibited from walking along the bier so as to escape mixing with men. Yet, they have room for participation when there is no danger of mixing with men. Here, lack of a hardened stance means that women, if and when required, can walk side by side with the bier but not without meeting the prerequisites. The orthodox 'Ulamâ', therefore, call this Sharî'ah restraint by the name of نهي تنزيهي (suggestive prohibition). (Fath Al-Bârî).



١٣٥ (١٥٦) باب اسْتِحْبَاب تكثير المصَلّين على الْجَنازة وجعل صفوفهم ثلاثةً فأَكثر



135 (156) *Excellence of participation in funeral prayers inlarge numbers and formation of three rows or more*

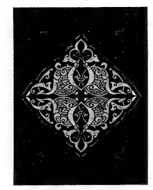
٣٣٧ (٩٣٢) عَنْ عَائِشَةَ رَضِيَ الله عَنها قَالَتْ: قَالَ رَسُولُ الله ﷺ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَه، إلاَّ شُفِّعُوا فِيهِ». رَوَاهُ مسلم.

337 (932). 'Aishah ﷺ reported: Messenger of Allâh ﷺ said, "If a group of Muslims numbering a hundred perform funeral prayer over a dead person, and all of them ask Allâh's forgiveness for him, their prayer for him will be accepted." [Muslim]

٣٣٨ (٩٣٣) وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلاً لاَ يُشْرِكُونَ بِالله شَيْئًا إلاَّ شَفَّعَهُم الله فِيهِ» رَوَاهُ مسلم.

338 (933). Ibn 'Abbâs ﷺ reported: Messenger of Allâh ﷺ said, "If a Muslim dies and forty people, who do not associate anything with Allâh in worship, participate in the funeral prayer over him, Allâh will accept their intercession for him." [Muslim]





١٣٦ (١٥٧) بَابُ ما يُقْرأ في صَلاةِ الْجَنَازَةِ

يُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ: يَتَعَوَّذُ بَعْدَ الأُولَى، ثُمَّ يَقْرَأُ فَاتِحَةَ الْكِتَابِ، ثُمَّ يُكَبِّرُ الثَّانِيَةَ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ، فَيَقُولُ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَالأَفْضَلُ أَنْ يُتِمَّهُ بِقَوْلِهِ: كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ... إِلَى قَوْلِهِ: إِنَّكَ حَمِيدٌ مَجِيدٌ.

وَلاَ يَفْعَلُ مَا يَفْعَلُهُ كَثِيرٌ مِنَ الْعَوَامِّ مِنْ قِرَاءَتِهِم {إِنَّ اللهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ} الآية [الأَحْزَاب: ٥٦] فَإِنَّهُ لاَ تَصِحُّ صَلاَتُهُ إِذَا اقْتَصَرَ عَلَيْهِ.

ثُمَّ يُكَبِّرُ الثَّالِثَةَ، وَيَدْعُو للمَيِّتِ وَلِلْمُسْلِمِينَ بِمَا سَنَذْكُرُهُ مِنَ الأَحَادِيثِ إِنْ شَاءَ اللهُ تَعَالَى، ثُمَّ يُكَبِّرُ الرَّابِعَةَ وَيَدْعُو، وَمِنْ أَحْسَنِهِ: اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ، وَلاَ تَفْتِنَّا بَعْدَهُ، وَاغْفِرْ لَنَا وَلَهُ.

وَالْمُخْتَارُ أَنَّهُ يُطَوِّلُ الدُّعَاءَ فِي الرَّابِعَةِ خِلاَفَ مَا يَعْتَادُهُ أَكْثَرُ النَّاسِ؛ لِحَدِيث ابن أَبِي أَوْفى الَّذِي سَنَذْكُرُهُ إِنْ شَاءَ اللهُ تَعَالَى.

فَأَمَّا الأَدْعِيَةُ الْمَأْثُورَةُ بَعْدَ التَّكْبِيرَةِ الثَّالثة، فمنها:

136 (157) Supplications In funeral Prayers

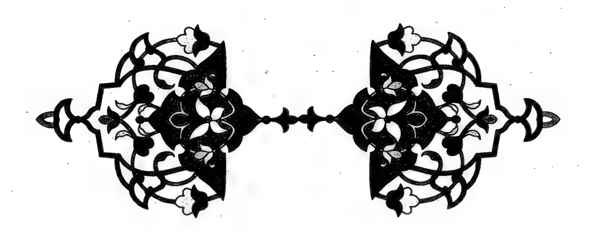
Pronouncing four Takbîr (saying Allâhu Akbar) in the funeral prayer: After the first Takbîr , after saying A'udhu billâhi minash-Shaitânir-rajîm , recite Sûrat Al-Fâtihah . After the second Takbîr, send Salâm [Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin kamâ sallaita 'ala Ibrâhîma wa 'ala âli Ibrâhîma, innaka Hamîdun Majîd. Allâhumma bârik 'ala Muhammadin wa

'ala âli Muhammadin, kamâ bârakta 'ala Ibrâhîma, wa 'ala âli Ibrâhîma, innaka Hamîdun Majîd]. Then after the third Takbîr, invoke supplication for the deceased and for the Muslims as we will mention later on, In Shâ' Allâh. After the fourth Takbîr, supplicate Allâh. (Some of the supplications of Messenger of Allâh ﷺ, which are to be recited after the third Takbîr are mentioned in the following Ahâdîth :)

339 (935). Abû 'Abdur-Rahmân 'Auf bin Mâlik ؓ reported: Messenger of Allâh ﷺ offered a funeral prayer and I memorized his supplication. He ﷺ prayed: " Allâhummaghfir lahu, warhamhu, wa 'âfihi, wa'fu 'anhu, wa akrim nuzulahu, wa wassi' mudkhalahu, waghsilhu bilmâ'i wath-thalji wal-baradi, wa naqqihi minal-khatâyâ, kamâ naqqaytath-thawbal-abyada minad-danasi, wa abdilhu dâran khairan min dârihi, wa ahlan khairan min ahlihi, wa zawjan khairan min zawjihi, wa adkhilhul-Jannata, wa a'idh-hu min 'adhâbil-qabri, wa min 'adhâbin-nâr [if the dead person is a woman, one should change the ending of certain words in this supplication from hu to hâ] (O Allâh! Forgive him, bestow mercy upon him, pardon him, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You have purified the white garment from soiling, give him a better abode in place of his present one, and a better family in exchange of his present one, and a better spouse in place of his present wife; admit him to Jannah and protect from the trial in the grave and punishment in the Hell)." (After hearing this supplication of Messenger of Allâh ﷺ, Abû 'Abdur-Rahmân 'Auf bin Mâlik ؓ said:) I wished I had been that dead man. [Muslim]

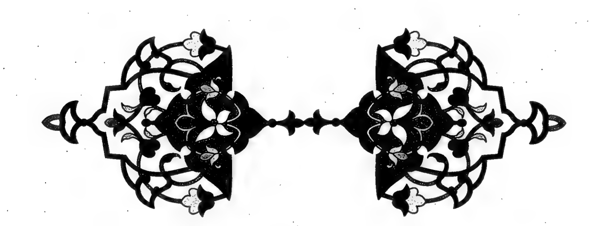
٣٣٩ (٩٣٥) عَنْ أَبِي عَبْدِ الرَّحْمٰنِ عَوفِ بن مَالِكٍ رَضِيَ الله عَنْهُ قَالَ: صَلى رَسُولُ الله ﷺ عَلَى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا، كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلاً خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ» حَتى تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذلِكَ الْمَيِّتَ. رَوَاهُ مُسْلم.





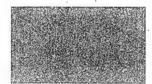
340 (936). Abû Hurairah, Abû Qatâdah, and Abû Ibrâhîm Al-Ash-halî ﷺ reported: The Prophet ﷺ offered a funeral prayer and said: "Allâhummaghfir lihaiyinâ wa maiyitinâ, wa saghîrinâ wa kabîrinâ, wa dhakarinâ wa unthânâ, wa shâhidinâ wa ghâ'ibinâ. Allâhumma man ahyaytahu minnâ, fa'ahyihi 'alal-Islâm, wa man tawaffaytahu minnâ, fatawaffahu 'alal-Imân. Allâhumma lâ tahrimnâ ajrahu, wa lâ taftinnâ ba'dahu (O Allâh, forgive our living and our dead, our present and our absent, our young and our old, our male and our female. O Allâh, whosoever of us You keep alive, keep him alive (faithful) to Islam, and whosoever of us You cause to die, let him die having Imân. O Allâh, do not deprive us of our reward (for being patient) and do not subject us to trials after his death." [Abû Dâwûd and At-Tirmidhî]

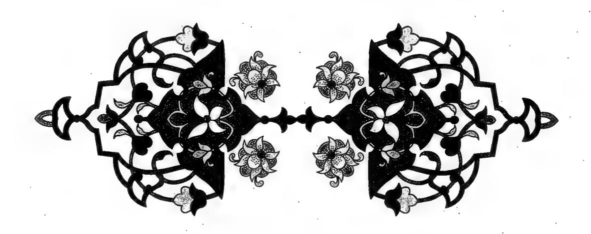
٣٤٠ (٩٣٦) وَعَنْ أَبِي هُرَيْرَةَ وَأَبِي قَتَادَةَ، وَأَبِي إِبْرَاهِيمَ الأَشْهَلِيِّ عَنْ أَبِيهِ - وَأَبُوهُ صَحَابِيٌّ - رَضِيَ الله عَنْهُمْ، عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى جَنَازَةٍ فقال: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا ومَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنا وَأُنْثَانَا، وَشَاهِدِنَا وَغَائِبِنَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا، فَأَحْيِهِ عَلَى الإِسْلاَمِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا، فَتَوَفَّهُ عَلَى الإِيمَانِ؛ اللَّهُمَّ لاَ تَحْرِمْنَا أَجرهُ، وَلاَ تَفْتِنَّا بَعْدَهُ». رَوَاهُ التِّرْمِذِيّ مِنْ رِوَايَةِ أَبِي هُرَيْرَةَ وَالأَشْهَلِيِّ، ورَوَاهُ أَبُو داود مِنْ رِوَايَة أَبِي هُرَيْرَة وَأَبِي قَتَادَةَ. قَالَ الْحَاكِم: [ج١ ص٣٥٨] حَدِيث أَبِي هُرَيْرَةَ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ، قَالَ التِّرْمِذِيُّ: قَالَ الْبُخَارِيُّ: أَصَحُّ رِوَايَاتِ هذَا الْحَدِيث رِوَايَةُ الأَشْهَلِيِّ. قَال الْبُخَارِي: وَأَصَحُّ شَيْءٍ فِي الْبَابِ حَدِيث عَوْفِ بن مَالِكٍ.





١٣٧ (١٥٨) بابُ الإسْرَاع بالْجَنَازَةِ





137 (158) Haste In Burial

٣٤١ (٩٤١) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قال: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً، فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ، وَإِنْ تَكُ سِوَى ذلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ». متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «فَخَيْرٌ تُقَدِّمُونَهَا عَلَيْهِ».

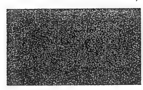
341 (941). Abû Hurairah ﷺ reported: I heard the Prophet ﷺ saying, “Hurry up with the dead body (for its burial), for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks.” [Al-Bukhârî and Muslim][1]

1- This Hadîth underlines the Prophet’s command of an undelayed shrouding and burial of a dead body as well as the rationale behind it. Hence, there should be no unnecessary delay in the funeral, rather the burial procession should reach the grave with utmost haste without of course causing inconvenience to those following it, nor shaking the dead body.





١٣٨ (١٥٩) باب تعجيل قضاء الدّين عَن الميت والمبادرة إِلَى تجهيزه إلاَّ أَن يموت فَجْأَةً فَيترك حتى يُتَيَقَّنَ مَوتُهُ



138 (159) About speedy repayment of the debts of a deceased person and preparation of burial

٣٤٢ (٩٤٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ.

342 (943). Abû Hurairah ﵁ reported: The Prophet ﷺ said, "The soul of the deceased believer remains pending on account of the debt till it (the debt) is repaid." [At-Tirmidhî – Hasan][1]

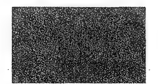
1- The Divine decision regarding the redemption or punishment of a dead man remains suspended till the time his debt, if any, is paid off. A bereaved family is supposed to give top priority to the clearance of a debt.

٣٤٣ (٩٤٤) وَعَنْ حُصَيْنِ بن وَحْوَحٍ رَضِيَ الله عَنْهُ أَنَّ طَلْحَةَ بنَ الْبَرَاءِ رَضِيَ الله عَنْهُ مَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَالَ: «إِنِّي لاَ أُرَى طَلْحَةَ إِلاَّ قَدْ حَدَثَ فِيهِ الْمَوْتُ فَآذِنُونِي بِهِ وَعَجِّلُوا بِهِ، فَإِنَّهُ لاَ يَنْبَغِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانَيْ أَهْلِهِ». رَوَاهُ أَبُو دَاود.

343 (944). Hussain bin Wahwah ﵁ reported: When Talhah bin Al-Barâ' ﵁ fell ill, the Prophet ﷺ came to visit him and said, "Verily, I think that Talhah is about to die. So inform me when he is dead and make haste (in burying him). Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members." [Abû Dâwûd]



١٣٩ (١٦٠) بابُ الموعظة عِنْدَ القبر



139 (160) Admonition Beside The Grave



٣٤٤ (٩٤٥) عَنْ عَلِيٍّ رَضِيَ الله عَنْهُ قَال: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغرْقَدِ فَأَتَانَا رَسُولُ الله ﷺ فَقَعَدَ، وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مِخْصَرَةٌ فَنَكَسَ وَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَال: مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ» فَقَالُوا: يَا رَسُولَ الله! أَفَلا نَتَّكِلُ عَلَى كِتَابِنَا؟ فَقَالَ: «اعْمَلُوا، فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ» وَذَكَرَ تَمَامَ الْحَدِيثِ. متفقٌ عَلَيه .

344 (945). ‘Ali ﷺ reported: We were accompanying a funeral procession in Baqî‘ Al-Gharqad (graveyard in Al-Madinah) when Messenger of Allâh ﷺ proceeded towards us and sat down. We sat around him. He had a small stick in his hand. He was bending down his head and scraping the ground with the stick. He said, “There is none among you but has a place assigned for him either in the Jannah or in the Hell.” The Companions said: “O Messenger of



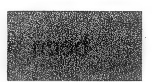


Allâh, should we not depend upon what has been written for us (and give up doing good deeds)?" Messenger of Allâh ﷺ said, "Carry on doing good deeds. Every one will find it easy to do such deeds (as will lead him to his destined place) for which he has been created." [Al-Bukhârî and Muslim][1]

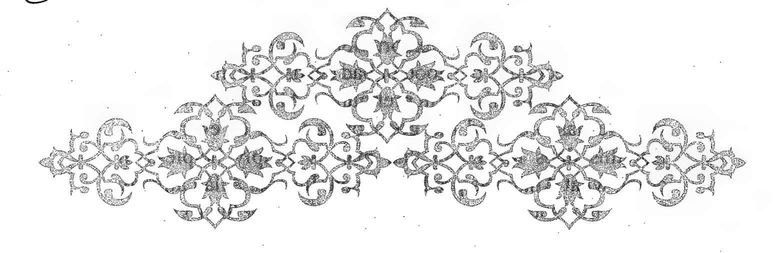
1- The subject of this chapter is exactly related to the Hadîth accounting for reasons of giving a sermon speech beside the grave. As the dimension of the world's impermanent nature and a heart-moving scene directly confront a man's eyes on this occasion, any moral exhortation is most likely to touch the heart. Secondly, the good or bad deeds of man during his fixed life span in this world prefigure in Allâh's Knowledge, and He has ordained the good or bad end of everybody. But this does not mean that man is simply helpless in doing what Allâh has predetermined. Indeed, Allâh already knows that such and such a person will adopt the righteous conduct and meet a good end; and such and such a person will take to the mischievous way and consequently meet a bad end. Unless man has access to Allâh's Knowledge and the Preserved Tablet (which is impossible), he is not supposed to give up the right conduct by banking upon His Knowledge. When he is totally ignorant of the Sacred Writ on his ultimate end, he has no other choice but to continue endeavouring in good pursuits. Allâh has given him the freedom of choice and will subject him to accountability on this count alone. Moreover, it is the Divine principle that He helps everybody do only that type of work - facilitating it to him as well - which is germane to his bent of mind. Then, there is no reason that man should lag behind in embarking upon the virtuous path and not try to seek the Grace of Allâh.



١٤٠ (١٦١) باب الدّعاء للميت بَعْدَ دفنه والقعودعند قبره سَاعة للدعاء له والاستغفار والقراءة



140 (161) Supplication for the deceased after his burial

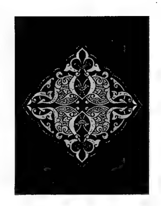


٣٤٥ (٩٤٦) عَنْ أَبِي عَمْرو – وقيل: أَبُو عبد الله، وَقِيل: أَبُو لَيْلَى – عُثْمَانَ بن عَفَّانَ رَضِيَ الله عَنْهُ قَال: كَانَ النَّبِيُّ ﷺ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيهِ، وَقَال: «اسْتَغْفِرُوا لأَخِيكُمْ وَسَلُوا لَهُ التَّثْبِيتَ، فَإِنَّهُ الآن يُسْأَلُ». رَوَاهُ أَبُو دَاود.

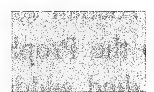
345 (946). Abû ‘Amr (also called Abû ‘Abdullâh and also Abû Laila) from ‘Uthmân bin ‘Affân ﷺ reported: After the burial of a dead man, the Prophet ﷺ would stand by the grave and say, “Ask Allâh to forgive your brother and supplicate for him for steadfastness because he is being questioned (about his deeds) now.” [Abû Dâwûd][1]

1- We are told in this Hadîth that two angels question man in the grave. Allâh helps a true believer in answering correctly. He says to the angels, “Allâh is my Rabb. Islam is my religion. And the man sent by Allâh as His Prophet is Muhammad.” A condemned person will say, “Aa, Aa, I do not know.” We are, therefore, particularly instructed that after the burial of a fellow-Muslim, we should supplicate beside his grave for his being firm-footed against the ordeal to which he will be subjected.





١٤١ (١٦٢) بابُ الصّدقة عن الميت والدّعاء له



قَالَ اللهُ تَعَالَى: {وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ} [الْحَشر: ١٠].

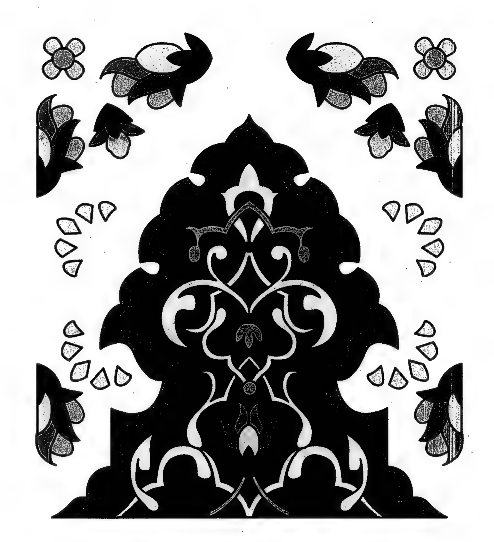


141 (162) *Charity on behalf of the deceased and praying for him*

Allâh, the Exalted, says:

"And those who came after them say: 'Our Rabb ! Forgive us and our brothers who have preceded us in Faith.'" (59:10)

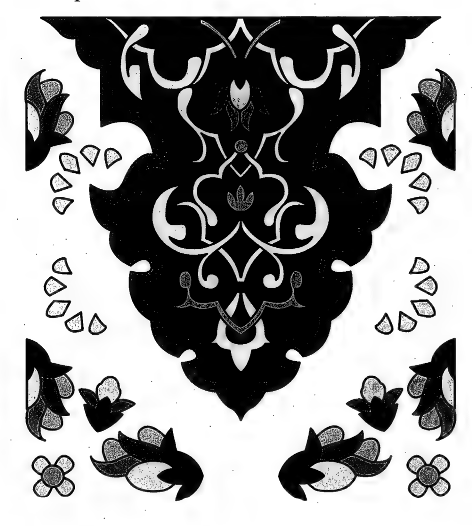




٣٤٦ (٩٤٨) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افتُلِتَتْ نَفْسُهَا وَأُرَاهَا لَوْ تَكَلَّمَتْ، تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ». متفقٌ عَلَيه .

346 (948). 'Aishah ﵂ reported: A man said to the Prophet ﷺ : "My mother has died suddenly. I think that if she were able to talk (alive) she would have given in Sadaqah (charity). So, if I give Sadaqah now on her behalf, will she get the reward?" Messenger of Allâh ﷺ said, "Yes (she will be rewarded for that)." [Al-Bukhârî and Muslim][1]

1- This Hadîth plainly tells us that the reward of the alms given on behalf of a dead person reaches his or her soul just like the benefit of prayer, if accepted by Allâh. Charity and prayer are two permissible forms of the transmission of blessing to the dead. But rites like 'Qul' and 'Chehlum' are all of Hindu origin to which the ignorant Muslims have taken a fancy. Similarly, Qur'ân reading meant to transmit reward to a dead man's soul is against the Prophet's example.

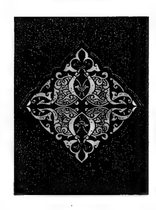


٣٤٧ (٩٤٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا مَاتَ الإِنْسَانُ انقَطَعَ عَمَلُهُ إِلاَّ مِنْ ثَلاثٍ: صَدقَةٍ جَارِيةٍ، أَوْ عِلمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ». رَوَاهُ مسلم .

347 (949). Abû Hurairah ﵁ reported: The Messenger of Allâh ﷺ said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, pious son who prays for him." [Muslim][2]

2- A thoughtful reflection of this Hadîth will reveal that the three things are indeed man's own good deeds which somehow continue to exist even after his death. For example, places like a hospital, a mosque, a religious school and a well built by a man continue to operate like a trust as traces of his activity in earthly life. To quote the Qur'ân:
"And We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihâd (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind]." (36:12)



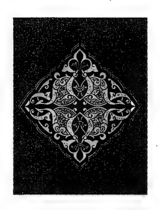


١٤٢ (١٦٣) بابُ ثناء النّاسِ عَلَى الميت

142 (163) Praising The Deceased

348 (951). Abul-Aswad ﷺ reported: I came to Al-Madinah, and while I was sitting beside 'Umar bin Al-Khattâb, a funeral procession passed by. The people praised the deceased, and 'Umar bin Al-Khattâb said: "He will certainly enter it." Then another funeral procession passed by and the people praised the deceased. 'Umar bin Al-Khattâb ﷺ said: "He will certainly enter it." A third funeral procession passed by and the people spoke ill of the deceased. He said: "He will certainly enter it." I (Abul-Aswad) asked: "O Amîr Al-Mu'minîn (i.e., Leader of the Believers)! What do you mean by 'He will certainly enter it'?" He replied: "I said the same as was said by the Prophet ﷺ. He ﷺ said, 'If four persons testify the righteousness of a Muslim, Allâh will grant him Jannah.' We asked: 'If three persons testify his righteousness?' He ﷺ replied, 'Even three'. Then we asked: 'If two?' He ﷺ replied, 'Even two.' We did not ask him (regarding the testimony) of one." [Al-Bukhârî]

٣٤٨ (٩٥١) وَعَنْ أَبِي الأَسْوَدِ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَجَلَسْتُ إِلَى عُمَرَ ابنِ الْخَطَّابِ رَضِيَ الله عَنْهُ فَمَرَّتْ بِهِمْ جَنَازَةٌ، فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرَّ بِأُخْرَى، فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمّ مُرَّ بِالثَّالِثَةِ، فَأُثْنِيَ عَلَى صَاحِبِهَا شَرًّا، فَقَالَ عُمَرُ: وَجَبَتْ: قَالَ أَبُو الأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ، أَدْخَلَهُ الله الْجَنَّةَ» فَقُلْنَا: وَثَلاثَةٌ؟ قَالَ: «وَثَلاثَةٌ» فَقُلْنَا: واثنَانِ؟ قَالَ: «واثنانِ» ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. رَوَاهُ الْبُخَارِي.



١٤٣ (١٦٤) باب فضل مَنْ مَات له أولاد صغار

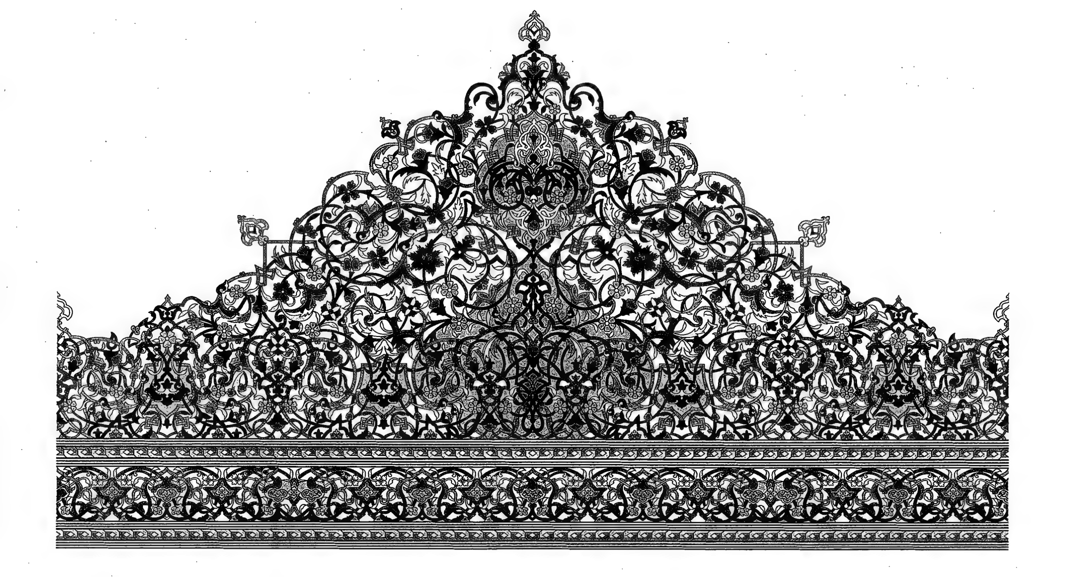


143 (164) *Superiority of one who is bereaved of his infants*

٣٤٩ (٩٥٢) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلاَثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ إِلاَّ أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ». متفقٌ عَلَيه.

349 (952). Anas ﷺ reported: Messenger of Allâh ﷺ said, "Any Muslim who loses three children before they reach the age of maturity, will be granted Jannah by Allâh, the Exalted, out of His Mercy for them." [Al-Bukhârî and Muslim][1]

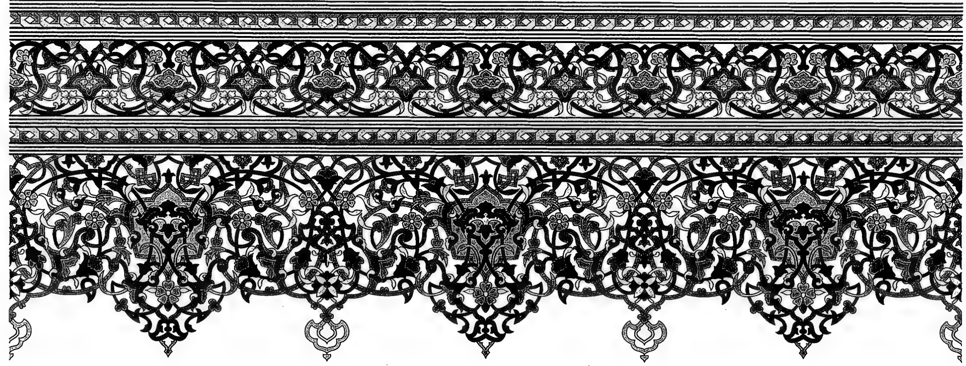
1- Only that man who, patiently endures the loss of his children and expects reward from Allâh, will enjoy this privilege. Allâh will have mercy on such people and admit them into Jannah owing to His Mercy towards these innocent children.

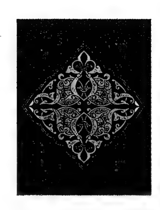


كتاب آداب السفر

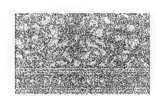


The Book of Etiquette of Travelling

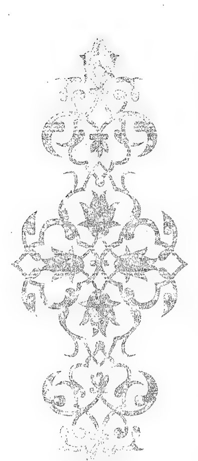




١٤٤ (١٦٦) باب استِحبَاب الخروج يوم الخميس واستحبابه أوّل النّهار



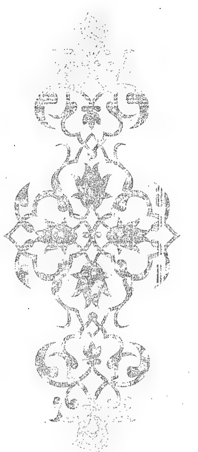
144 (166) *The desirability of setting on a journey on Thursday in the early part of the day*

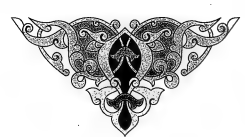


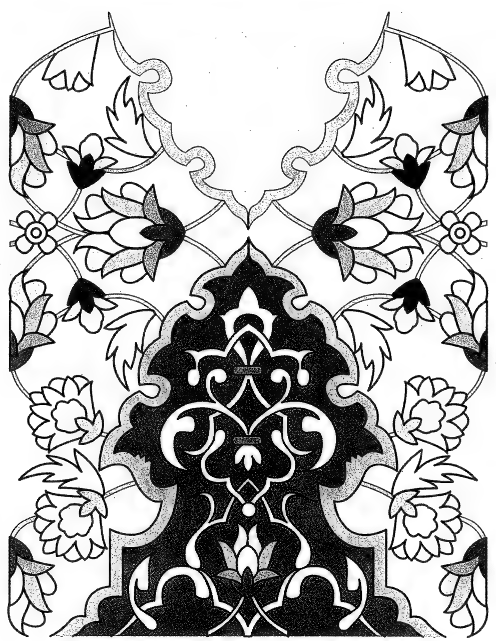
٣٥٠ (٩٥٦) عَنْ كَعبِ بن مَالِكٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي غَزْوَةِ تَبُوكَ يَوْمَ الْخَمِيسِ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ. متفقٌ عَلَيه.

وَفِي رِوايَةٍ فِي «الصحيحين»: لَقَلَّمَا كَانَ رَسُولُ الله، ﷺ، يَخْرُجُ إِلاَّ فِي يَوْمِ الْخَمِيس.

350 (956). Ka‘b bin Mâlik ﵁ reported: The Prophet ﷺ set out on Thursday for the expedition of Tabûk. He liked to set out on a journey on Thursdays. [Al-Bukhârî and Muslim]

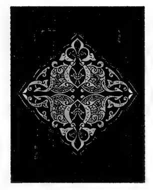




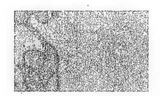


٣٥١ (٩٥٧) وَعَنْ صَخْرِ بنِ وَدَاعَةَ الْغَامِدِيِّ الصَّحَابِيِّ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا» وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ. وَكَانَ صَخْرٌ تَاجِرًا، فَكَانَ يَبْعَثُ تِجَارَتَهُ أَوَّلَ النَّهَارِ، فَأَثْرَى وَكَثُرَ مَالُهُ. رَوَاهُ أَبُو داود والتِّرْمِذِيُّ وقال: حديثٌ حسن.

351 (957). Sakhr bin Wadâ'ah Al-Ghâmidî ﷺ reported: Messenger of Allâh ﷺ said, "O Allâh! Bless my people in the early part of the day (morning). Whenever he dispatched a detachment or an army-unit, he would dispatch it at the beginning of the day (soon after dawn). The narrator, Sakhr (ﷺ) was a merchant, and he used to send off his merchandise at the beginning of the day. So his trade flourished and he made a good fortune. [Abû Dâwûd and At-Tirmidhî -- Hasan]



١٤٥ (١٦٧) باب استِحْبَابِ طلب الرفقة وتأْمِيرهم على أنفسهم واحدًا يطيعونه



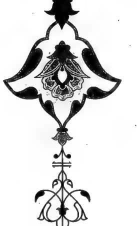
145 (167) *The desirability of undertaking a journey in a group and appointing a leader*

٣٥٢ (٩٥٩) وَعَنْ عَمرِو بن شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «الرَّاكِبُ شَيطَانٌ، والرَّاكِبَانِ شَيطَانَانِ، وَالثَّلاَثَةُ رَكبٌ». رَوَاهُ أَبُو دَاود، والتِّرْمِذِي، والنسائي بأَسَانِيدَ صَحِيحَةٍ، وَقَالَ التِّرمذيّ: حَدِيثٌ حَسَنٌ.

352 (959). ‘Amr bin Shu‘aib ﷺ reported: Messenger of Allâh ﷺ said, “A single rider is (accompanied with) Satan and two riders are (accompanied with) two Satans. Three riders form a group.” [Abû Dâwûd, At-Tirmidhî and An-Nasa’i][1]

1- One or two riders (travellers) have been described in the Hadîth as “accompanied with Satan” and this means that they can hardly escape the devil. However, in case of three, they will remain immune from satanic insinuations.



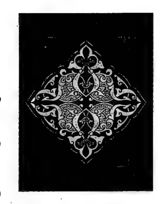


٣٥٣ (٩٦٠) وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُمَا قَالاَ: قَالَ رَسُولُ الله ﷺ: «إِذَا خَرَجَ ثَلاثَةٌ في سَفرٍ فَليُؤَمِّرُوا أَحَدَهُم». حَدِيثٌ حسن، رَوَاهُ أَبُو دَاود بإِسْنَادٍ حَسَنٍ.

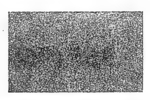
353 (960). Abû Sa‘îd Al-Khudrî and Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said, “When three persons set out on a journey, they should appoint one of them as their leader.” [Abû Dâwûd – Hasan][2]

2- Choosing anyone as leader means that a journey should be undertaken under his guidance and instructions. This has many benefits. The person to be appointed as a leader over a group of travellers, should fulfill certain important conditions, including the fact that he should be the most knowledgeable in religious matters and travelling conditions.





١٤٦ (١٦٨) باب آداب السّير والنزول والمبيت والنوم في السفر واستحباب السُّرَى والرفق بالدواب ومراعاة مصلحتها وجواز الإرداف على الدَّابة إِذَا كَانَتْ تطيق ذلك وأمْر من قصر في حقّها بالقيام بحقّها



146 (168) *Etiquette of staying, riding, encamping at night and sleeping during the journey and other matters relating to the journey*





٣٥٤ (٩٦٢) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا الإِبلَ حَظَّهَا مِنَ الأَرْضِ، وَإِذَا سَافَرْتُمْ فِي الْجَدْبِ، فَأَسْرِعُوا عَلَيْهَا السَّيْرَ، وَبَادِرُوا بِهَا نِقْيَهَا، وَإِذَا عَرَّسْتُم، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طرُقُ الدَّوابِّ، وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ». رَوَاهُ مسلم.

مَعْنَى: «أَعْطُوا الإِبلَ حَظَّهَا مِنَ الأَرْضِ» أَيْ: ارْفقُوا بِهَا فِي السَّيْرِ لِتَرْعَى فِي حَالِ سَيْرِهَا وَقَوْلُهُ: «نِقْيَهَا» هُوَ بِكَسْرِ النُّونِ، وَإِسْكَانِ الْقَافِ، وَبِالْيَاءِ المثناة من تَحْتُ وهو: الْمُخُّ، مَعْنَاهُ: أَسْرِعُوا بِهَا حَتَّى تَصِلُوا الْمَقْصِدَ قَبْلَ أَنْ يَذْهَبَ مُخُّهَا مِنْ ضَنكِ السَّيْرِ. وَ«التَّعْرِيسُ»: النُّزُولُ فِي اللَّيْلِ.

354 (962). Abû Hurairah ﷺ reported: Messenger of Allâh ﷺ said: “When you travel through green and lush land, give the camels their due from the ground, and when you travel through a dry and barren land, make them walk quickly lest their strength falters. When you encamp at night, keep away from the roads, for beasts pass there and they are the resort of insects at night.” [Muslim]

٣٥٥ (٩٦٨) وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَالَ: كُنَّا إِذَا نَزَلْنَا مَنْزِلاً، لا نُسَبِّحُ حَتَّى نَحُلَّ الرِّحَالَ. رَوَاهُ أَبُو داود بِإِسْنَادٍ عَلَى شَرْطِ مسلم.

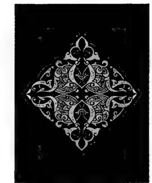
وَقَوْلُهُ: «لا نُسَبِّحُ»: أَيْ لا نُصَلِّي النَّافلَةَ، وَمَعْنَاهُ: أَنَّا - معَ حِرْصِنَا عَلَى الصَّلاةِ - لا نُقَدِّمُهَا عَلَى حَطِّ الرِّحَالِ وَإِرَاحَةِ الدَّوَابِّ.

355 (968). Anas ﷺ reported: When we encamped, we would not offer (voluntary) prayers until we had unsaddled our beasts. [Abû Dâwûd][1]

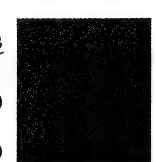
1- It was the usual practice of the Companions that whenever they halted at some place to take rest during their journey, they would first of all unload their animals to give them comfort and relaxation. Then, they would perform voluntary Salât . This Hadîth also throws light on the excellence of voluntary Salât in a journey.







١٤٧ (١٦٩) باب إعانة الرفيق



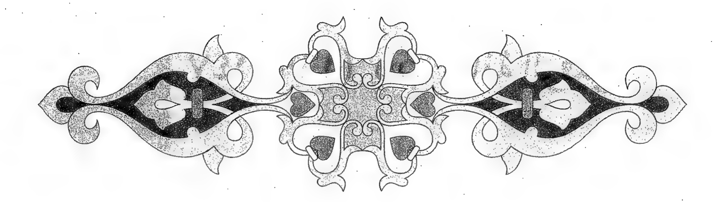
فِي الْبَابِ أَحَادِيثُ كَثِيرَةٌ تَقَدَّمَتْ كَحَدِيثِ:

«والله فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ». وحَدِيث: «كُلُّ مَعْرُوفٍ صَدَقة» وَأَشْبَاهِهِمَا.

147 (169) *Helping a Companion*

٣٥٦ (٩٦٩) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ الله عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، فَجَعَلَ يَصْرِفُ بَصَرَه يَمِينًا وَشِمَالاً، فَقَالَ رَسُولُ الله، ﷺ: «مَنْ كَانَ مَعَهُ فَضْلُ ظَهرٍ؛ فَلْيَعُدْ بِهِ عَلَى مَنْ لا ظَهْرَ لَه، وَمَنْ كَانَ لَه فَضلُ زَادٍ؛ فَلْيَعُدْ بِهِ عَلَى مَنْ لا زَادَ لَه» فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَهُ، حَتَّى رَأَيْنَا: أَنَّهُ لاَ حَقَّ لأَحَدٍ مِنَّا فِي فَضْلٍ. رَوَاهُ مُسلم.

356 (969). Abû Sa'îd Al-Khudrî ﷺ reported: While we were travelling with Messenger of Allâh ﷺ, a rider came and began to stare on the right and on the left. Messenger of Allâh ﷺ said, "He who has an extra mount should hand it over to one who has none, and he who possesses surplus provision, should give it



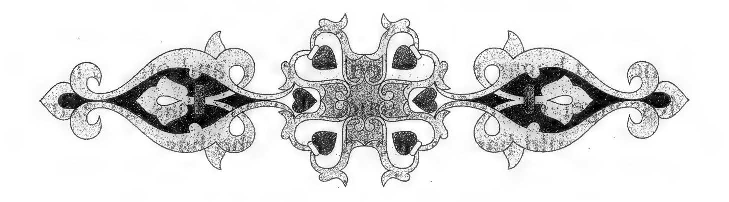
to him who is without provision." He named various kinds of possessions until we began to think (realize) that none of us had any right to anything surplus. [Muslim][1]

٣٥٧ (٩٧١) وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ، يَتَخَلَّفُ فِي المَسِيرِ، فَيُزْجِي الضَّعِيفَ وَيُرْدِفُ وَيَدْعُو له. رَوَاهُ أَبُو داود بِإِسْنَادٍ حسن.

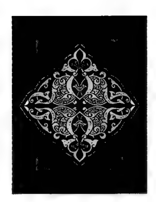
357 (971). Jâbir ﷺ reported: Messenger of Allâh ﷺ used to lag behind while travelling and urge the weak to walk quickly. He used to take up someone behind him and make supplication for him. [Abû Dâwûd][2]

1- Islam has given us a positive, simple and man-orientated formula of mutual cooperation. It teaches us that what can be spared should be given to those who need it. This obviates the chances of hoarding as well as the concentration of wealth in a few hands. No doubt, it is a moral instruction. But if Muslims, called as a single body, develop a true sense and awareness of it, wonderful results can accrue from it on a large social scale. What is more, the sublimity of man's Faith and moral behaviour stands on it. One who is indifferent to the perfection of Faith and morality may set it aside. But a man who rates Faith above everything can hardly afford to avoid putting this moral advice into practice.

2- This Hadîth tells us that the leader of a group (or Amîr) should, during a journey, remain in the rear instead of the vanguard so that he may prop up the weak people and provide succour to the resourceless ones. Furthermore, he is presumed to pray for such people as the blessing of his prayer is likely to make up their deficiencies.



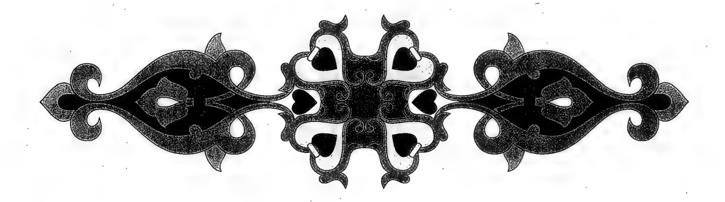




١٤٨ (١٧٠) باب مَا يقول إِذَا ركب الدابة للسَّفر



قَالَ اللهُ تَعَالَى: {وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ * لِتَسْتَوُوا عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ *وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ} [الزخرف: ١٢-١٤] .



148 (170) *Supplication at The Time of Riding*

Allâh, the Exalted, says:

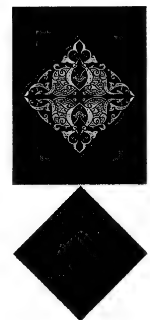
"... and has appointed for you ships and cattle on which you ride. In order that you may mount on their backs, and then may remember the Favour of your Rabb when you mount thereon, and say: 'Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to Our Rabb we indeed are to return!'" (43:12-14)

٣٥٨ (٩٧٢) وَعَنِ ابنِ عمر رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ الله، ﷺ، كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ؛ كَبَّرَ ثَلاثًا، ثُمَّ قَالَ: «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هذَا وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمَنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالأَهْلِ وَالْوَلَدِ» وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ: «آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ». رَوَاهُ مسلم .

مَعْنَى «مُقْرِنِينَ»: مُطِيقِينَ. «وَالْوَعْثَاءُ» بِفَتْحِ الْوَاوِ وَإِسْكَانِ الْعَيْنِ الْمُهْمَلَةِ وَبِالثَّاءِ الْمُثلثة وبالمد، وَهِيَ: الشِّدَّةُ. وَ«الكَآبَةُ» بِالْمَدِّ، وَهِيَ: تَغَيُّرُ النَّفْسِ مِنْ حُزْنٍ وَنَحْوِه. «وَالمنقَلَبُ»: الْمَرْجِعُ.

358 (972). Ibn 'Umar ﷺ reported: Whenever Messenger of Allâh ﷺ mounted his camel for setting out on a journey, he would recite: " Allâhu Akbar (Allâh is Greatest)," thrice. Then he ﷺ would supplicate: " Subhânal-ladhî sakh-khara lanâ hâdhâ, wa mâ kunnâ lahû muqrinîn, wa innâ ila Rabbinâ lamunqalibun. Allâhumma innâ nas'aluka fî safarinâ hâdhal-birra wat-taqwâ, wa minal-'amali mâ tardâ. Allâhumma hawwin 'alainâ safaranâ hâdhâ, watwi 'annâ bu'dahu. Allâhumma Antas-Sâhibu fissafari, wal-Khalîfatu fil-ahli. Allâhumma innî a'ûdhu bika min wa'thâ'is-safari, wa ka'âbatil-manzari, wa sû'il-munqalabi fil-mâli wal-ahli wal-waladi (Far removed from imperfection is the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our Rabb shall we return. O Allâh, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allâh, make easy for us this journey of ours and make the distance short for us. O Allâh, You are our Companion during the journey and the Guardian of the family and the property in our absence. O Allâh, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family)." When he returned, he recited this supplication making addition of these words: "Âyibûna, tâ'ibûna, 'âbidûna, li-Rabbinâ hâmidun (We are returning in safety, turning to our Rabb , worshipping Him and praising Him)." [Muslim]





١٤٩ (١٧٢) بابُ استِحباب الدّعاء في السَّفر

149 (172) *Desirability of supplications during the journey*

٣٥٩ (٩٨٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لاَ شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ». رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ. وَلَيْسَ فِي رِوَايَةِ أَبِي دَاود: «عَلَى وَلَدِهِ».

359 (980). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveller, and the supplication of the parent for his son." [Abû Dâwûd and At-Tirmidhî – Hasan][1]

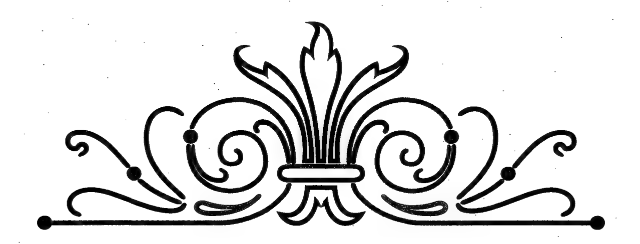
1- This Hadîth mentions two dimensions of supplications. First, the supplication of an oppressed person will be in favour of the one who will come to his help and redress his complaint, whereas the oppressor will be hit by his supplication. Second, Allâh also answers the father's supplication for his disobedient and impudent son; and the mother's supplication is even more effective than that of the father's because, as compared to him, she has more rights over them. Man should, therefore, restrain himself from disobeying parents, so that he may escape in both cases the supplication which is not rejected by Allâh.



١٥٠ (١٧٣) بابُ ما يَدْعُو به إِذَا خَافَ نَاسًا أَو غيرهم



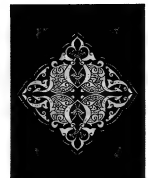
150 (173) Supplication if One Fears (Harm)



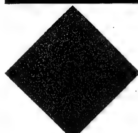
٣٦٠ (٩٨١) عَنْ أَبِي موسى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ: «اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ». رَوَاهُ أَبُو داود والنسائي بِإِسْنَادٍ صحيحٍ.

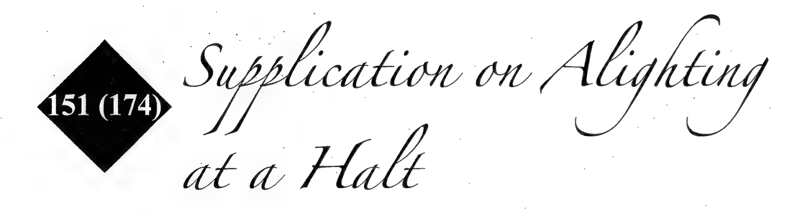
360 (981). Abû Mûsâ Al-Ash'arî ﷺ reported: When the Messenger of Allâh ﷺ, feared mischief from a people, he would supplicate: "Allâhumma innâ naj'aluka fî nuhûrihim, wa na'udhu bika min shurûrihim (O Allâh! We ask You to face them, and seek Your Protection against their evil." [Abû Dâwûd and An-Nasa'i]



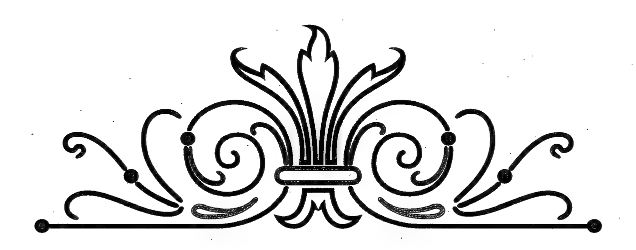


١٥١ (١٧٤) بَابُ مَا يَقُولُ إِذَا نَزَلَ مَنْزِلاً



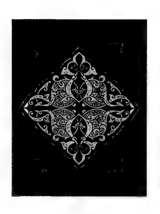


151 (174) Supplication on Alighting at a Halt

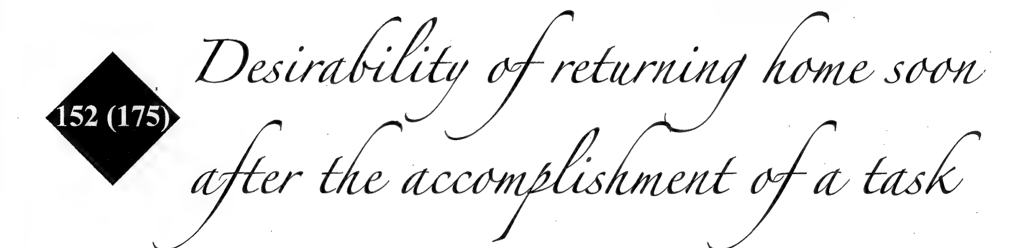


٣٦١ (٩٨٢) عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مَنْزِلاً ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يضرَّهُ شَيْءٌ حَتى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذلِكَ». رَوَاهُ مسلم.

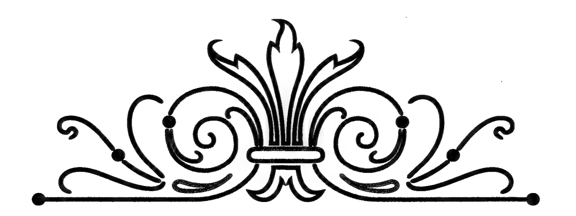
361 (982). Khaulah bint Hakîm ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "Whosoever alights somewhere and says: 'A'ûdhu bikalimâtillâhit-tâmmâti min sharri mâ khalaqa (I seek refuge with the Perfect Words of Allâh from the evil of what He has created),' nothing will harm him until he leaves that place." [Muslim]



١٥٢ (١٧٥) باب استِحباب تعجيل المسافر الرجوع إلى أَهله إِذَا قضى حاجته



152 (175) Desirability of returning home soon after the accomplishment of a task

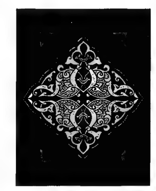


٣٦٢ (٩٨٤) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ؛ يَمْنَعُ أَحَدَكم طَعَامَهُ، وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ سَفَرِهِ، فَلْيُعَجِّلْ إِلَى أَهْلِهِ». متفقٌ عَلَيه .

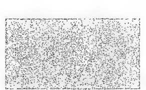
«نَهْمَتَهُ»: مَقْصُودَهُ.

362 (984). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, “Travelling is a torment because it deprives a traveller of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly.” [Al-Bukhârî and Muslim]



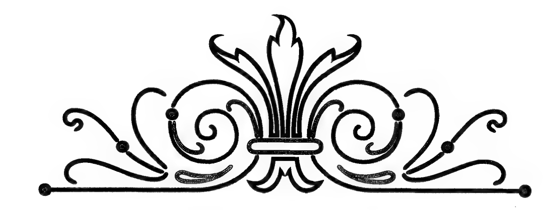


١٥٣ (١٧٧) باب مَا يَقُولُ إِذَا رَجعَ وَإِذَا رَأَى بلدته



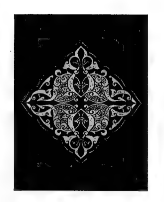
فِيهِ حَدِيثُ ابْنِ عُمَرَ السَّابِقُ فِي بَابِ تَكْبِيرِ الْمُسَافِرِ إِذَا صَعِدَ الثَّنَايَا [برقم ٩٧٦، ٩٧٧].

153 (177) Supplication at the time of returning home and on seeing one's hometown



٣٦٣ (٩٨٧) وَعَن أَنَسٍ رَضِيَ الله عَنْهُ قَال: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ، حَتَّى إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ قَال: «آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ» فَلَمْ يَزَلْ يَقُولُ ذٰلِكَ حتَّى قَدِمْنَا الْمَدِينَةَ، رَوَاهُ مسلم .

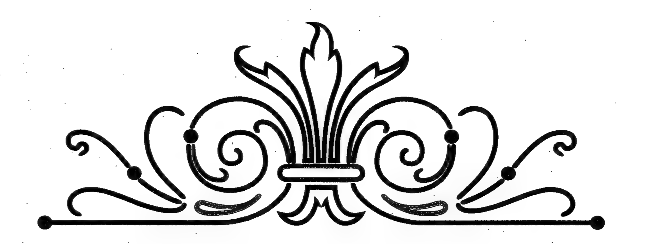
363 (987). Anas ﷺ reported: We returned with the Prophet ﷺ from a journey; and when we entered the suburbs of Al-Madinah, he ﷺ said: "Âyibûna, tâ'ibûna, 'âbidûna, li-Rabbinâ hâmidun (We are returning in safety, turning to our Rabb , worshipping Him and praising Him)." He ﷺ continued repeating these words till we entered Al-Madinah. [Muslim]



١٥٤ (١٧٨) بابُ استِحباب ابتداء القادم بالمسجد الذي في جواره وصلاته فيه ركعتين



154 (178) *Desirability of entering the mosque near one's home for offering two Rak'ah prayer upon returning from a journey*



٣٦٤ (٩٨٨) عَنْ كَعبِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ. متفقٌ عَلَيه .

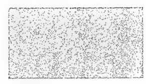
364 (988). Ka'b bin Mâlik ﷺ reported: Whenever the Messenger of Allâh ﷺ returned from a journey, he would proceed straight to the mosque and perform two Rak'ah of (optional) prayer. [Al-Bukhârî and Muslim][1]

1- The performance of two Rak'ah of optional prayer is an expression of gratitude to Allâh for the safe return. Naturally, one feels happy on such an occasion.





١٥٥ (١٧٩) باب تحريم سَفر المرأة وحْدَها



155 (179) Prohibiting woman from travelling alone

٣٦٥ (٩٨٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلاَّ مَعَ ذِي مَحْرَمٍ عَلَيْهَا». متفقٌ عَلَيه .

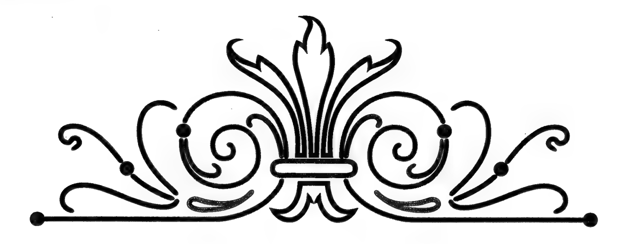
365 (989). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "It is not permissible for a woman who believes in Allâh and the Last Day to make a journey of one day and night unless she is accompanied by a Mahram (husband or any other relative to whom she is prohibited to marry)." [Al-Bukhârî and Muslim][1]

1- This Hadîth offers four points. First, it mentions a twenty-four hour journey. 'Ulamâ', therefore, say that the time limit matters little and the real point is the length of distance to be called journey. A woman is not allowed to travel unless she is accompanied by her husband or a Mahram .

Second, Hajj is obligatory on her provided she has no financial problem. If a woman has no husband or Mahram , Hajj is not obligatory on her. Neither can she go for Hajj with a group of women, whether for Hajj or any other purpose.

Third, the term Mahram , apart from husband, applies to all of her male siblings whom she cannot marry; these include the father, the son, the brother, the nephew, the son-in-law and the foster-father. She cannot travel with anybody but with any of these.

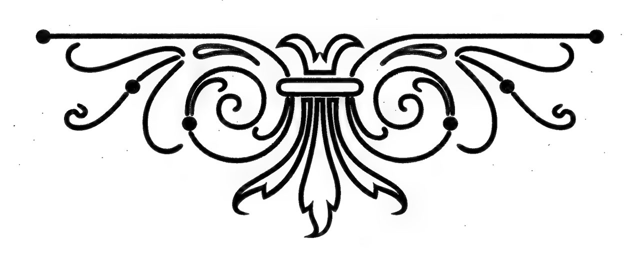
Fourth, when she goes out, she should wear a Jilbâb (an outer gown) dress so that no part of her body should be visible. Moreover, perfume must not be used by her, wearing perfume in public by women is tantamount to fornication, nor should the jingling of her ornaments be audible to others.

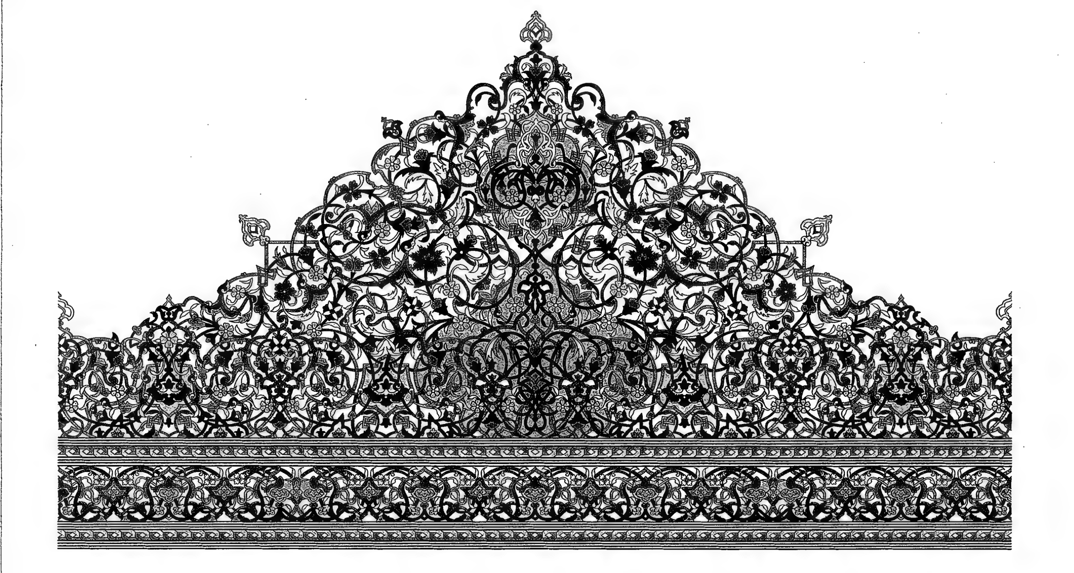


٣٦٦ (٩٩٠) وَعَن ابنِ عبّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يقُولُ: «لاَ يَخْلُوَنَّ رَجُلٌ بامْرَأَةٍ إلاَّ وَمَعَهَا ذُو مَحْرَمٍ، وَلاَ تُسَافِرُ الْمَرْأَةُ إلاَّ مَعَ ذِي مَحْرَمٍ» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللهِ! إِنَّ امْرَأَتِي خَرَجَتْ حَاجَّةً، وَإِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا؟ قَال: «انْطَلِقْ فَحُجَّ مَعَ امْرَأَتِكَ». متفقٌ عَلَيه.

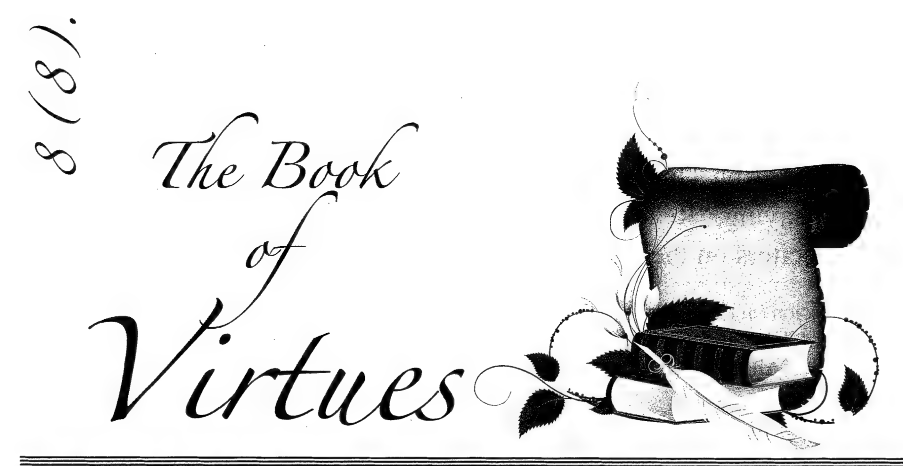
366 (990). Ibn ‘Abbâs ﷺ reported: The Prophet ﷺ said, “No man must be alone with a woman except in the presence of her (Mahram). No woman should travel except in company of a (Mahram).” A man said: “O Messenger of Allâh! I have been enrolled for such and such expedition, and my wife left for Hajj .” He ﷺ said to him, “Go and perform Hajj with your wife.” [Al-Bukhârî and Muslim][1]

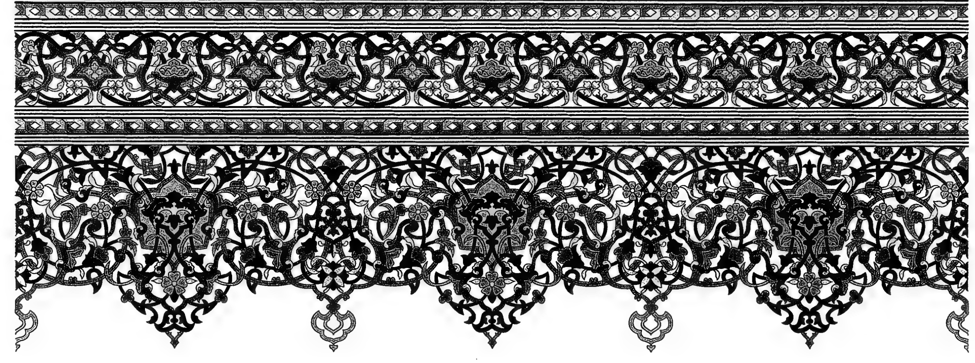
1- This Hadîth proves that under no circumstance woman may travel alone. The Sharî‘ah strictly bans a meeting of this kind between two opposite sexes. Even if nothing objectionable happens, a mischievous person may exploit this situation and talk about them slanderously. Families disregardful of Hijâb provide instances of illicit relationship between a man and a woman related to each other.

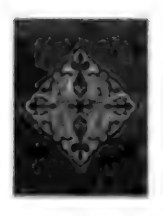




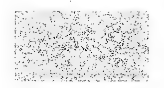
كِتَابُ الفَضَائِلِ







١٥٦ (١٨٠) بابُ فضل قراءة القُرْآن



156 (180) The excellence of reciting the Qur'n

٣٦٧ (٩٩١) عَنْ أَبِي أُمَامَةَ رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «اقْرَؤُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ». رَوَاهُ مسلم .

367 (991). Abû Umâmah ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "Read the Qur'ân, for it will come as an intercessor for its reciters on the Day of Resurrection." [Muslim][1]

1- Intercession (in this Hadîth) means that the Qur'ân will be endowed with the power of speech by Allâh and it will request Allâh to forgive the sins of its reciters who acted upon its teachings. Allâh will accept the request of the Qur'ân, as signified in other Ahâdîth.

٣٦٨ (٩٩٣) وَعَنْ عثمَانَ بنِ عَفَّانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «خَيْرُكم مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». رَوَاهُ الْبُخَارِي .

368 (993). 'Uthmân bin 'Affân ﷺ reported: The Messenger of Allâh ﷺ said, "The best amongst you is the one who learns the Qur'ân and teaches it." [Al-Bukhârî]



٣٦٩ (٩٩٤) وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «الَّذِي يَقْرَأُ الْقُرْآنَ، وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ». متفقٌ عَلَيْهِ .

369 (994). 'Aishah ﵂ reported: The Messenger of Allâh ﷺ said, "The one who is proficient in the recitation of the Qur'ân will be with the honourable and obedient scribes (angels) and he who recites the Qur'ân and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward." [Al-Bukhârî and Muslim][1]

1- Proficient here means one who reads the Qur'ân in accordance with the rules of " 'Ilm At-Tajwîd " (the science of the recitation of the Qur'ân) as is evidenced from the words of Imâm Bukhârî's narration and the title given to the chapter.
This Hadîth also highlights the merit of the reader of the Qur'ân who does not know ' Ilm At-Tajwîd , and for that reason cannot read it fluently. But in spite of this, he reads it with great effort. He will be given double reward, one for the difficulty encountered in reciting it, and another for reading it. Safratun (سفرة) translated in the Hadîth as scribes (angels) mean the angels that convey the Wahy (Revelation) to the Allâh's Messenger. Imâm Bukhârî has taken it to mean "one who makes reconciliation". The angels who bring Wahy and chastisement from Allâh.

370 (999). Ibn Mas'ûd ﵁ reported: The Messenger of Allâh ﷺ said, "Whoever recites a letter from the Book of Allâh, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lâm - Mîm is one letter, but Alif is a letter, Lâm is a letter and Mim is a letter." [At-Tirmidhî – Hasan Sahîh]

٣٧٠ (٩٩٩) وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ الله فَلَهُ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لاَ أَقُولُ: آلم حَرفٌ، وَلكِن: أَلِفٌ حَرْفٌ، وَلاَمٌ حَرْفٌ، وَمِيمٌ حَرْفٌ» رَوَاهُ التِّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ صحيح.

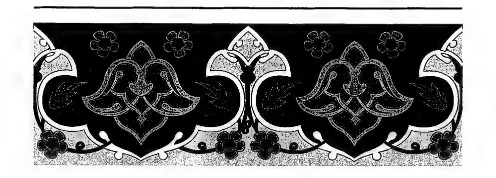
371 (1001). 'Abdullâh bin 'Amr bin Al-'Âs ﵁ reported: The Prophet ﷺ said, "The one who was devoted to the the Qur'ân will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Âyah you recite.' " [Abû Dâwûd and At-Tirmidhî – Hasan Sahih]

٣٧١ (١٠٠١) وَعَن عَبْدِالله بن عَمْرو ابن العاص رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَال: «يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَؤُهَا». رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقَالَ: حَسَنٌ صَحيحٌ.



١٥٧ (١٨١) باب الأمر بتعهّد القرآن والتحذير من تعريضِهِ للنِّسيَان

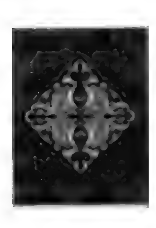
157 (181) *Warning against forgetting the Qur'ân*



٣٧٢ (١٠٠٢) عَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «تَعَاهَدُوا هذَا الْقُرْآن، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتًا مِنَ الإِبلِ فِي عُقُلِهَا». متفقٌ عَلَيه .

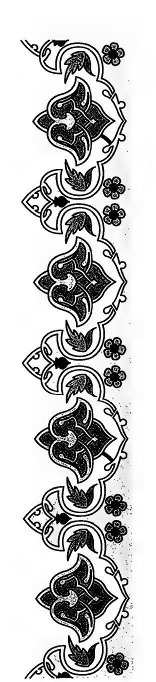
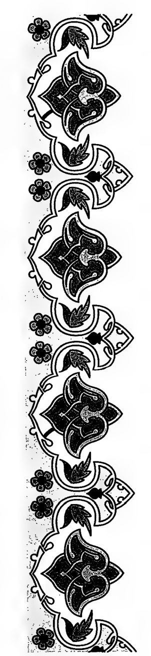
372 (1002). Abû Mûsâ Al-Ash'arî ﷺ reported: The Prophet ﷺ said, "Read the Qur'ân regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes." [Al-Bukhârî and Muslim]





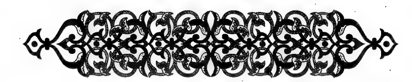
١٥٨ (١٨٣) بابُ الحثّ عَلَى سُوَر وآيات مخصوصَة

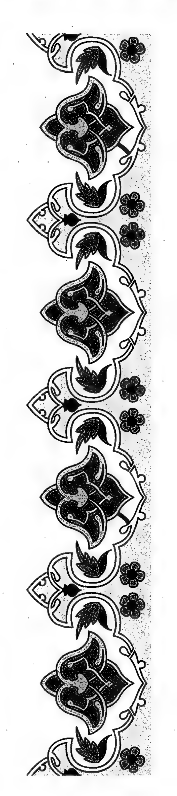
158 (183) *Inducement towards the recitation of some special verses and surah of the Noble Qur'ân*

٣٧٣ (١٠٠٩) عَنْ أَبِي سَعِيدٍ رافع بنِ الْمُعَلَّى رَضِيَ الله عَنْهُ قَالَ: قَالَ لِي رَسُولُ الله ﷺ: «أَلا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قبل أَنْ تَخْرُجَ من المَسْجِدِ؟ فأخذ بيدي، فلما أردنا أن نَخْرُجَ قلتُ: يا رسولَ الله! إنك قُلتَ: لأُعَلِّمَنَّكَ أعظمَ سورَةٍ في القرآن؟» قَالَ: «الْحَمْدُ لله رَبِّ الْعَالَمِينَ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرآنُ الْعَظِيمُ الَّذِي أُوتِيتُهُ» رَوَاهُ الْبُخَارِي.

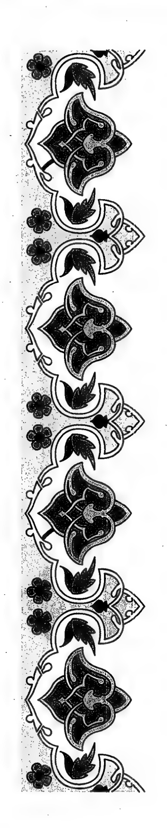
373 (1009). Abû Sa'îd Râfi' bin Al-Mu'alla ﷺ reported: The Messenger of Allâh ﷺ said, "Shall I teach you the greatest Sûrah in the Qur'ân before you leave the mosque?" Then he ﷺ, took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Sûrah in the Qur'ân. He ﷺ said, "It is 'Alhamdu lillâhi Rabbil 'Âlamîn (i.e., Sûrat Al-Fâtihah) which is As-Sab' Al-Mathâni (i.e.,





the seven oft-repeated Âyât) and the Great Qur'ân which is given to me." [Al-Bukhârî][1]

1- Allâh the Almighty says:
"And indeed, We have bestowed upon you seven of Al-Mathâni (the seven repeatedly recited Âyât), (i.e., Sûrat Al-Fâtihah) and the Grand Qur'ân." (15:87).
This Hadîth is an elaboration of the Qurânic Âyah quoted above. The Prophet ﷺ held that As-Sab' Al-Mathâni (السبع المثاني) is Sûrat Al-Fâtihah (the Opening Chapter) because these seven Âyât are recited not only in every Salât but in every Rak'ah of every Salât for the reason that no Salât is valid without the recitation of this Sûrah , as is evident from the saying of the Prophet ﷺ : "The Salât of that person who has not recited Sûrat Al-Fâtihah is void." It has also been regarded as the greatest Sûrah of the Qur'ân as it covers all the objects of the Qur'ân and is a condensation of all the subjects which have been discussed in detail in its other Sûrah . It includes the belief in the Tauhîd (the belief in the Oneness of Allâh)), the worship of Allâh, the Day of Resurrection, promise (of Jannah) and warning (against Hell-fire), instances of the pious and impious people of the past communities, and the lessons their conduct has for others. Abû Dâwûd and At-Tirmidhî have reported a Hadîth in which the Allâh's Messenger ﷺ said: " Al-hamdu lillâhi Rabbil 'Âlamîn (i.e., Sûrat Al-Fâtihah) is Ummul-Qur'ân (أم القرآن)," that is its origin, basis and essence.



374 (1010). Abû Sa'îd Al-Khudrî ﷺ reported about Sûrat Al-Ikhlâs (Chapter 112): The Messenger of Allâh ﷺ said, "By Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'ân."

According to another version, he ﷺ said to his Companions, "Is anyone of you incapable of reciting one-third of the Qur'ân in one night?" They considered it burdensome and said: "O Messenger of Allâh, which of us can afford to do that?" He ﷺ said, " Sûrat Al-Ikhlâs [Say: He is Allâh (the) One] is equivalent to one-third of the Qur'ân." [Al-Bukhârî][2]

٣٧٤ (١٠١٠) وَعَنْ أَبِي سَعِيدٍ الْخُدرِيِّ رضي الله عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي: قُلْ هُوَ اللهُ أَحَدٌ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ».

وَفِي رِوَايَةٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لأَصْحَابِهِ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ بِثُلُثِ الْقُرْآنِ فِي لَيْلَةٍ» فَشَقَّ ذلِكَ عَلَيْهِمْ، وَقَالُوا: أَيُّنَا يُطِيقُ ذلِكَ يَا رَسُولَ اللهِ! فَقَالَ: «قُلْ هُوَ اللهُ أَحَدٌ، اللهُ الصَّمَدُ: ثُلُثُ الْقُرْآنِ». رَوَاهُ الْبُخَارِي.

2- One reading of Sûrat Al-Ikhlâs has return and reward equal to the recitation of one-third of the Qur'ân. This Sûrah mentions the Oneness of Allâh. This is enough to make one realize how much Allâh ﷻ likes the recitation and remembrance of His Oneness. This is the reason, He has declared Shirk (polytheism) an absolutely unpardonable sin.



٣٧٥ (١٠١٤) وَعَنْ عُقْبَةَ بنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَمْ تَرَ آياتٍ أُنْزِلَتْ هذِهِ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ؟ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ» رَوَاهُ مسلم.

375 (1014). 'Uqbah bin 'Amir ﷺ reported: The Messenger of Allâh ﷺ said: "Do you not know that last night certain Âyât were revealed the like of which there is no precedence. They are: 'Say: I seek refuge with (Allâh) the Rabb of the daybreak' (Sûrah 113), and 'Say: I seek refuge with (Allâh) the Rabb of mankind' (Sûrah 114)." [Muslim]

٣٧٦ (١٠١٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مِنَ الْقُرْآنِ سُورَةٌ ثَلاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ، وَهِيَ: تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ». رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسن.

وَفِي رِوَايَةِ أَبِي دَاود: «تَشْفَعُ».

376 (1016). Abû Hurairah ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "There is a Sûrah in the Qur'ân which contains thirty Âyât which kept interceding for a man until his sins are forgiven. This Sûrah is 'Blessed is He in Whose Hand is the dominion.' (Sûrat Al-Mulk 67)." [Abû Dâwûd and At-Tirmidhî – Hasan]

٣٧٧ (١٠١٧) وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ». متفقٌ عَلَيه.

قِيلَ: كَفَتَاهُ الْمَكْرُوهَ تِلْكَ اللَّيْلَةَ، وَقِيلَ: كَفَتَاهُ مِنْ قِيَامِ اللَّيْلِ.

377 (1017). Abû Mas'ûd Al-Badrî ﷺ reported: I heard the Prophet ﷺ saying, "He who recites the two Âyât at the end of Sûrat Al-Baqarah at night, they will suffice him." [Al-Bukhârî and Muslim][1]

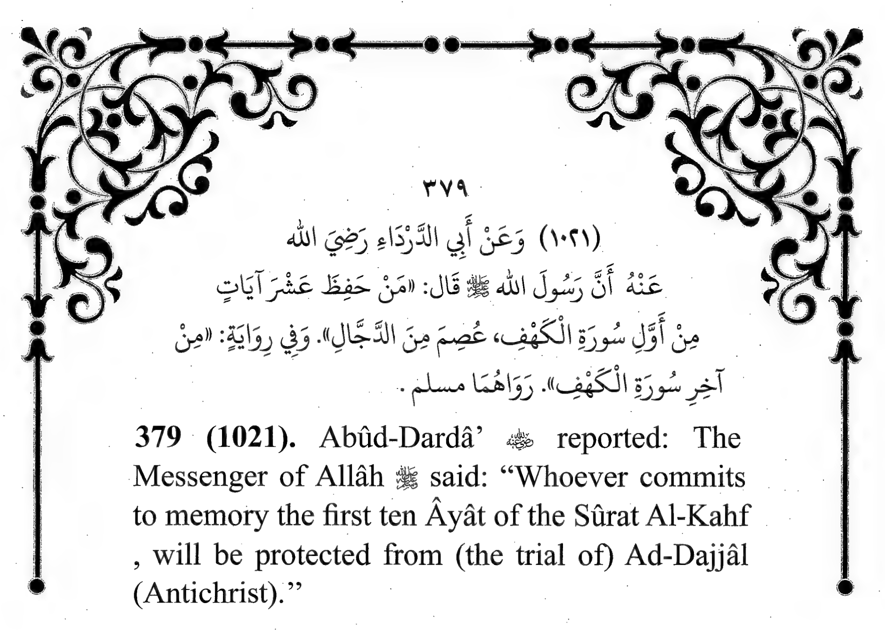
1- "Suffice him" here means that he will be protected from the evils. Its another meaning is that these two Âyât will take the place of Tahajjud (optional prayer in the late hours of the night). Imâm An-Nawawî has cited the latter meaning.

٣٧٨ (١٠٢٠) وَعَنْ أَبِي هُرَيرَةَ رَضِيَ الله عَنْهُ قَال: وَكَّلَنِي رَسُولُ الله ﷺ بِحِفظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ الله ﷺ، قَالَ: إِنِي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ، وَبِي حَاجَةٌ شَدِيدَةٌ، فَخَلَّيْتُ عَنْهُ، فَأَصْبَحْتُ، فَقَالَ رَسُولُ الله ﷺ: «يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ الله! شَكَا حَاجَةً وَعِيَالاً، فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ. فَقَالَ: «أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ الله ﷺ فَرَصَدْتُهُ، فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَقُلْتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ الله ﷺ، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ لا أَعُودُ، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ الله ﷺ: «يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ الله! شَكَا حَاجَةً وَعِيَالاً فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ، فَقَالَ: «إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» فَرَصَدْتُهُ الثَّالِثَةَ. فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ، فقلتُ: لأَرْفَعَنَّكَ إِلَى رَسُولِ الله ﷺ، وَهذَا آخِرُ ثَلاثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ أَنَّكَ لاَ تَعُودُ، ثُمَّ تَعُودُ! فَقَالَ: دَعْنِي فَإِنِّي أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ الله بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ، فَإِنَّهُ لَنْ يَزَالَ عَلَيْكَ مِنَ الله حَافِظٌ، وَلاَ يَقْرَبُكَ شَيْطَانٌ حَتَّى تُصْبِح، فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ الله ﷺ: «مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ الله! زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي الله بِهَا، فَخَلَّيْتُ سَبِيلَه. قَالَ: «مَا هِيَ؟» قُلتُ: قَالَ لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقرأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الآيَةَ: {الله لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ} وَقَالَ لِي: لاَ يَزَالُ عَلَيْكَ مِنَ الله حَافِظٌ، وَلَنْ يَقْرَبَكَ شَيطَانٌ حَتَّى تُصْبِحَ. فَقَالَ النَّبِيُّ ﷺ: «أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلاثٍ يَا أَبَا هُرَيْرَةَ؟» قُلْتُ: لا، قال: «ذَاكَ شَيْطَانٌ». رَوَاهُ الْبُخَارِي .

378 (1020). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ put me in charge of charity of Ramadân (Sadaqatul-Fitr). Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to the Messenger of Allâh ﷺ ." He said, "I am a needy man with a large family, and so I have a pressing need." I let him go. When I saw the Messenger of Allâh ﷺ next morning, he asked me, "O Abû Hurairah! What did your captive do last night?" I said, "O Messenger of Allâh! He complained of a pressing need and a big family. I felt pity for him so I let him go." He ﷺ said, "He told you a lie and he will return." I was sure, according to the saying of the Messenger of Allâh ﷺ that he would return. I waited for him. He sneaked up again and began to steal food-stuff from the Sadaqah . I caught him and said; "I must take you to the Messenger of Allâh ﷺ ." He said, "Let go of me, I am a



needy man. I have to bear the expenses of a big family. I will not come back." So I took pity on him and let him go. I went at dawn to the Messenger of Allâh ﷺ who asked me, "O Abû Hurairah! What did your captive do last night?" I replied, "O Messenger of Allâh! He complained of a pressing want and the burden of a big family. I took pity on him and so I let him go." He ﷺ said, "He told you a lie and he will return." (That man) came again to steal the food-stuff. I arrested him and said, "I must take you to the Messenger of Allâh ﷺ , and this is the last of three times. You promised that you would not come again but you did." He said, "Let go of me, I shall teach you some words with which Allâh may benefit you." I asked, "What are those words?" He replied, "When you go to bed, recite Ayatul-Kursî (2:255), for there will be a guardian appointed over you from Allâh, and Satan will not be able to approach you till morning." So I let him go. Next morning the Messenger of Allâh ﷺ asked me, "What did your prisoner do last night." I answered, "He promised to teach me some words which he claimed will benefit me before Allâh. So I let him go." The Messenger of Allâh ﷺ asked, "What are those words that he taught you?" I said, "He told me: 'When you go to bed, recite Ayatul-Kûrsi from the beginning to the end [i.e., Allâh! none has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî encompasses the heavens and the earth, and preserving them does not fatigue Him. And He is the Most High, the Most Great].' (2:255). He added: 'By reciting it, there will be a guardian appointed over you from Allâh who will protect you during the night, and Satan will not be able to come near you until morning'." The Messenger of Allâh ﷺ said, "Verily, he has told you the truth though he is a liar. O Abû Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He ﷺ said, "He was Shaitân (Satan)." [Al-Bukhârî]



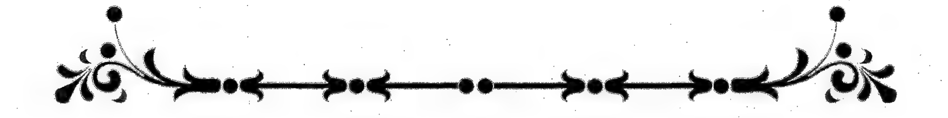
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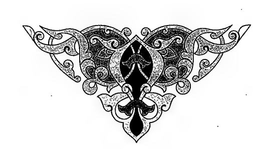
(١٠٢١) وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنَ الدَّجَّالِ». وَفِي رِوَايَةٍ: «مِنْ آخِرِ سُورَةِ الْكَهْفِ». رَوَاهُمَا مسلم.

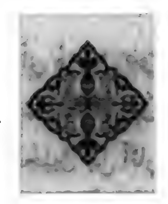
379 (1021). Abûd-Dardâ' ﷺ reported: The Messenger of Allâh ﷺ said: "Whoever commits to memory the first ten Âyât of the Sûrat Al-Kahf , will be protected from (the trial of) Ad-Dajjâl (Antichrist)."

In another narration, the Messenger of Allâh ﷺ said: "(Whoever commits to memory) the last ten Âyât of Sûrat Al-Kahf , he will be protected from (the trial of) Ad-Dajjâl (Antichrist)." [Muslim][1]

1- Ad-Dajjâl will appear sometime before Yaumul-Qiyâmah . Allâh, the Almighty will give him some supernatural powers the manifestation of which will shake the faith of many people. For this reason, this will be a serious trial. All Prophets warned their people against him. Our Prophet ﷺ also warned us against him and ordered us to guard ourselves from it and strictly advised us to seek Refuge of Allâh against it. This Hadîth tells us the way to save ourselves from Ad-Dajjâl . The recitation of the first or the last ten Âyât of Sûrat Al-Kahf , in the morning and evening, is very useful for this purpose. Shaykh Al-Albânî has, however, regarded the last ten Âyât probably and the first ten Âyât surely effective against this mischief.







١٥٩ (١٨٥) بابُ فضل الوضوء

قَالَ اللهُ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فَاغْسِلُوا وُجُوهَكُمْ} إِلَى قوله تَعَالَى: {مَا يُرِيدُ اللهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ} [الْمَائدة: ٦].



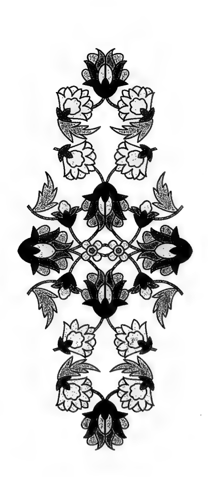
Allâh, the Exalted, says:

"O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, wipe (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janâbah (i.e., after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from responding to the call of nature, or you have been in contact with women (i.e., sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful." (5:6)

٣٨٠ (١٠٢٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ، فَلْيَفْعَلْ». متفقٌ عَلَيه.

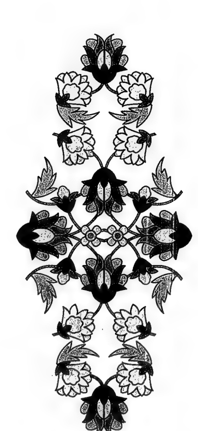
380 (1024). Abû Hurairah ﷺ reported: I heard the Messenger of Allâh ﷺ saying: "On the Day of Resurrection, my followers (or Ummah) will be summoned ' Al-Ghurr Al-Muhajjalûn ‹ from the traces of Wudû' . Whoever can increase the area of his radiance should do so." [Al-Bukhârî and Muslim][1]

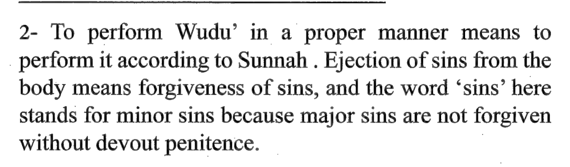
1- The word " Ghurr " (غر) is the plural of " Agharr " (أغر), which means shining or white. It is used for animals (like a horse), i.e., a white mark on its face. Here, it refers to that radiance which will issue from the brows of the believers on the Day of Resurrection and which will make them prominent. Muhajjalûn (محجلون) is from Tahjîl (تحجيل) which also means whiteness but it is used for that whiteness which is found on all the four or at least on three legs of a horse. Here, it refers to that light which will shine through the hands and feet of the believers because of their habit of performing Wudu' . This means that the believers among the Muslims will be distinguished from other communities by virtue of the refulgence issuing from their faces, hands and feet on the Day of Resurrection in the same way that a horse with a white forehead is easily distinguished from other horses.



٣٨١ (١٠٢٦) وَعَنْ عثمَانَ بن عَفَّانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ». رَوَاهُ مسلم.

381 (1026). 'Uthmân bin 'Affân ﷺ reported: The Messenger of Allâh ﷺ said, "He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails." [Muslim][2]





2- To perform Wudu' in a proper manner means to perform it according to Sunnah . Ejection of sins from the body means forgiveness of sins, and the word 'sins' here stands for minor sins because major sins are not forgiven without devout penitence.



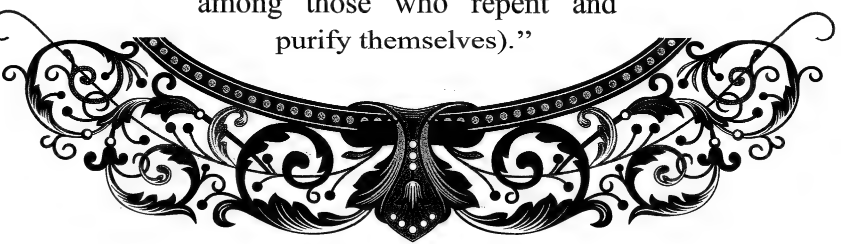


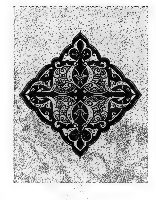
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(١٠٣٢) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ - أَوْ فَيُسْبِغُ الْوُضُوءَ - ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛ إِلاَّ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ أَيِّهَا شَاءَ». رَوَاهُ مسلم. وَزَادَ التِّرْمِذِيُّ: «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ».

382 (1032). 'Umar bin Al-Khattâb ﷺ reported: The Messenger of Allâh ﷺ said, "Whoever of you performs Wudu' carefully and then affirms: 'Ash-hadu an Lâ ilâha illallâhu Wahdahû lâ sharîka Lahû, wa ash-hadu anna Muhammadan 'abduhu wa Rasûluhu [I testify that there is no true God except Allâh Alone, Who has no partners and that Muhammad (ﷺ) is His slave and Messenger],' the eight gates of Jannah are opened for him. He may enter through whichever of these gates he desires (to enter)." [Muslim]

In the narration in At-Tirmidhî , it is added: " Allâhummaj-'alnî minat-tawwâbîna, waj-'alnî minal-mutatahhirîn (O Allâh make me among those who repent and purify themselves)."





١٦٠ (١٨٦) بابُ فضل الأَذَان

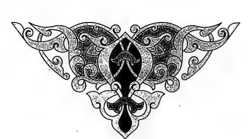
160 (186) The Excellence of Adhân

٣٨٣ (١٠٣٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ والصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاسْتَهَموا عَلَيه، وَلَوْ يَعْلَمُونَ مَا في التَّهْجِيرِ لاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ والصُّبْحِ لأَتَوهُمَا وَلَوْ حَبْوًا» متفقٌ عَلَيه .

«الاسْتِهَامُ»: الاقْتِرَاعُ، و«التَّهْجِيرُ»: التَّبْكِيرُ إِلَى الصَّلاةِ.

383 (1033). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said: "Were people to know the blessing of pronouncing Adhân and the standing in the first row, they would even draw lots to secure these privileges. And were they to realize the reward of performing Salât early, they would race for it; and were they to know the merits of Salât after nightfall ('Ishâ') and the dawn (Fajr) Salât , they would come to them even if they had to crawl." [Al-Bukhârî and Muslim][1]

1- This expression 'to crawl' is used to illustrate the high merit of praying 'Ishâ and Fajr in congregation in the mosque. This Hadîth also urges to make best to occupy the first rows, as the 'Angels of Mercy' pray for the Imâm first, then for those who pray immediately behind him in the first row, then those behind them, and so on. The Hadîth also points out the excellence of Adhân and the great reward of the person who pronounces it.



384 (1035). 'Abdullâh bin 'Abdur-Rahmân reported: Abû Sa'îd Al-Khudrî ﷺ said to me: "I see that you like living among your sheep in wilderness. So whenever you are with your sheep or in wilderness and you want to call Adhân , you should raise your voice because whoever hears the Adhân , whether a human or Jinn or any other creature, will testify for you on the Day of Resurrection." Abû Sa'îd added: "I heard this from the Messenger of Allâh ﷺ ." [Al-Bukhârî]

٣٨٤ (١٠٣٥) وَعَنْ عَبْدِ الله بْنِ عَبْدِ الرَّحْمنِ بْنِ أَبِي صَعْصَعَةَ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ الله عَنْهُ قَالَ لَهُ: «إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ فَإِذَا كُنْتَ فِي غَنَمِكَ - أَوْ بَادِيَتِكَ - فَأَذَّنْتَ لِلصَّلاَةِ، فَارْفَعْ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لاَ يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ، وَلاَ إِنْسٌ، وَلاَ شَيْءٌ، إِلاَّ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ» قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ الله ﷺ. رَوَاهُ الْبُخَارِي.

٣٨٥ (١٠٣٩) وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ، وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَه، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ» رَوَاهُ الْبُخَارِي .

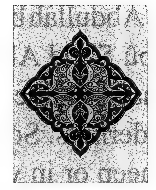
385 (1039). Jâbir ﷺ reported: The Messenger of Allâh ﷺ said, "He who says upon hearing the Adhân : ' Allâhumma Rabba hâdhihid-da'watit-tâmmati, was-salâtil-qâ'imati, âti Muhammadanil-wasîlata wal-fadîlata, wab'ath-hu maqâman mahmûda nil-ladhî wa'adtahu [O Allâh, Rabb of this perfect call (Da'wah) and of the established prayer (As-Salât), grant Muhammad the Wasîlah and superiority, and raise him up to a praiseworthy position which You have promised him]', it becomes incumbent upon me to intercede for him on the Day of Resurrection." [Al-Bukhârî][1]

1- This Hadîth tells us the merit of دعاء الوسيلة. This prayer should be recited in the manner narrated by 'Abdullâh bin 'Amr, which says that one should first repeat the wording of Adhân , then recite the prayer asking to exalt the mention of the Prophet ﷺ and then pray Allâh to grant him the Wasîlah.

386 (1040). Sa'd bin Abû Waqqâs ﷺ reported: The Prophet ﷺ said, "He who says after the Adhân : ' Ash-hadu an lâ ilâha illallâh Wahdahû lâ sharîka Lahû; wa ash-hadu anna Muhammadan 'abduhu wa Rasûluhu, radîtu Billâhi Rabban, wa bi Muhammadin Rasûlan, wa bil-Islami Dînan [I testify that there is no true God except Allâh Alone; He has no partners and that Muhammad (ﷺ) is His slave and Messenger; I am content with Allâh as my Rabb , with Muhammad as my Messenger and with Islam as my Deen],' his sins will be forgiven." [Muslim]

٣٨٦ (١٠٤٠) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: أَشْهَدُ أَنْ لاَ إِلهَ إِلاَّ الله وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِالله رَبًّا، وَبِمُحَمَّدٍ رَسُولاً، وَبِالإِسْلام - دِينًا، غُفِرَ لَهُ ذَنْبُهُ». رَوَاهُ مسلم .





١٦١ (١٨٧) بابُ فَضل الصّلوات

قَالَ اللهُ تَعَالَى: {إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ} [الْعَنْكَبُوت: ٤٥].

161 (187) The Excellence of As-Salât (The Prayer)

Allâh, the Exalted, says:

"Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e., great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e., disbelief, polytheism, and every kind of evil, wicked deed)." (29:45)

387 (1042). Abû Hurairah ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?" They replied, "No soiling would left on him." He ﷺ said, "That is the five (obligatory) Salât (prayers). Allâh obliterates all sins as a result of performing them." [Al-

٣٨٧ (١٠٤٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُم يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؛ قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللهُ بِهِنَّ الْخَطَايَا» متفقٌ عَلَيه.



Bukhârî and Muslim][1]

1- This Hadîth tells us about the merit and benefits of the performance of the prescribed five daily Salât, performing them will wash off one's sins, but this is true of only such Salât which is performed in accordance with Sunnah , i.e., punctually in exactly the manner showed by the Prophet ﷺ , and not of that which is offered at will in one's own way.

٣٨٨ (١٠٤٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، كَفَّارَةٌ لِمَا بَيْنَهُنَّ، مَا لَمْ تُغشَ الْكَبَائِرُ». رَوَاهُ مسلم.

388 (1045). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "The five (daily) Salât (prayers) and the Friday (prayer) to the Friday (prayer) expiate whatever (minor sins) may be committed in between, so long as major sins are avoided." [Muslim][2]

2- This Hadîth elucidates that the minor sins committed during the interval of the five prescribed Salât and in the period intervening between one Jumu'ah and the other are pardoned with the performance of the five-time prescribed Salât and the Jumu'ah prayer, provided one does not commit major sins which are not forgiven without repentance. Sins like Shirk (associating someone with Allâh in worship), disobedience of parents, false oath, false evidence, encroachment on an orphan's property, calumny against chaste women, etc., fall in the category of major sins and will not be forgiven by means of Salât only.

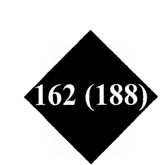
٣٨٩ (١٠٤٦) وَعَنْ عُثمانَ بنِ عفانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِن امْرِىءٍ مُسْلِمٍ تَحضرُهُ صَلاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءَهَا، وَخُشوعَهَا، وَرُكوعَهَا، إلاَّ كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ تُؤتَ كَبِيرَةٌ، وَذلِكَ الدَّهرَ كُلَّهُ». رَوَاهُ مسلم.

389 (1046). 'Uthmân bin 'Affân ﷺ reported: I heard Messenger of Allâh ﷺ saying, "When the time for a prescribed Salât is due and a Muslim performs its Wudu' and its acts of bowing and prostration properly, this Salât will be an expiation for his past sins, so long as he does not commit major sins, and this applies for ever." [Muslim]





١٦٢ (١٨٨) باب فضل صَلاة الصّبح والعَصر



162 (188) Excellence of the Morning (Fajr) and 'Asr Prayers

390 (1047). Abû Mûsa ﷺ reported: Messenger of Allâh ﷺ said, "He who offers Al-Bardain (i.e., Fajr and 'Asr prayers) will enter Jannah ." [Al-Bukhârî and Muslim][1]

٣٩٠ (١٠٤٧) عَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ». متفقٌ عَلَيْهِ.

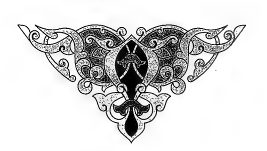
«الْبَرْدَانِ» الصُّبْحُ والْعَصْرُ.

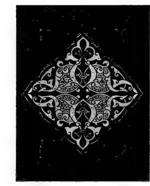
1- It is a must for every Muslim to offer every Salât regularly but there are some prayers (Salât) which cannot be performed punctually unless one takes special care of them. This is the reason some additional merits have been mentioned in this Hadîth so that people exercise extra effort for performing them.

391 (1052). Buraidah ﷺ reported: The Messenger of Allâh ﷺ said, "He who misses the 'Asr Salât (deliberately), his deeds will be rendered null and void." [Al-Bukhârî][2]

٣٩١ (١٠٥٢) وَعَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَرَكَ صَلاَةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ». رَوَاهُ الْبُخَارِي.

2- It is a serious sin to miss any of the prescribed Salât deliberately. Some people regard it even an act of Kufr . But the willful omission of 'Asr prayer is one of the most serious sins. Its omission nullifies one's good deeds. Observing this Salât is, therefore, highly essential.





١٦٣ (١٨٩) بَابُ فضل المشي إِلَى الْمَسَاجِدِ



163 (189) The excellence of proceeding towards the mosque walking



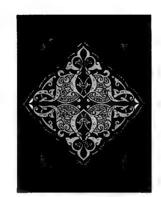
٣٩٢ (١٠٥٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللهُ لَهُ فِي الْجَنَّةِ نُزُلاً كُلَّمَا غَدَا أَوْ رَاحَ». متفقٌ عَلَيه.

392 (1053). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "He who goes to the mosque in the morning or in the evening, Allâh prepares for him a place in Jannah whenever he goes to the mosque in the morning and returns from it in the evening." [Al-Bukhârî and Muslim][1]

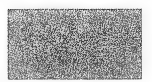
1- This Hadîth points out the merit of going on foot to the mosque for Salât , no matter whether one goes in the morning or the evening. In fact, the heart of a Muslim should be attached to mosques and on account of this, he goes there at all the prescribed hours of Salât to perform his Salât in congregation.

٣٩٣ (١٠٥٤) وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ مَضَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللهِ؛ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللهِ، كَانَتْ خُطُوَاتُهُ، إِحْدَاهَا تَحُطُّ خَطِيئَةً، وَالأُخْرَى تَرْفَعُ دَرَجَةً» رَوَاهُ مسلم.

393 (1054). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "He who purifies (performs Wudu') himself in his house and then walks to one of the houses of Allâh (mosque) for performing an obligatory Salât , one step of his will wipe out his sins and another step will elevate his rank (in Jannah)." [Muslim]



١٦٤ (١٩٠) بابُ فضل انتظار الصَّلاَة



164 (190) *The excellence of waiting for as-Salât (the Prayer)*

394 (1061). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Everyone among you will be deemed to be occupied in Salât (prayer) constantly so long as Salât (the prayer) detains him (from worldly concerns), and nothing prevents him from returning to his family but Salât. " [Al-Bukhârî and Muslim]

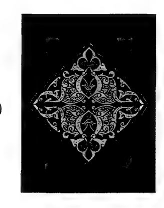
٣٩٤ (١٠٦١) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لاَ يَزَالُ أَحَدُكُمْ فِي صَلاةٍ مَا دَامَتِ الصَّلاةُ تَحْبِسُهُ، لاَ يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلاَّ الصَّلاةُ». متفقٌ عَلَيه.



395 (1062). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "The angels supplicate in favour of one of you so long as he remains in the place where he has performed Salât (prayer) in a state of Wudu' . They (the angels) say: 'O Allâh! Forgive him, O Allâh! Have mercy on him.'" [Al-Bukhârî]

٣٩٥ (١٠٦٢) وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «الْمَلاَئِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلاَّهُ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ». رَوَاهُ الْبُخَارِي.

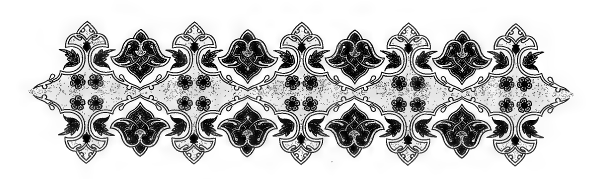




١٦٥ (١٩١) بَابُ فضل صَلاة الجماعة

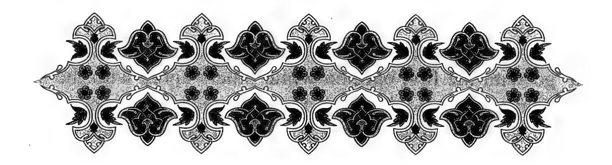


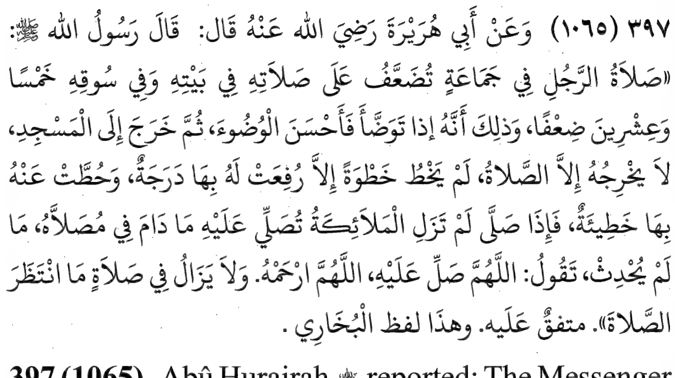
165 (191) The excellence of performing Salât (Prayers) in congregation



٣٩٦ (١٠٦٤) عَن ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قال: «صَلاَةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلاَةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً». متفقٌ عَلَيه.

396 (1064). Ibn 'Umar ﷺ reported: The Messenger of Allâh ﷺ said, " Salât in congregation is twenty-seven times more meritorious than a Salât performed individually." [Al-Bukhârî and Muslim]





٣٩٧ (١٠٦٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلاَةُ الرَّجُلِ فِي جَمَاعَةٍ تُضَعَّفُ عَلَى صَلاَتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذلِكَ أَنَّهُ إِذا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ، لاَ يُخْرِجُهُ إِلاَّ الصَّلاَةُ، لَمْ يَخْطُ خَطْوَةً إِلاَّ رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلاَئِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلاَّهُ، مَا لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ. وَلاَ يَزَالُ فِي صَلاَةٍ مَا انْتَظَرَ الصَّلاَةَ». متفقٌ عَلَيه. وهذَا لفظ الْبُخَارِي .

397 (1065). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "A man's Salât in congregation is twenty-five times more rewarding than his Salât at home or in his shop, and that is because when he performs his Wudu' properly and proceeds towards the mosque with the purpose of performing Salât in congregation, he does not take a step without being raised a degree (in rank) for it and having a sin remitted for it, till he enters the mosque. When he is performing Salât, the angels continue to invoke Blessings of Allâh on him as long as he is in his place of worship in a state of Wudu' . They say: 'O Allâh! Have mercy on him! O Allâh! Forgive him.' He is deemed to be engaged in Salât as long as he waits for it." [Al-Bukhârî and Muslim][1]

1- This Hadîth tells us that Salât in congregation is far more in reward than Salât offered alone. In the preceding Hadîth it has been held 27 times and in the present, 25 times more rewarding. The reason for this variation offered by some 'Ulamâ' is that at first it was told to the Prophet ﷺ 25 times and then it was increased to 27 and he communicated to his Companions what was revealed to him. Some other scholars have linked it with the form, spirit and concentration of the Salât . The more meticulous one is about its details, the greater will be the reward for it. Another difference of opinion in this respect is regarding the nature of Salât in congregation. How does one become eligible for higher reward? Does he become eligible for it by performing Salât in congregation anywhere, i.e., at home, in business premises, at an open place, in the desert etc., or in that congregation which gathers in a mosque? Some 'Ulamâ' go with the first opinion while others agree with the second. Hâfiz Ibn Hajar preferred the second view on the grounds that the words (وذلك أنه...) occuring in the text of this Hadîth support this view.



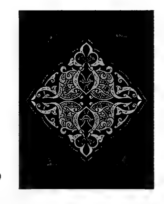


٣٩٨ (١٠٦٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْتَطَبَ، ثُمَّ آمُرَ بِالصَّلاَةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلاً فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ» متفقٌ عَلَيه .

398 (1068). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "By Him in Whose Hand my life is, I sometimes thought of giving orders for firewood to be collected, then for proclaiming the Adhân for Salât . Then I would appoint an Imâm to lead Salât , and then go to the houses of those who do not come to perform Salât in congregation, and set fire to their houses on them." [Al-Bukhârî and Muslim][1]

1- This Hadîth and the incident relating to Ibn Umm Maktûm are quoted by such people who hold that those who are physically fit, resident and have no valid reason for not coming to the mosque for Salât , for them Salât in the mosque (Jamâ'ah) is a must. Those who do not accept that Salât in mosque is obligatory and regard it Fard Kifâyah (collective duty, i.e., if one Muslim performs it, the rest of the Muslim community will not be obliged to perform it, and thus will not be deemed sinful for doing so), for them such Ahâdîth refer to the hypocrites who did not come to the mosque for Salât . Some people are of the view that it is Sunnah Mu'akkadah (an established Sunnah , hence compulsory) and they take such Ahâdîth for inducement because if performance of Salât in congregation was obligatory, those who missed it would have been punished by the Prophet ﷺ , but we do not find any instance of it in his life. It clearly shows that it is Sunnah . If we go by logic, this view seems to be more correct. But we cannot, at the same time, lose sight of the importance that has been attached to the Salât in congregation especially the fact that it is 25 times more rewarding than the Salât offered individually.
This Hadîth also tells us that it is permissible to take criminals and sinful people from their homes by surprise.





١٦٦ (١٩٢) باب الحثّ عَلى حضور الجماعة في الصُّبح والعِشاء



166 (192) *Urging to observe 'Ishâ' and Fajr prayers in congregation*

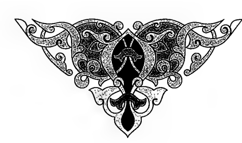
٣٩٩ (١٠٧١) عَنْ عُثْمَانَ بنِ عَفَّانَ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ، فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ، وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ، فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ». رَوَاهُ مسلم.

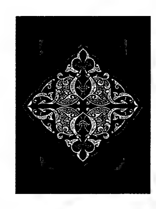
399 (1071). 'Uthmân bin 'Affân ﷺ reported: I heard the Messenger of Allâh ﷺ saying: "One who performs 'Ishâ' prayer in congregation, is as if he has performed Salât for half of the night. And one who performs the Fajr prayer in congregation, is as if he has performed Salât the whole night." [Muslim]

٤٠٠ (١٠٧٣) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَيْسَ صَلاَةٌ أَثْقَلَ على الْمُنَافِقِينَ مِنْ صَلاَةِ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا». متفقٌ عَلَيه.

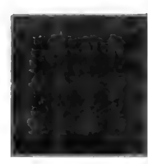
400 (1073). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "No Salât is more burdensome to the hypocrites than the Fajr (dawn) prayer and the 'Ishâ' (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so." [Al-Bukhârî and Muslim][1]

1- 'Ishâ' and Fajr prayers were, and still are, very hard for the hypocrites for the reason that they performed Salât only to make a show of it and not for the fear of Allâh. Therefore, Muslims should not show any laziness in them at all, lest they develop a resemblance with the hypocrites.





١٦٧ (١٩٣) باب الأمر بالمحافظة عَلَى الصَّلوات المكتوبات، والنهي الأكيد والوعيد الشديد في تركهن



قَالَ الله تَعَالَى: {حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى} [الْبَقَرة: ٢٣٨] وَقَالَ تَعَالَى: {فَإِنْ تَابُوا وَأَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ} [التوبة: ٥].

167 (193) Strict orders for observance of obligatory salât

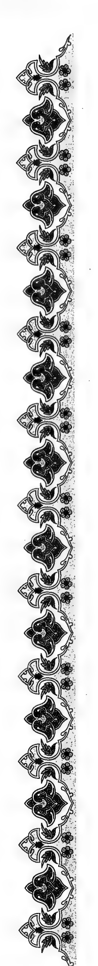
Allâh, the Exalted, says:

"Guard strictly (the five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e., the best prayer - 'Asr)." (2:238)

"But if they repent and perform As-Salât (Iqâmatas-Salât) and give Zakât , then leave their way free." (9:5)

401 (1074). Ibn Mas'ûd ﷺ reported: I asked the Messenger of Allâh ﷺ : "Which act is the best?" He ﷺ said, " As-Salât at their fixed times." I asked, "What next?" He ﷺ said, "Being dutiful to parents." I asked, "What next?" He ﷺ said, "Striving (Jihâd) in the way of Allâh." [Al-Bukhârî and Muslim]

٤٠١ (١٠٧٤) وَعَنِ ابْنِ مسعودٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلاةُ عَلَى وَقْتِهَا» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ». متفقٌ عَلَيه.



٤٠٢ (١٠٧٦) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، قَال: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الصَّلاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلاَمِ، وَحِسَابُهُمْ عَلَى اللهِ». متفقٌ عَلَيه.

402 (1076). Ibn 'Umar ﷺ reported: The Messenger of Allâh ﷺ said, "I have been commanded to fight against the people till they testify Lâ ilâha illallâh (There is no true God except Allâh) and that Muhammad (ﷺ) is His slave and Messenger, and to establish As-Salât (Iqâmatas-Salât) , and to pay Zakât ; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allâh." [Al-Bukhârî and Muslim][1]

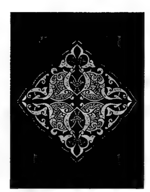
1- Here the word " An-Nâs " (الناس) translated 'the people' in the Hadîth stands for those who associate others with Allâh in worship. The people of the Book are not included among them. " Haqqul-Islâm " translated here as "the rights of Islâm" denotes legal castigation, etc. That is, the punishments which are given for crimes like fornication, murder, etc.
"Their accountability is left to Allâh" means what is hidden in their hearts is left to Allâh or the crimes which go undetected by the authorities concerned are in the Purview of Allâh, Who will decide their case in the Hereafter.

٤٠٣ (١٠٧٨) وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلاَةِ». رَوَاهُ مسلم .

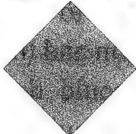
403 (1078). Jâbir ﷺ reported: The Messenger of Allâh ﷺ said, "Between a man and disbelief and paganism is the abandonment of Salât (prayer)." [Muslim][2]

2- He who will be having the quality of Islam and will be particular in performing Salât regularly, will raise a wall between himself and Kufr . He who does not perform Salât after coming to the fold of Islam, does not have a frontier which separates him from infidelity. Leaving Salât is like demolishing the wall that separates Islam from Kufr.





١٦٨ (١٩٤) بابُ فضل الصَّف الأَوَّل، والأَمر بإتمام الصفوف الأُوَل، وتسويتها والتراصّ فيها

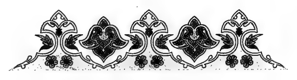


168 (194) The excellence of standing in the first row (in salât)

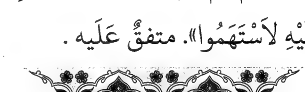
٤٠٤ (١٠٨٢) عَنْ جَابِرِ بْنِ سَمُرَةَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ، فَقَالَ: «أَلا تَصُفُّونَ كَمَا تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟» فَقُلْنَا: يَا رَسُولَ اللهِ! وَكَيْفَ تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: «يُتِمُّونَ الصُّفُوفَ الأُوَلَ، وَيَتَرَاصُّونَ فِي الصَّفِّ». رَوَاهُ مسلم .

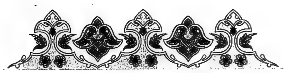
404 (1082). Jâbir bin Samurah ﷺ reported: The Messenger of Allâh ﷺ came out to us (once) and said, "Why do you not stand in rows as the angels do before their Rabb ?" We asked: "O Messenger of Allâh! how do the angels stand in rows before their Rabb ?" He ﷺ replied, "They complete each row beginning with the first and filling all the gaps." [Muslim][1]

1- Tarâs (تراص) means to stand in the style of a wall, each brick of which is interlocked with another so much so that there is not even the slightest gap between two of its bricks. When people array themselves for Salât , they should keep their feet and shoulders so close with one another on their left and right that there is no gap or space between them. Moreover, the front rows should be completed first. One should never take place in the second row if there is place in the first. Similarly, one should never take place in the third row if there is room in the second line. And so on and so forth.



٤٠٥ (١٠٨٣) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلاَّ أَنْ يَسْتَهِمُوا عَلَيْهِ لاَسْتَهَمُوا». متفقٌ عَلَيه .





405 (1083). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "If people came to know the blessing of calling Adhân and the standing in the first row, they could do nothing but would draw lots to secure these privileges." [Al-Bukhârî and Muslim]





٤٠٦ (١٠٨٩) وَعَنِ النُّعْمَانِ بنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ». مُتَّفَقٌ عَلَيْهِ .

وَفِي رِوَايَةٍ لمسلِمٍ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُسَوِّي صُفُوفَنَا، حَتَّى كَأَنَّمَا يُسَوِّي بِهَا القِدَاحَ، حَتَّى رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ. ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتَّى كَادَ يُكَبِّرُ، فَرَأَى رَجُلاً بَادِيًا صَدْرُهُ مِنَ الصَّفِّ؛ فَقَالَ: «عِبَادَ اللهِ. لَتُسَوُّنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».



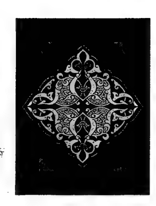


406 (1089). An-Nu'mân bin Bashîr ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "Straighten your rows; otherwise, Allâh will create dissension among you." [Al-Bukhârî and Muslim]

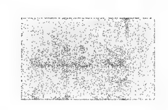
The narration in Muslim is: An-Nu'mân bin Bashîr ﷺ said: The Messenger of Allâh ﷺ directed us to keep our rows as straight as arrows. He continued stressing this until he realized that we had learnt it from him (recognized its significance). One day he came into the mosque and stood up. He was just about to say Takbîr (Allâh is Greater) when he noticed a man whose chest was projected from the row, so he said, "O slaves of Allâh, you must straighten your rows or Allâh will certainly put your faces in opposite directions."



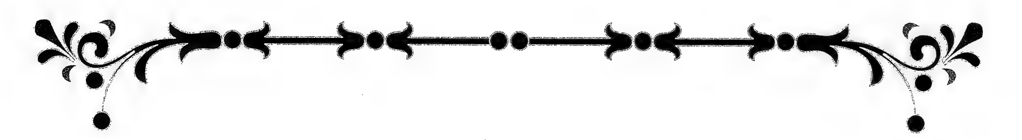




١٦٩ (١٩٥) بابُ فضل السُّنن الراتبة مع الفرائض، وبيان أقلها وأكملها وما بينهما

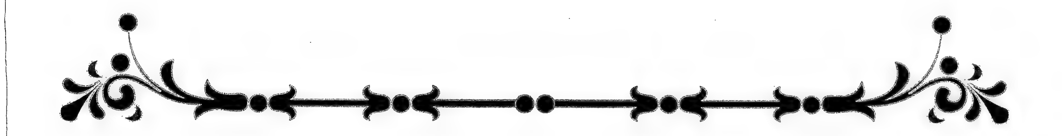


169 (195) The excellence of optional prayers (Sunnah Mu'akkadah) along with the obligatory prayers



407 (1097). Umm Habîbah ﵂ the Mother of the Believers reported: I heard the Messenger of Allâh ﷺ saying, "A house will be built in Jannah for every Muslim who offers twelve Rak'ah of optional Salât other than the obligatory Salât in a day and a night (to seek the Pleasure of Allâh)." [Muslim]

٤٠٧ (١٠٩٧) عَنْ أُمِّ الْمُؤْمِنِينَ،امِّ حَبِيبَةَ رَمْلَةَ بِنتِ أَبِي سُفْيَانَ، رَضِيَ اللهُ عَنْهُمَا، قَالَتْ: سَمِعْتُ رَسُولَ الله، ﷺ، يَقُولُ: مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لله تَعَالَى كُلَّ يَوْمٍ ثِنْتَيْ عَشَرَةَ رَكْعَةً تَطَوُّعًا غَيْرَ الْفَرِيضَةِ، إِلاَّ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ! أَوْ: إِلاَّ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ». رَوَاهُ مسلم .





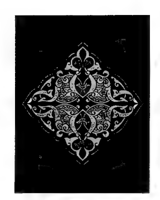
٤٠٨ (١٠٩٨) وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا، قَالَ: صَلَّيْتُ مَعَ رَسُولِ الله، ﷺ، رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، ورَكْعَتَيْنِ بَعْدَهَا، وَرَكْعتَيْنِ بَعْدَ الجُمُعةِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ. متفقٌ عَلَيه .

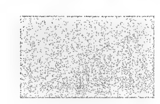
408 (1098). Ibn ‘Umar ﷺ reported: I performed along with the Messenger of Allâh ﷺ two Rak‘ah of optional prayers before Zuhr and two after the Zuhr (noon prayer), and two after the Friday prayer, and two after the Maghrib (evening) prayer, and two after the ‘ Ishâ’ (night) prayer.” [Al-Bukhârî and Muslim][1]

1- There are two kinds of Nawâfil which are performed before or after the obligatory prayer. Firstly, the one which were performed by the Prophet ﷺ more frequently. According to the present Hadîth , their total comes to ten Rak‘ah while in other Ahâdîth their total is twelve or fourteen Rak‘ah . They are called Sunnah Mu’akkadah (سنة مؤكدة) or As-Sunnan Ar-Rawâtib (السنن رواتب). That is, the Rak‘ah which are proved from the saying and practice of the Prophet ﷺ and which were performed by him usually. These are said to be Compulsory prayers. Secondly, such Nawâfil which were not performed by the Prophet ﷺ regularly. These are called Sunnah Ghair Mu’akkadah (سنة غير مؤكدة), and are said to be optional prayers. In any case, Nawâfil have great importance in creating a special link between the worshipper and Allâh, and for this reason the believers do not neglect them. But their status in Sharî‘ah is of Nawâfil the performing of which is rewarding and omission of which is not sinful. One thing that should be borne in mind in respect of As-Sunnan Ar-Rawâtib or Mu’akkadah is that it is better to perform them at home. This was the usual practice of the Prophet ﷺ , and this is what he ordained the Muslims.











١٧٠ (١٩٦) بابُ تأكيد ركعتي سُنّةِ الصّبح

170 (196) Emphasis on performing two rak'ah sunnah before dawn (fajr) prayer

٤٠٩ (١١٠٠) عَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ. رَوَاهُ الْبُخَارِي.

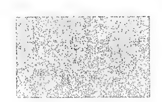
409 (1100). 'Aishah ﵂ reported: The Prophet ﷺ never omitted four Rak'ah prayer before the Zuhr prayer and two Rak'ah prayer before dawn (Fajr) prayer. [Al-Bukhârî]

٤١٠ (١١٠١) وَعَنْهَا قَالَتْ: لَمْ يكنِ النَّبِيُّ، ﷺ، عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ تَعَاهُدًا مِنْهُ على رَكْعَتَي الْفَجْرِ. مُتَّفَقٌ عَلَيهِ.

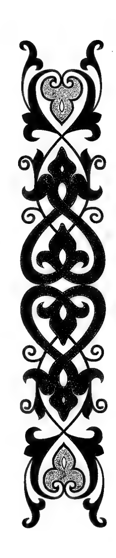
410 (1101). 'Aishah ﵂ reported: The Prophet ﷺ did not attach more importance to any Nawâfil prayer than the two Rak'ah of prayer before dawn (Fajr) prayer. [Al-Bukhârî and Muslim]

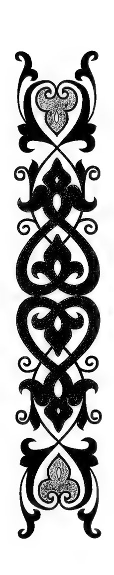


١٧١ (١٩٧) بابُ تخفيف ركعتي الفجر وبيان ما يقرأ فيهما، وبيان وقتهما



171 (197) *Briefness to be adopted in performing the two Rak'ah Sunnah before Fajr prayer, their time and the surah to recite in them*





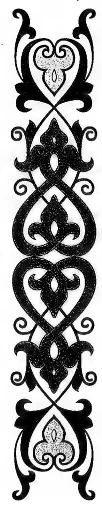
٤١١ (١١٠٤) عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ، ﷺ، كَانَ يُصَلي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالإِقَامَةِ مِنْ صَلاَةِ الصُّبْحِ. متفقٌ عَلَيه.

وَفِي رِوَايَةٍ لَهُمَا: يُصَلِّي رَكْعَتَي الْفَجْرِ إِذَا سَمِعَ الأَذَانَ فَيُخَفِّفُهما حَتَّى أَقُولَ: هَل قَرَأَ فِيهما بِأُمِّ الْقُرْآنِ!

وَفِي رِوَايَةٍ لِمُسْلِمٍ: كَانَ يُصَلِّي رَكْعَتَي الْفَجْرِ إِذَا سَمِعَ الأَذَانَ وَيُخَفِّفُهمَا. وَفِي رِوَايَةٍ: إِذَا طَلَعَ الْفَجْرُ.

411 (1104). 'Aishah ﵂ reported: The Prophet ﷺ used to perform two Rak'ah short prayer between the Adhân (call to prayer) and the Iqâmah of the dawn (Fajr) prayer. [Al-Bukhârî and Muslim]





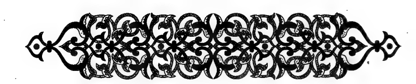
In another narration, 'Aishah ﷺ said: The Messenger of Allâh ﷺ used to perform two supererogatory Rak'ah prayer of Fajr and make them so short in duration that I used to think whether he (ﷺ) had recited Sûrat Al-Fâtihah (in it) or not. [Al-Bukhârî and Muslim]

In the narration of Muslim , 'Aishah ﷺ said: When the Messenger of Allâh ﷺ used to hear the Adhân (of Fajr prayer) he would perform two supererogatory Rak'ah prayer and would make them short.[1]

1- "Takhfîf" (تخفيف) here means that the Prophet ﷺ used to shorten the standing, recitation, bowing, prostration, etc., in the two Rak'ah of Fajr prayer because soon after performing them he had to lead the Fajr prayer in which he would prolong his recitation. He would also offer these two Sunnah soon after the daybreak or Adhân , which gives an idea of the preparation he made for them.

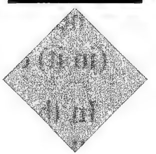
412 (1108). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ recited in the two supererogatory Rak'ah of the Fajr prayer Sûrat Al-Kâfirûn (No. 109) [in the first Rak'ah], and Sûrat Al-Ikhlâs (No. 112) [in the second Rak'ah]. [*Muslim*]

٤١٢ (١١٠٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ، ﷺ، قَرَأَ فِي رَكْعَتَي الْفَجْرِ: {قُلْ يَاأَيُّهَا الْكَافِرُونَ} وَ{قُلْ هُوَ اللهُ أَحَدٌ}. رَوَاهُ مسلم.

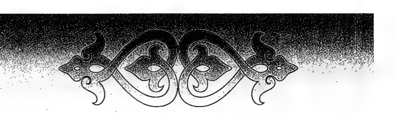




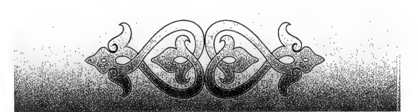
١٧٢ (١٩٨) باب اسْتِحْبَاب الاضطِجاع بَعْدَ ركعتي الفجر على جنبه الأيمن، والحث عليه سواء كان تهجَّدَ بالليل أم لا

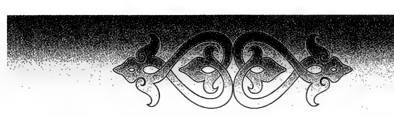


172 (198) *Desirability of lying down on one's right side after the Sunnah of fajr prayer*

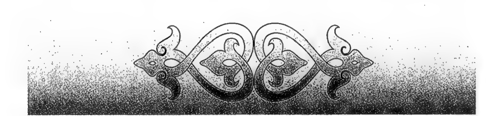


٤١٣ (١١١٠) عَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ، ﷺ، إِذَا صَلَّى رَكْعَتَي الْفَجْرِ، اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ. رَوَاهُ الْبُخَارِي.

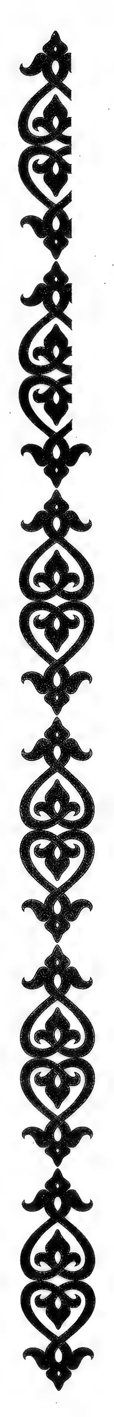




413 (1110). 'Aishah ﷺ reported: When the Prophet ﷺ had performed two Rak'ah before the Fajr prayer, he would lie down on his right side. [Al-Bukhârî]





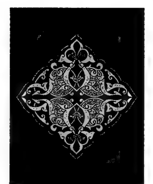


٤١٤ (١١١١) وَعَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ، يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً، يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ، وَيُوتِرُ بِوَاحِدَةٍ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلاةِ الْفَجْرِ، وَتَبَيَّنَ لَهُ الْفَجْرُ، وَجَاءَهُ الْمُؤَذِّنُ، قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلإِقَامَةِ. رَوَاهُ مُسْلِمٌ .

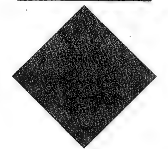
قَوْلُهَا: يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ هكَذَا هُوَ فِي مُسْلِمٍ، وَمَعْنَاهُ: بَعْدَ كُلِّ رَكْعَتَيْنِ.

414 (1111). ‘Aishah ﵂ reported: When the Prophet ﷺ finished the ‘Ishâ prayer, he would perform eleven Rak‘ah before the Fajr prayer, concluding each two Rak‘ah with Taslîm (i.e., saying As-Salâmu ‘Alaikum) and observing the Witr (odd) at the end. When the Mu’adhdhin finished proclaiming Adhân for the Fajr prayer and it was dawn, he would rise and perform two short Rak‘ah , and then would lie down on his right side till the Mu’adhdhin came to (inform) him about Iqâmah . [Muslim][1]

1- This Hadîth tells us that the Prophet ﷺ was in the habit of lying down on his right side after the two Sunnah of Fajr prayer. It also mentions his offering of Tahajjud prayer, which consists of eleven Rak‘ah . He would perform this Salât in the form of four couplets and one Witr . According to some narrations, he would perform four couplets and supplement them with three Rak‘ah of Witr . Both these forms are right. This Hadîth , also proves the validity of one Witr. This Hadîth also tells us that the time for the Tahajjud and Witr prayer is from ‘Ishâ’ prayer to the daybreak. One can perform Tahajjud prayer at any time during this period. But, the best time for it is the third part of the night for the reason that after Tahajjud one can, after a while, perform Fajr prayer in congregation (Jamâ‘ah).
The Tarâwîh (تراويح) (optional night prayer) performed in the month of Ramadân is this Tahajjud prayer which is also termed as Qiyâmul-Lail (قيام الليل). For the sake of convenience and benefit of congregational prayer, it is offered soon after ‘Ishâ’ prayer in the month of Ramadân. The right number of Rak‘ah in the Tarâwîh prayer is eight because the Prophet ﷺ never offered more than eight Rak‘ah ; with three Witr in the month of Ramadân or otherwise. ‘Aishah’s statement to this effect quoted in Sahih Al-Bukhârî also supports this fact. In Hadîth literature, the Nawâfil of the night have been termed as Qiyâmul-Lail (قيام الليل) for which the word “ Tahajjud ” has also been used in the Qur’ân and Hadîth . The word “ Tarâwîh ” does not figure anywhere in Hadîth . The word “ Tarâwîh ” for “ Qiyâmul-Lail ” became popular after the era of the Prophet ﷺ and his Companions. Thus, that number of Tarâwîh prayer agrees with the Sunnah of the Prophet ﷺ which is proved by the actual practice of the Prophet ﷺ , that is eight Rak‘ah and three Witr only. It is not in any case twenty Rak‘ah . Authentic Ahâdîth prove this point abundantly.



١٧٣ (١٩٩) بابُ سُنَّة الظهر



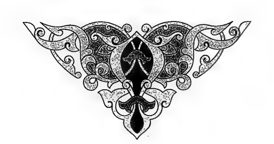
173 (199) Sunnah of the Zuhr Prayer

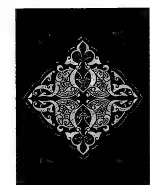
٤١٥ (١١١٣) عَنِ ابْنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ، ﷺ، رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا. متفقٌ عليه.

415 (1113). Ibn 'Umar ﷺ reported: I performed with the Messenger of Allâh ﷺ two Rak'ah before and two after Zuhr prayers. [Al-Bukhârî and Muslim]

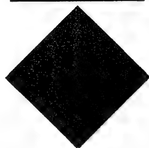
٤١٦ (١١١٥) وَ عَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا قَالَتْ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي فِي بَيْتِي قَبْلَ الظُّهْرِ أَرْبَعًا، ثُمَّ يَخْرُجُ، فَيُصَلي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُل بَيْتِي، فَيُصَلِّي رَكْعَتَيْنِ. رَوَاهُ مسلم.

416 (1115). 'Aishah ﷺ reported: Whenever the Prophet ﷺ stayed in my house, he would perform four Rak'ah (supererogatory prayer) before Zuhr prayer. Then he would go out and lead Salât . He ﷺ would then come back and perform two Rak'ah (supererogatory prayer). He would lead the Maghrib prayer and come back and perform two Rak'ah (supererogatory prayer). When he ﷺ had led the 'Ishâ' prayer, he would enter the house and perform two Rak'ah (supererogatory prayer). [Muslim]





١٧٤ (٢٠٠) باب سُنّة الْعَصر



174 (200) Sunnah of the 'Asr Prayer

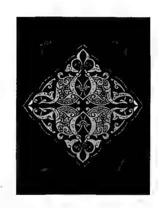
٤١٧ (١١١٩) عَنْ عَلِيٍّ بنِ أَبي طَالِبٍ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ النَّبِيُّ، ﷺ، يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ، يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ على الْمَلائِكَةِ الْمُقَرَّبِينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

417 (1119). 'Ali bin Abû Tâlib ﷺ reported: The Prophet ﷺ used to perform four Rak'ah before the 'Asr prayer, separating them with Taslîm (i.e., offering blessings) on the favourite angels who are near Allâh's proximity and the Muslims and the believers who come after them. [At-Tirmidhî – Hasan]

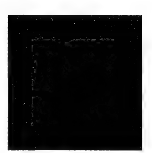
٤١٨ (١١٢٠) وَعَنِ ابنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «رَحِمَ اللهُ امْرَءًا صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا». رَوَاهُ أَبُو دَاود ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

418 (1120). Ibn 'Umar ﷺ reported: The Prophet ﷺ said, "May Allâh have mercy on a man who performs four Rak'ah before the 'Asr prayer." [Abû Dâwûd and At-Tirmidhî – Hasan][1]

1- These four Rak'ah can be performed in two couplets also, as was the practice of the Prophet ﷺ, according to the preceding Hadîth . It can be performed with one Taslîm also. Both forms are correct and permissible. Some scholars are of the opinion that the former method is better.



١٧٥ (٢٠١) باب سُنَّةِ الْمَغْرب بَعْدَها وقبلها



تَقَدَّمَ فِي هذِهِ الأَبْوَابِ حَدِيثُ ابنِ عُمَرَ، وَحَدِيثُ عَائِشَةَ وَهُمَا صَحِيحَانِ: أَنَّ النَّبِيَّ، ﷺ، كَانَ يُصَلِّي بَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ [راجع: ٤٠٨ (١٠٩٨) و ٤١٦ (١١١٥)].

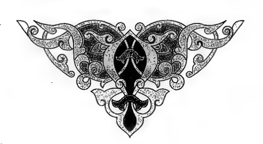
175 (201) *Sunnah of The Maghrib Prayer*

[In the previous chapter, the practice of the Prophet ﷺ has been reported by 'Umar and 'Aishah ﵄ that he ﷺ used to perform two Rak'ah Sunnah after the obligatory Maghrib prayer].



٤١٩ (١١٢٢) وَعَنْ عَبْدِ الله بنِ مُغَفَّلٍ، رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ، ﷺ، قَالَ: «صَلُّوا قَبْلَ صلاة الْمَغْرِبِ» قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ». رَوَاهُ الْبُخَارِي.

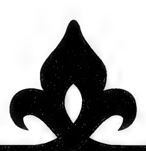
419 (1122). 'Abdullâh bin Mughaffal ﵁ reported: The Prophet ﷺ said, "Perform two Rak'ah before Maghrib prayer." He ﷺ repeated it twice; when repeating it for the third time he



added: “He who may so wish.” [Al-Bukhârî][1]

1- This Salât means that the two Rak‘ah are performed after the Adhân of Maghrib prayer but before the Fard Salât . This is elucidated by other Ahâdîth. Although this has the position of Sunnah Ghair Mu’akkadah, its importance is evident from the fact that the Prophet ﷺ stressed it three times. Usually an order (Amr) signifies that the act is “essential” but here the decency embedded in the words “He who may so wish” has turned it to “desirable”. In any case, inducement and stress of the Prophet ﷺ on this Salât has left no room to doubt that it is desirable. Ahâdîth which follow lend further support to this contention.

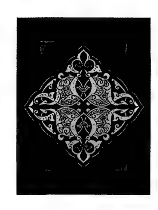




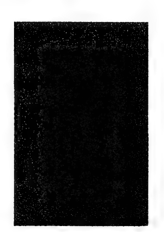
420 (1125). Anas bin Mâlik ؓ reported: When we were in Al-Madinah, the moment the Mu’adhdhin finished the Adhân of the Maghrib prayer, the people hastened to the pillars of the mosque and performed two Rak‘ah prayer behind them. A stranger coming into the mosque would think that the obligatory prayer had already been performed because of the number of people performing them. [Muslim]

٤٢٠ (١١٢٥) وَ عَنْ أَنسٍ، رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا بِالْمَدِينَةِ، فَإذا أَذَّنَ الْمُؤَذِّنُ لِصَلاَةِ الْمَغْرِبِ، ابْتَدَرُوا السَّوَارِيَ، فَرَكَعُوا رَكْعَتَيْنِ، حَتَّى إِنَّ الرَّجُلَ الْغَرِيبَ لَيَدْخُلُ الْمَسْجِدَ فَيَحْسَبُ أَنَّ الصَّلاَةَ قَدْ صُلِّيَتْ مِنْ كَثْرَةِ مَنْ يُصَلِّيهِمَا. رَوَاهُ مُسْلِمٌ .





١٧٦ (٢٠٢) بابُ سُنَّة الْعشاء بَعدها وقبلها

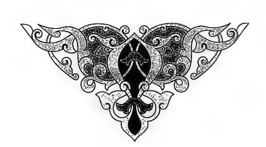


فِيهِ حَدِيثُ ابنِ عُمَرَ السَّابِقُ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ، رَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَحَدِيثُ عبْدِ الله بن مُغَفَّل: «بَيْنَ كُلِّ أَذَانَيْنِ صَلاةٌ». مُتَّفَقٌ عَلَيهِ. كَمَا سَبَقَ [برقم ٤٠٨ (١٠٩٨)].

176 (202) *Sunnah of The 'Isha' Prayer*

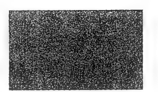
[Ibn 'Umar ﷺ has narrated that he performed two Rak'ah after the Fard prayer of 'Ishâ' with the Prophet ﷺ . 'Abdullâh bin Maghaffal has narrated that the Messenger of Allâh ﷺ has said, "There is a Salât between every Takbîr and Adhân."

(This proves that apart from the four Rak'ah Fard , there are also two Rak'ah Sunnah of the 'Ishâ' prayer.) See Hadîth No. 408 (1098).





١٧٧ (٢٠٣) بابُ سُنّة الجمعَة



فِيهِ حَدِيثُ ابنِ عُمَرَ السَّابِقُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ، ﷺ، رَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ. متفقٌ عَلَيه.

177 (203) Sunnah of The Friday Prayer

'Abdullâh bin 'Umar ﷺ reported: I performed along with the Prophet ﷺ two Rak'ah (Sunnah prayer) after the Jumu'ah prayer. [Al-Bukhârî and Muslim]

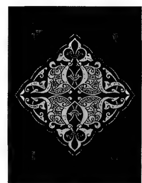
٤٢١ (١١٢٦) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ، فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا». رَوَاهُ مسلم.

421 (1126). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "If anyone of you performs the Friday prayer, he should perform four Rak'ah (Sunnah) after it." [Muslim]

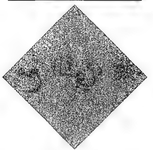
٤٢٢ (١١٢٧) وَعَنِ ابنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتى يَنْصَرِفَ، فَيُصَلِّيَ رَكْعَتَيْنِ فِي بَيْتِهِ. رَوَاهُ مسلم .

422 (1127). Ibn 'Umar ﷺ reported: The Prophet ﷺ would not perform any Salât (in the mosque) after the Friday prayer till he had returned to his house. He would then perform two Rak'ah there. [Muslim][1]

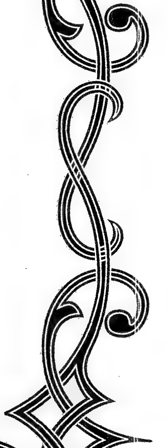
1- In one Hadîth , there is mention of four Rak'ah , while in the other it is mentioned as two Rak'ah . It can be deduced that both of these are acceptable. 'Ulamâ' are of the opinion that one who performs them in the mosque, should perform four Rak'ah ; whereas the one performing them at home, should perform two Rak'ah with one Taslîm . It is better to perform them in twos as the Prophet ﷺ is reported to have said, "Perform the Nawâfil of the day and night in twos." (Al-Bukhârî).



١٧٨ (٢٠٤) باب استِحباب جَعل النوافل في البيت، سواء الراتبة وغيرها، والأمر بالتحول للنافلة من موضع الفريضة أو الفصل بينهما بكلام



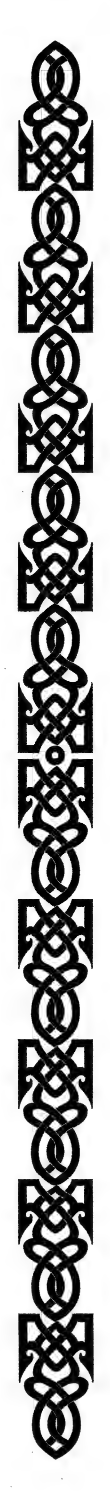
178 (204) *Desirability of offering nawafil (voluntary or optional) prayers at home*



٤٢٣ (١١٢٨) عَنْ زيدِ بنِ ثابتٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ، ﷺ قالَ: «صَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ؛ فَإِنَّ أَفْضَلَ الصَّلاةِ صَلاةُ الْمَرْءِ فِي بَيْتِهِ إِلاَّ الْمَكْتُوبَةَ». متفقٌ عَلَيه.

423 (1128). Zaid bin Thâbit ﷺ reported: The Prophet ﷺ said, "O people! perform your (voluntary) Salât (prayers) in your homes because the best Salât of a man is the one he performs at home, except the obligatory Salât ." [Al-Bukhârî and Muslim]

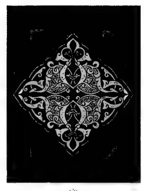




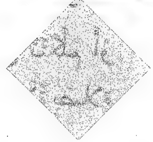
٤٢٤ (١١٣١) وَعَنْ عُمَرَ بْنِ عَطَاءٍ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ ابنِ أُخْتِ نَمِرٍ يَسْأَلُهُ عَنْ شَيْءٍ رَآهُ مِنْهُ مُعَاوِيَةُ فِي الصَّلاَةِ، فَقَالَ: نَعَمْ، صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمَ الإِمَامُ، قُمتُ فِي مَقَامِي، فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لا تَعُدْ لِمَا فَعَلتَ. إِذَا صَلَّيْتَ الْجُمُعَةَ، فَلا تَصِلْهَا بِصَلاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ؛ فَإِنَّ رَسُولَ اللهِ ﷺ، أَمَرَنَا بِذلِكَ: أَنْ لاَ نُوصِلَ صَلاَةً بِصَلاةٍ حَتَّى نَتَكَلَّمَ أَوْ نَخْرُجَ. رَوَاهُ مسلم.

424 (1131). ‘Umar bin ‘Atâ reported that Nâfi‘ bin Jubair sent him to Sâ’ib son of Namir's sister to ask him about something that Mu‘âwiyah had seen him doing in Salât (prayer). He said: “Yes, I performed the Friday prayer along with him in the enclosure (Maqsûrah), and when the Imâm concluded the Salât with Taslîm , I stood up in my place and performed the Sunnah prayer. When Mu‘âwiyah went home, he sent for me (and when I came) he said: “Never do again what you have done. When you have observed the Friday prayer, you must not start another Sunnah prayer till you have spoken to some one or have shifted your place; because the Messenger of Allâh ﷺ ordered us not to follow up the congregational Salât with any other Salât until we have talked (to some one) or moved from the place.” [Muslim][1]

1- “Maqsurah” (مقصورة) was an enclosure in a mosque or a place which was made there for the security of rulers. When Muslim caliphs and rulers used to perform their prayers in congregation, they would occupy this place. The word “Friday” (Jumu‘ah) has been mentioned here because of the incident reported in it, otherwise, this order applies to every Salât and is not restricted to Jumu‘ah alone. There is a standing order that one must separate the Fard and the Sunnah of a Salât by some means, like conversation, changing place of the Salât , going out of the Masjid , etc., as has been mentioned in a Hadîth narrated earlier. What Muâwiyah has stated here is in the light of this Hadîth.



١٧٩ (٢٠٥) باب الحثّ على صَلاة الوتر،وبيان أنه سُنة مؤكدة، وبيان وقته



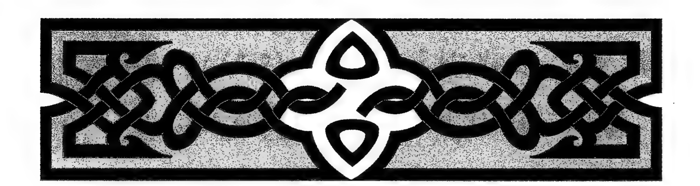
179 (205) *Witr Prayer, its Time and Ruling*

٤٢٥ (١١٣٢) عَنْ عَلِيٍّ، رَضِيَ اللهُ عَنْهُ قَالَ: الوِترُ لَيْسَ بِحَتْمٍ كَصَلاةِ الْمَكْتُوبَةِ، وَلكِنْ سَنَّ رَسُولُ اللهِ، ﷺ، قَالَ: «إِنَّ اللهَ وِتْرٌ يُحِبُّ الْوِتْرَ، فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ». رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

425 (1132). 'Ali (bin Abû Tâlib) ﷺ reported: The Witr prayer is not obligatory as the prescribed Salât (prayers), but the Messenger of Allâh ﷺ observed it as his regular practice (Sunnah). He ﷺ said, "Allâh is Witr (single, odd) and loves what is Witr . So perform Witr prayer. O followers of Qur'ân, observe Witr (prayer)." [At-Tirmidhî and Abû Dâwûd][1]

1- " Witr " literally means odd number. "Allâh is Witr " means He is One in Attributes and Actions and has no equal. Witr prayer is also called Witr for the reason that it is performed in one, three, five and seven Rak'ah . It is not permissible to perform it in an even number, like two, four, six, eight etc. Thus, we learn from this Hadîth that Witr is not Fard and Wâjib but Sunnah Mu'akkadah (compulsory). But it would not be correct to show any slackness in performing them to this reason because every Muslim should do his level best to follow the Sunnah of the Prophet ﷺ.





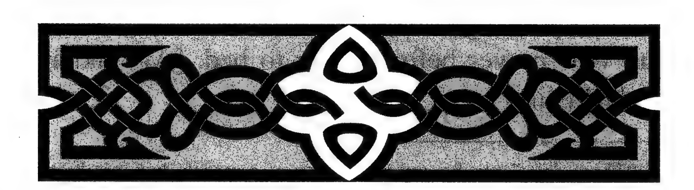
٤٢٦ (١١٣٣) وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ الله، ﷺ، مِنْ أَوَّلِ اللَّيْلِ، وَمِنْ أَوْسَطِهِ، وَمِنْ آخِرِهِ، وَانْتَهى وِتْرُهُ إِلَى السَّحَرِ. متفقٌ عَلَيه .

426 (1133). 'Aishah ﵂ reported: The Messenger of Allâh ﷺ observed Witr prayer in every part of night at the beginning, middle and at the last part. He ﷺ , however, would finish his Witr prayer before dawn. [Al-Bukhârî and Muslim]

٤٢٧ (١١٣٤) وَعَنِ ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلاَتِكُمْ بِاللَّيْلِ وِتْرًا». متفقٌ عَلَيه .

427 (1134). Ibn 'Umar ﵄ reported: The Prophet ﷺ said, "Make Witr prayer the last of your Salât at night." [Al-Bukhârî and Muslim][1]

1- Some 'Ulamâ' are of the opinion that after performing the Witr prayer, it is not permissible to perform any other Nawâfil prayers because the Prophet ﷺ ordered to make it the last Salât . But Imâm An-Nawawî and some other scholars have interpreted it as "desirable" rather than an order, because we do find instances in which the Prophet ﷺ performed two Rak'ah Nafl prayer in the sitting position after Witr prayer. It is, therefore, better to go by this Hadîth. But if someone wants to perform two Rak'ah Nafl prayer after Witr , prayer it is permissible.





١٨٠ (٢٠٦) بابُ فضل صَلاة الضحى، وبيان أقلها وَأكثرها وأوسطها، والحث على المحافظة عليها



180 (206) Merit of The (Optional) Duha (Forenoon) Prayer





٤٢٨ (١١٣٩) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: أَوْصَانِي خَلِيلِي، ﷺ بِصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَي الضُّحَى، وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ». متفقٌ عَلَيه .

وَالإِيتَارُ قَبْلَ النَّوْمِ إِنَّمَا يُسْتَحَبُّ لِمَنْ لاَ يَثِقُ بِالاستيقَاظِ آخِرَ اللَّيْلِ، فَإِنْ وَثِقَ، فَآخِرُ اللَّيْلِ أَفْضَلُ.

428 (1139). Abû Hurairah ﷺ reported: My Khalîl (the Messenger of Allâh ﷺ) directed me to fast three days of each month, and to observe two Rak'ah Duha (optional prayer) at forenoon, and to perform the Witr prayer before going to bed. [Al-Bukhârî and Muslim][1]

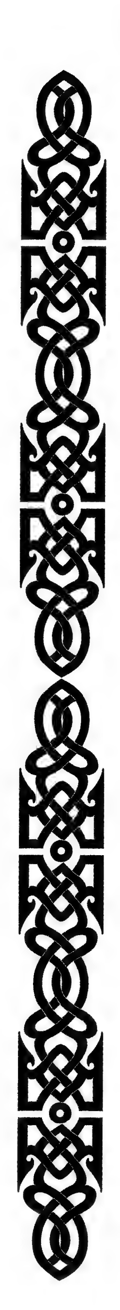
1- "Three days" can be any three days of a month, but it is better if one opts 13th, 14th and 15th of every lunar month because the Prophet ﷺ used to observe fasting on these days.



٤٢٩ (١١٤١) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ، ﷺ، يُصَلِّي الضُّحَى أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللهُ. رَوَاهُ مسلم

429 (1141). 'Aishah ﵂ reported: The Messenger of Allâh ﷺ used to perform four Rak'ah of Duha prayer (at the forenoon) and would add to them whatever Allâh wished. [Muslim][1]

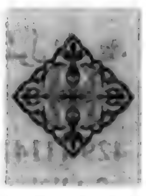
٤٣٠ (١١٤٢) وَعَنْ أُمِّ هَانِيءٍ فاختة بِنْتِ أَبِي طَالِبٍ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللهِ، ﷺ، عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ، صَلَّى ثَمَانِيَ رَكَعَاتٍ، وَذلِكَ ضُحًى. متفقٌ عَلَيه. وَهذَا مختصر لفظِ إِحْدَى رِوَايَاتِ مسلم.



430 (1142). Umm Hâni, Fakhitah daughter of Abû Tâlib ﵂ reported: I went to the Messenger of Allâh ﷺ on the day of the conquest of Makkah. He was taking a bath at that time. When he finished the bath, he performed eight Rak'ah (of optional) prayers. This was during the Duha (forenoon). [Al-Bukhârî and Muslim][2]

1- We learn from this Hadîth that the Prophet ﷺ used to perform usually four Rak'ah in Duha prayers but sometimes he also performed more. In some of the Ahâdîth , their number varies from two to eight. One is therefore free to perform two, four or eight Rak'ah according to his convenience.

2- This Hadîth holds that Duha prayer consists of eight Rak'ah . Another Hadîth elaborates that the Prophet ﷺ performed these Rak'ah in four couplets. What is the time of Duha prayer? Is Duha prayer and Ishrâq prayer one and the same? There is a difference of opinion on these issues. Some people think that Duha and Ishrâq are two different names for one and the same prayer, and this is performed soon after sunrise. While others think that the earliest time of Duha prayer is soon after sunrise and the last is a little before the sun begins to decline. The one performed in the early hours is called Ishrâq prayer, while the one performed in the late hours is called Duha prayer. Some people say that the two Rak'ah performed at the time when the sun is at a height of a lance in the sky is Ishrâq , and the one, comprising four Rak'ah , performed when the sun covers one fourth of the sky is Duha . (For more details, see Mirâtul-Mafâtih , a commentary of Mishkât Al-Masâbih , Chapter Duha prayer). The majority of Muslim scholars consider this prayer as Mustahabb (desirable).



١٨١ (٢٠٧) باب: تجوز صَلاة الضحى من ارتفاع الشمس إلى زوالها، والأفضل أن تصلي عند اشتداد الحرِّ وارتفاع الضحى

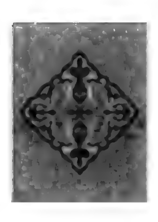
181 (207) *Time for The Duha (Forenoon Optional) Prayer*

٤٣١ (١١٤٣) عَنْ زَيْدِ بنِ أَرْقَمَ، رَضِيَ اللهُ عَنْهُ، أَنَّهُ رَأَى قَوْمًا يُصَلُّونَ مِنَ الضُّحَى، فَقَالَ: أَمَا لَقَدْ عَلِمُوا أَنَّ الصَّلاَةَ فِي غَيْرِ هذِهِ السَّاعَةِ أَفْضَلُ؛ إِنَّ رَسُولَ اللهِ ﷺ، قَالَ: «صَلاَةُ الأَوَّابِينَ حِينَ تَرْمَضُ الْفِصَالُ». رَوَاهُ مسلم.

«تَرمَضُ» بفتح التاء والميم وبالضاد المعجمة، يعني: شدة الحرّ. «وَالْفِصَالُ» جَمْعُ فَصِيلٍ وَهُوَ: الصَّغِيرُ مِنَ الإِبلِ.

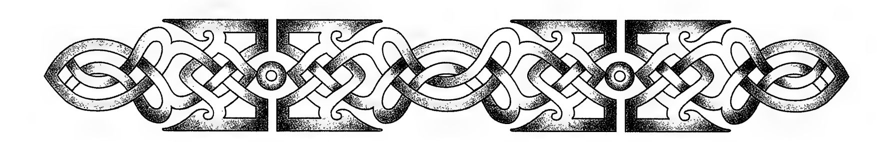
431 (1143). Zaid bin Arqam ﷺ reported: I saw some people performing Duha (prayers) in the early forenoon and warned them (saying): These people must know that performing Salât a little later is better. The Messenger of Allâh ﷺ said, "The Salât of the penitent is to be observed when the young ones of camels feel the heat of the sun (i.e., when it becomes very hot)." [Muslim][1]

1- This Hadîth confirms the opinion of those who hold that Duha prayer is different from Ishrâq prayer. Ishrâq prayer must be performed when the sun rises about a lance in the sky while the time for Duha prayer occurs when the hoofs of the animals begin to burn and they feel troubled with the heat of the sun. Usually the six Rak'ah performed after Maghrib prayer are called Salâtul-Awwâbin (prayer of the penitent) which is founded on a weak Hadîth . In the present authentic Hadîth , Duha prayer is interpreted as Salâtul-Awwâbin . Thus Salâtul-Awwâbin is in fact Duha prayer.



١٨٢ (٢٠٨) باب الحثّ عَلى صَلاة تحية المسجد، وكراهية الجلوس قبل أن يصلي ركعتين في أي وقت دخل، وسواء صلَّى ركعتين بنية التحية،أو صلاة فريضة، أو سُنة راتبة أو غيرها

182 (208) *Inducement to perform Tahiyyatul-Masjid (upon entering the mosque)*



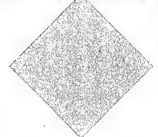
٤٣٢ (١١٤٤) عَنْ أَبِي قَتَادَةَ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلا يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ». متفقٌ عَلَيه .

432 (1144). Abû Qatâdah ﷺ reported: The Messenger of Allâh ﷺ said, "When anyone of you enters the mosque, he should perform two Rak'ah (of voluntary prayer) before sitting." [Al-Bukhârî and Muslim][1]

1- This Hadâth stresses upon offering two Rak'ah upon entering the mosque. According to Imām, both the foregoing Ahâdîth stress on performing two Rak'ah upon entering the mosque. According to Imâm An-Nawawî's title of the chapter, everyone who comes to the mosque and performs Fard Salât or Sunnah Râtibah (compulsory), he will be exempted from performing two Rak'ah . Some 'Ulamâ' are of the opinion that the order in this respect makes it compulsory, and for this reason they held Tahiyyatul-Masjid (تحية المسجد) as Wâjib (obligatory), while others think that it is a liked act (i.e., Mandûb) and thus comes in the category of Mustahabb (desirable).



١٨٣ (٢٠٩) بابُ استِحباب ركعتين بَعْدَ الوضوء



183 (209) The excellence of performing two Rak'ah of voluntary prayer after ablution

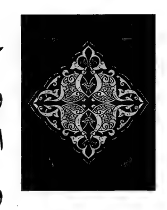
٤٣٣ (١١٤٦) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ لِبِلالٍ: «يَا بِلاَلُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الإِسْلاَمِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ» قَالَ: مَا عَمِلْتُ عَمَلاً أَرْجَى عِنْدِي مِنْ أَنِّي لَمْ أَتَطَهَّرْ طُهُورًا فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلاَّ صَلَّيْتُ بِذلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ. مُتَّفَقٌ عَلَيه، وهذا لفظُ الْبُخَاري.

«الدَّفُّ» بالفاءِ: صَوْتُ النَّعْلِ وَحَرَكَتُهُ عَلَى الأَرْضِ. والله أَعْلَم.

433 (1146). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said to Bilâl ﷺ, "Tell me about the most hopeful act (i.e., one which you deem the most rewarding with Allâh) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Jannah ." Bilâl said: "I do not consider any act more hopeful than that whenever I make Wudu' (or took a bath) in an hour of night or day, I would immediately perform Salât (prayer) for as long as was destined for me to perform." [Al-Bukhârî and Muslim][1]

1- The word " Tuhûr " is used for Wudu', Ghusl and Tayammum because one gets the ritual purity by all these means and then one can perform Salât freely. It means that everytime during the day or night Bilal made Wudu' ‹ or Ghusl , he would invariably perform some Nafl prayer. Some of the Ahâdîth explicitly say two Rak'ah . This act of his so much pleased Allâh that he was blessed with the distinction which was witnessed by the Prophet ﷺ himself.





١٨٤ (٢١٠) بَابُ فَضْلِ يوم الجمعَة ووُجوبها والاغتِسال لها والتطيّب والتبكير إليها، والدعاء يوم الجمعة، والصلاة على النبيّ فيه، وبيان ساعة الإجابة، واستحباب إكثار ذكر الله بعد الجمعة



قَالَ اللهُ تَعَالَى: {فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللهِ وَاذْكُرُوا اللهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ} [الجمعة: ١٠].

184 (210) The Excellence Of Friday Prayer

Allâh, the Exalted, says:

"Then when the (Jumu'ah) Salât is ended, you may disperse through the land, and seek the Bounty of Allâh (by working), and remember Allâh much that you may be successful." (62:10)

434 (1147). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "The best day on which the sun has risen is Friday. On that day Âdam was created, he was admitted to Jannah, and he was expelled therefrom." [Muslim]

٤٣٤ (١١٤٧) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدمُ، وَفيه أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا». رَوَاهُ مسلم.

435 (1149). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "The five daily (prescribed) Salât , and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadân to the next Ramadân, is expiation of the sins committed in between them, so long as major sins are avoided." [Muslim]

٤٣٥ (١١٤٩) وَعَنْهُ عَنِ النَّبِيِّ ﷺ، قَالَ: «الصَّلَوَاتُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ، مُكَفِّرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتُنِبَتِ الْكَبَائِرُ». رَوَاهُ مسلم.

٤٣٦ (١١٥٢) وَعَنْ أَبِي سَعِيدٍ الخُدْرِيِّ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «غُسْلُ يَوْمِ الجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ» متفقٌ عَلَيه.

الْمُرَادُ بِالْمُحْتَلِمِ: الْبَالِغُ. وَالْمُرَادُ بِالْوُجُوبِ: وُجُوبُ اخْتِيَارٍ، كَقَوْلِ الرَّجُلِ لِصَاحِبِهِ: حَقُّكَ وَاجِبٌ عَلَيَّ. واللهُ أَعْلَمُ.

436 (1152). Abû Sa‘îd Al-Khudrî ﷺ reported: The Messenger of Allâh ﷺ said, “Taking a bath (before coming to Friday prayers) is obligatory on every adult.” [Al-Bukhârî and Muslim][1]

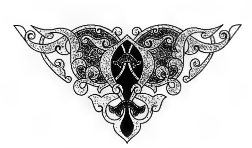
1- On the strength of this Hadîth , some ‘Ulamâ’ have regarded bath for Salâtul-Jumu‘ah as Wâjib (obligatory), and those who differ from this view, like Imâm An-Nawawî, to resort the interpretation of Wâjib made here. Whether Ghusl is Wâjib or desirable, it applies to women as well, if they like to go to the mosque for Salâtul-Jumu‘ah . The manner of taking a bath for the Friday prayer is similar to the manner of performing Ghusl after sexual intercourse.

٤٣٧ (١١٥٥) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الأُولَى، فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ، حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ». متفقٌ عَلَيه.

قَوْلُهُ: «غُسْلَ الْجَنَابَةِ»؛ أَيْ: غُسْلاً كَغُسْلِ الْجَنَابَةِ فِي الصِّفَةِ.

437 (1155). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, “He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the mosque), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allâh; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allâh; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imâm ascends the pulpit, the angels (who write the names of those who come to the mosque before the coming of the Imâm) close (their record) in order to listen to the Khutbah .” [Al-Bukhârî and Muslim][2]

2- This Hadîth mentions the merits of going early for Salâtul-Jumu‘ah and narrates inducements provided for it. The earlier a person goes for it, the greater his reward will be. In fact, the reward for it goes on diminishing in proportion to the delay that he makes in reaching the mosque for this purpose so much so that he who reaches the Masjid after the Khutbah , will be totally deprived of the benefits which go with it because his name does not figure in the register which shows men of merits.
Salâtul-Jumu‘ah is also attended by angels. This fact shows the eminence for the Khutbah of Salâtul-Jumu‘ah and the Salât itself.
The Ghusl performed on Jumu‘ah should be done with the same meticulous care as is done in Ghusl Janâbah (post-coition bath).



٤٣٨ (١١٥٦) وَعَنْهُ أَنَّ رَسُولَ الله، ﷺ، ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «فِيهَا سَاعَةٌ لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ الله شَيْئًا، إِلاَّ أَعْطَاهُ إِيَّاهُ». وَأَشَارَ بِيَدِهِ يُقَلِّلُهَا. متفقٌ عَلَيه.

438 (1156). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said while talking about the merits of Friday, "There is a time on Friday at which a Muslim, while he (or she) is performing Salât and is supplicating, will be granted whatever he (or she) is supplicating for." And he ﷺ pointed with his hand to indicate that this period of time is very short. [Al-Bukhârî and Muslim][1]

1- This Hadîth mentions another distinction of Jumu'ah , namely a moment in which every prayer that a person then makes is granted with the condition that what one is asking for is good and lawful. It is a very short moment and its time has also not been revealed. For this reason one should remember Allâh frequently and pray to Him on Jumu'ah so that one attains that moment when prayers are answered. Prayers can also be answered outside Salât if one happens to be supplicating at the specified moment.



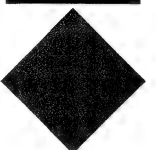
٤٣٩ (١١٥٨) وَعَنْ أَوْسِ بنِ أَوْسٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ؛ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ؛ فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحيحٍ.

439 (1158). Aus bin Aus ﷺ reported: The Messenger of Allâh ﷺ said, "Among the best of your days is Friday. On that day pray to Allâh to exalt my mention frequently, for your such supplications are presented to me." [Abû Dâwûd][2]

2- This Hadîth brings forth the following three points:
1. The auspiciousness of time further enhances the merits of virtuous deeds, as is evident from the stress on reciting more and more salutation on the Prophet ﷺ on Friday.
2. On Jumu'ah , salutation is presented to the Prophet ﷺ . This statement goes to prove that he does not hear salutation of anyone directly, either from near or from far. There is a famous Hadîth which says that he hears it from near but this is not " Sahîh " technically. Therefore, the truth of the matter is that he does not hear it directly. It is the angels who convey it to him.
3. The most well-worded salutation is "Ibrâhîmi salutation" because the Prophet ﷺ himself taught it to his Companions. The salutation is: Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin, kamâ sallaita 'ala Ibrâhîma, wa 'ala âli Ibrâhîma, innaka Hamîdun Majeed. Allâhumma bârik 'ala Muhammadin wa 'ala âli Muhammadin, kama bârakta 'ala Ibrâhîma, wa 'ala âli Ibrâhîma, innaka Hamîdun Majeed.



١٨٥ (٢١١) باب استِحْبَابِ سُجُودِ الشكر عند حصول نعمة ظاهرة، أو اندفاع بلية ظاهرة



185 (211) *The desirability of prostrating out of gratitude*



٤٤٠ (١١٥٩) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ، مِنْ مَكَّةَ نُرِيدُ الْمَدِينَةَ، فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْوَرَا نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ، فَدَعَا اللهَ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلاً، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا - فَعَلَهُ ثَلاثًا - وَقَالَ: إِنِّي سَأَلْتُ رَبِّي، وَشَفَعْتُ لأُمَّتِي، فَأَعْطَانِي ثُلُثَ أُمَّتِي، فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي، فَسَأَلْتُ رَبِّي لأُمَّتِي، فَأَعْطَانِي ثُلُثَ أُمتي، فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي، فَسَأَلْتُ رَبِّي لأُمَّتِي، فَأَعْطَانِي الثُّلُثَ الآخَرَ، فَخَرَرْتُ سَاجِدًا لِرَبِّي». رَوَاهُ أَبُو دَاوُدَ.

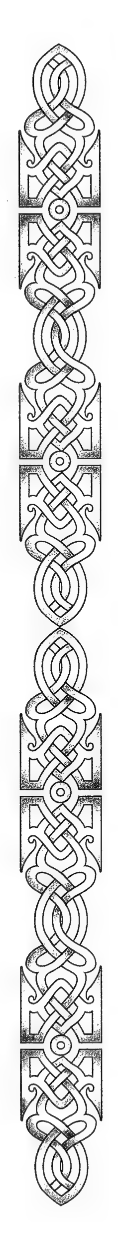
440 (1159). Sa'd bin Abû Waqqâs ﷺ reported: We left Makkah with the Messenger of Allâh ﷺ for Al-Madinah, and when we were near 'Azwarâ,' he ﷺ alighted (from his riding-camel) raised his hands in supplication to Allâh for a while and prostrated himself. He remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself (again), and







remained for a long time in prostration. Then he stood up and raised his hands for a while, after which he prostrated himself for the third time. Then he (ﷺ) said, "I supplicated my Rabb and made intercession for my Ummah , and He granted me one-third of them. So I again prostrated myself in gratitude to my Rabb . Then I raised my head and supplicated my Rabb for my Ummah , and He granted me another third of them. Again I raised my head and supplicated my Rabb for my Ummah and He granted me the last third of them. So I fell into prostration out of gratitude before my Rabb." [Abû Dâwûd][1]

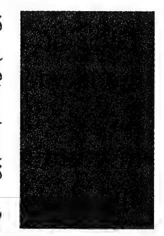


1- The phrase "I supplicated my Rabb and made intercession for my Ummah " means that the Prophet ﷺ prayed to Allâh to pardon his Ummah and to admit them to Jannah . The interpretation of this Hadîth is stated to be that ultimately all the Muslims will be sent to Jannah . They will not abide in Hell for ever. Some of them will go to Jannah after suffering the punishment for their major sins, some through the intercession of the Prophet ﷺ , and some by the Special Grace of Allâh. This interpretation is no doubt true. This is confirmed by other Ahâdîth and forms the belief of the followers of Sunnah of the Prophet ﷺ . But the Hadîth under discussion is not " Sahîh ". However, Sujûdush-Shukr (prostrations for thanksgiving), in support of which Imâm An-Nawawî has reproduced this Hadîth here, is also proved by other Ahâdîth . To prostrate in gratitude to Allâh is correct and permissible . The incident of K'ab bin Mâlik is included in Sahîh Bukhâri and Sahîh Muslim, which shows that after he came to know that his repentance was accepted, he prostrated to give thanks to Allâh. According to the Shâfi'î school of thought, the basic elements of Sujûdush-Shukr (or prostrations to express thanks to Allâh) are: (a) the intention (in the heart), (b) the Takbir , (c) prostration and (d) Taslim ; the Hanafi school of thought, however, maintain that it is an act of prostration between two Takbir . It is permissible to perform it outside Salât , but not during it because it will invalidate it, if one does so deliberately.

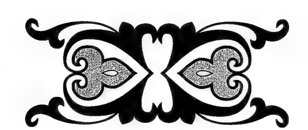




١٨٦ (٢١٢) بابُ فضل قيام الليل



قالَ اللهُ تعَالَى: {وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا} [الإسراء: ٧٩]. وَقَالَ تَعَالَى: {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} [السجدة: ١٦]. وَقَالَ تَعَالَى: {كَانُوا قَلِيلاً مِنَ اللَّيْلِ مَا يَهْجَعُونَ} [الذاريات: ١٧].



186 (212) Excellence of Standing in Prayers at Night

Allâh, the Exalted, says:

"And in some parts of the night (also) perform the Salât (prayer) with it (i.e., recite the Qur'ân in the prayer) as an additional prayer (Tahajjud optional prayer - Nawâfil) for you (O Muhammad ﷺ). It may be that your Rabb will raise you to Maqâm Mahmûd (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection)." (17:79)

"Their sides forsake their beds..." (32:16)

"They used to sleep but little by night [invoking their Rabb (Allâh) and praying, with fear and hope]." (51:17)



٤٤١ (١١٦٠) وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ النَّبِيُّ، ﷺ، يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لِمَ تَصْنَعُ هذَا يَا رَسُولَ اللهِ، وَقَد غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلاَ أَكُونُ عَبْدًا شَكُورًا!». متفقٌ عَلَيه. وَعَنِ الْمُغِيرَةِ بنِ شُعْبَةَ نَحوُهُ، متفقٌ عَلَيه.

441 (1160). 'Aishah ﷺ reported: The Prophet ﷺ kept standing (in prayer) so long that the skin of his feet would crack. I asked him: "Why do you do this, while you have been forgiven of your former and latter sins?" He said, "Should I not be a grateful slave of Allâh?" [Al-Bukhârî and Muslim]

٤٤٢ (١١٦٥) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ، ﷺ، قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ، إِذَا هُوَ نَامَ، ثَلاثَ عُقَدٍ، يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فإِنِ اسْتَيْقَظَ، فَذَكَرَ اللهَ تَعَالَى انحَلَّت عُقْدَةٌ، فَإِن تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِن صَلَّى انحَلَّتْ عُقَدُهُ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ». متفقٌ عَلَيه.

«قَافِيَةُ الرَّأْسِ»: آخِرُهُ.

442 (1165). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "When anyone of you sleeps, Satan ties three knots at the back of his neck. He recites this incantation at every knot: 'You have a long night, so sleep.' If he awakes and remembers Allâh, one knot is loosened. If he performs Wudu' , the (second) knot is loosened; and if he performs prayer, (all) knots are loosened. He begins his morning in a happy and refreshed mood; otherwise, he gets up in bad spirits and sluggish state." [Al-Bukhârî and Muslim][1]

1- "Tying knots" can be literal, the way magicians do it in their magical exercises. With this practice Satan tries to withhold people from the worship of Allâh. Some people are of the opinion that it is a metaphor for sleepiness/dozing. In any case, Satan does his level best to withhold a person from the worship of Allâh. Satan experiences frustration if someone gets up at night for prayer; he also experiences happiness if he manages to keep someone asleep until dawn.

٤٤٣ (١١٦٦) وَعَن عَبْدِ اللهِ بْنِ سَلاَمٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ قَالَ: «أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيامٌ، تدخُلُوا الْجَنَّةَ بِسَلاَمٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حديثٌ حَسَنٌ صحيحٌ.

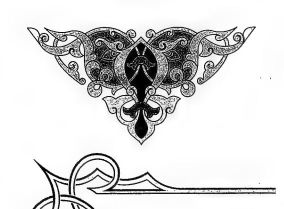
443 (1166). 'Abdullâh bin Salâm ﷺ reported: The Prophet ﷺ said, "O people, promote the greetings, feed (the poor and needy) and perform Salât when others are asleep so that you will enter Jannah safely." [At-Tirmidhî -- Hasan Sahîh]

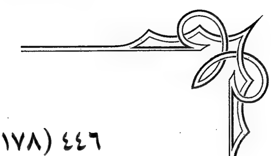
444 (1167). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "The best month for observing Saum (fasting) after Ramadân is Muharram, and the best Salât after the prescribed Salât is Salât at night." [Muslim]

٤٤٤ (١١٦٧) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصِّيَامِ ـ بَعْدَ رَمَضَانَ شَهْرُ اللهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلاةِ بَعْدَ الْفَرِيضَةِ صَلاةُ اللَّيْلِ». رَوَاهُ مُسْلِمٌ.

445 (1175). Hudhaifah ﷺ reported: I performed Salât with the Prophet ﷺ one night, and he started reciting Sûrat Al-Baqarah. I thought that he would go in Rukû' (bowing posture in Salât) at the end of one hundred Âyât , but he continued (reciting); and I thought that he would perhaps recite (this Sûrah) in the whole Rak'ah (prayer), but he continued the recitation; I thought he would perhaps bow on completing (this Sûrah). He ﷺ then started reciting Sûrat An-Nisâ' which he followed with Sûrat Âl-Imrân. He recited leisurely. When he recited an Âyah which mentioned the Tasbeeh , he would say Subhân Allâh and when he recited the Âyah which tells how the Rabb is to be asked, the Messenger of Allâh ﷺ would then ask from Him; and when he ﷺ recited an Âyah asking one to seek Protection of Allâh, he would seek Protection of Allâh. Then he bowed and said, "Subhâna Rabbiyal-Azîm (My Rabb the Great is free from imperfection)"; his bowing lasted about the same length of time as his standing, (and then on returning to the standing posture after Ruku') he would say, "Sami' Allâhu liman hamidah, Rabbanâ lakal-hamd (Allâh listens to him who praises Him. Praise be to You, Our Rabb !)," and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say, " Subhâna Rabbiyal-A'la (My Rabb the Supreme is free from imperfection)," and his prostration lasted nearly the same length of time as his standing (Qiyâm). [Muslim]

٤٤٥ (١١٧٥) وَعَنْ حُذَيْفَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَافْتَتَحَ الْبَقَرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ، ثُمَّ مَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ، فَمَضَى، فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ، فَقَرَأَهَا، يَقْرَأُ مُتَرَسِّلاً إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ، سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ ـ، فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، ثُمَّ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ» ثُمَّ قَامَ طَوِيلاً قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّيَ الأَعْلَى» فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ. رَوَاهُ مسلم.





٤٤٦ (١١٧٨) وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «إِنَّ فِي اللَّيْلِ لَسَاعَةً، لاَ يُوَافِقُهَا رَجُلٌ مُسلِمٌ يَسْأَلُ اللهَ تَعَالى خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ، إِلاَّ أَعْطَاهُ إِيَّاهُ، وَذلِكَ كُلَّ لَيْلَةٍ». رَوَاهُ مسلم.

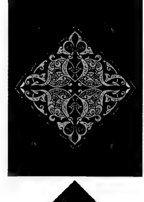
446 (1178). Jâbir ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "Every night there is a special time during which whatever a Muslim asks Allâh of any good relating to this life or the Hereafter, it will be granted to him; and this moment comes every night." [Muslim][1]

1- Like the special moment in Jumu'ah , the time when this special moment occurs every night is not determined. But it is generally in the late hours of the night because that is the best time for worship. As in the case of Lailatul-Qadr the wisdom of keeping it secret lies in the inducement to search it by means of worship and prayer, praise and remembrance of Allâh.

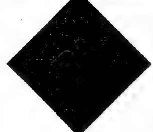
447 (1185). 'Aishah ﷺ reported: The Prophet ﷺ said, "When one of you dozes off while performing Salât , he should lie down till his drowsiness has gone away from him. When one of you performs Salât while dozing, he may abuse himself instead of seeking pardon (as a result of drowsiness)." [Al-Bukhârî and Muslim]

٤٤٧ (١١٨٥) وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاةِ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ، لَعَلَّهُ يَذْهَبُ يَسْتَغفِرُ فَيَسُبَّ نَفْسَهُ». متفقٌ عَلَيْهِ.





١٨٧ (٢١٣) باب استحباب قيام رمضان وهو التراويح



187 (213) The Excellence of Optional (Tarâwîh) Prayer During Ramadân

٤٤٨ (١١٨٨) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ فِيهِ بِعَزِيمَةٍ؛ فيقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا واحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». رَوَاهُ مُسْلِمٌ.

448 (1188). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ used to urge (the people) to perform (optional Tarâwîh) prayer at night during the month of Ramadân. He did not order them or make it obligatory on them. He ﷺ said, "Whosoever performs (optional Tarâwîh) prayers at night during the month of Ramadân, with Faith and in the hope of receiving Allâh's reward, will have his past sins forgiven." [Muslim][1]

1- This Hadîth highlights the following points:
1. Qiyâm in the month of Ramadân is a much-stressed act and has great importance from the viewpoint of reward and award.
2. The sins which are pardoned through it are minor sins because major sins are not forgiven unless one makes sincere repentance and compensates those whom he has wronged.
3. That Qiyâm during the month of Ramadân was the practice of the Prophet ﷺ. During the course of a Ramadân, he made Qiyâm for three nights consecutively, that is, he performed this Nafl Salât in congregation with his Companions. On the fourth night, when his Companions gathered for this purpose he said to them, "I am afraid it will be made obligatory for you." So, in spite of their desire to join him in this prayer, he did not



lead the Salât that night. How many Rak'ah did he perform in congregation in these three nights is a pertinent question here. According to Ahâdîth their total comes to eleven; eight Rak'ah and three Witr . Thus the Masnûn number of Rak'ah of Qiyâm Ramadân is eleven.

4. This Nafl Salât has been interpreted in Ahâdîth as Qiyâm Ramadân. Later on they were named Tarâwîh (تراويح). Tarâwîh is the plural of Tarwîhah (ترويحة). Since the Companions of the Prophet ﷺ and the successors to the Companions used to make a lengthy Qiyâm in them and they would take rest after performing every four Rak'ah . This is how these came to be named Tarâwîh (Rest prayer). (Four Rak'ah are called Tarwîhah).

5. Tarâwîh are in fact Tahajjud prayers. For the sake of convenience and benefit of the maximum number of people, it is performed in the month of Ramadân soon after 'Ishâ' prayer, along with the latter, which is the early time for Tahajjud prayers.

6. That the Tarâwîh were performed in congregation is established from the conduct of the Prophet ﷺ . He led this Salât on 23rd, 25th and 27th of Ramadân. During his caliphate, 'Umar started it again and ordered Ubayy bin Ka'b and Tamim Ad-Dârî to perform them in congregation. He enjoined them to perform eight Rak'ah Tarâwîh and three Rak'ah Witr . This practice has been going on ever since.

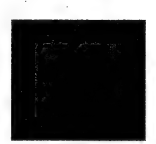
7. Some people say that performing Tarâwîh in congregation is a Bid'ah (innovation in religion) because it was introduced in the reign of 'Umar . But this is not correct because it is established that the Prophet ﷺ did not continue it out of fear that it will be made obligatory; otherwise he would have carried on with it. When the fear that this practice be made obligatory was over, 'Umar gave it the form of a Nafl prayer and revived the mode of performing it collectively, and thus fulfilled the desire of the Prophet ﷺ. In spite of all these facts, it is still permissible for one to perform Tarâwîh individually in the late hours of the night. Since ordinary people are not capable of performing it individually, the step taken by 'Umar is perfectly correct. If this had not been done, the majority of the people will have remained deprived of the blessings and reward of Qiyâmul-Lail , which would have been a great deprivation indeed.

8. Twenty Rak'ah Tarâwîh is not confirmed from any authentic Hadîth , nor its ascription to 'Umar is proved from any reliable Muttasil (متصل - connected) Hadîth . A claim has been made in a Munqati' منقطع (disconnected) narration that in the days of 'Umar , people used to perform twenty, thirty-six and forty Rak'ah of Tarâwîh out of which one can at best infer the justification for more than eight Rak'ah Nafl prayer. Even then the Masnûn Tarâwîh will be eight Rak'ah only, and more or less than that will be Ghair-Masnûn .

9. In Tarâwîh , that is Qiyâm Ramadân, lengthy Qiyâm is Masnûn , but it must be borne in mind that the Qur'ân must be recited according to the principles of ' Ilmut-Tajwîd (علم التجويد) with clear and distinct voice at a slow pace. Many of the Qurra' recite so fast that it is hard for one to understand, let alone concentrate on what is being recited. Such recitation is a means of retribution rather than reward. A new system is now in vogue: According to this fashion, the whole Qur'ân is finished within a few days and eight to ten parts of it are recited daily in Tarâwîh . There are hundreds of thousands people in the audience. After listening the Qur'ân for a few days, these people console themselves that they have heard the entire Qur'ân in Tarâwîh and are now free to pay full attention to their business to make the best of the 'Eid season. They do not care to know whether the Qâri is reciting the Qur'ân or something else.



١٨٨ (٢١٤) باب فضل قيام ليلة القدْر وَ بيان أرجى لياليها



قَالَ اللهُ تَعَالَى: {إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ} [القدر: ١] إِلَى آخِرِ السورة. وَقَالَ تَعَالَى: {إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ} الآيات [الدخان: ٣].



188 (214) The superiority of Lailatul-Qadr (the night of decree)



Allâh, the Exalted, says:

"Verily, We have sent it (this Qur'ân) down in the Night of Al-Qadr (Decree). And what will make you know what the Night of Al-Qadr (Decree) is? The Night of Al-Qadr (Decree) is better than a thousand months (i.e., worshipping Allâh in that night is better than worshipping Him a thousand months, i.e., 83 years and 4 months). Therein descend the angels and the Rûh [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees. (All that night), there is peace (and goodness from Allâh to His believing slaves) until the appearance of dawn." (97:1-5)

"We sent it (this Qur'ân) down on a blessed night [(i.e., the Night of Al-Qadr , Sûrah No:97) in the month of Ramadân, the 9th month of the Islamic calendar]. Verily, We are ever warning [mankind that Our torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]." (44:3)





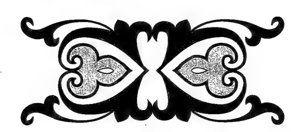




٤٤٩ (١١٨٩) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». متفقٌ عَلَيه .

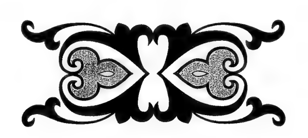
449 (1189). Abû Hurairah ؓ reported: The Prophet ﷺ said, "Whosoever performs Qiyâm during Lailatul-Qadr (Night of Decree), with Faith and being hopeful of Allâh's reward, will have his former sins forgiven." [Al-Bukhârî and Muslim][1]

1- Qiyâm here means what keeps one awake to one's capacity and for worship and makes one perform Nawâfil , impels one to beg pardon for sins from Allâh, urges one to praise Him. Specially, if a person performs 'Ishâ prayer and Fajr prayer in congregation, he will hopefully attain all those distinctions which are mentioned in this Hadîth.



450 (1191). 'Aishah ؓ reported: The Messenger of Allâh ﷺ used to seclude himself (in the mosque) during the last ten nights of Ramadân. He would say, "Search for Lailatul-Qadr (Night of Decree) in the last ten nights of Ramadân." [Al-Bukhârî and Muslim]

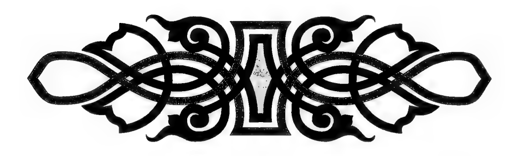
٤٥٠ (١١٩١) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ، ﷺ يُجَاوِرُ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، وَيَقُولُ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ». متفقٌ عَلَيه .

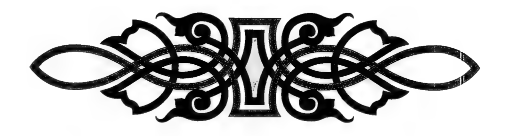


٤٥١ (١١٩٤) وَعَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ، يَجْتَهِدُ فِي رَمَضَانَ مَا لاَ يَجْتَهِدُ فِي غَيْرِهِ، وَفِي الْعَشْرِ الأَوَاخِرِ مِنْهُ مَا لاَ يَجْتَهِدُ فِي غَيْرِهِ». رَوَاهُ مُسْلِمٌ.

451 (1194). 'Aishah ﷺ reported: The Messenger of Allâh ﷺ used to strive more in worship during Ramadân than he strove in any other time of the year; and he would devote himself more (in the worship of Allâh) in the last ten nights of Ramadân than he strove in earlier part of the month. [Muslim][1]

1- We learn from this Hadîth that:
1. One should concentrate more on prayers and worship on the last ten nights of Ramadân than the first twenty nights, in the same way as one should do more worship in Ramadân than in the other months.
2. One should keep oneself awake for prayer, worship and glorification of Allâh in the last ten nights of Ramadân so that one can attain the blessings of Lailatul-Qadr .
3. One should also persuade his family members to keep themselves awake for prayer and worship in the last ten odd nights of Ramadân so that they can also make efforts to please Allâh.
4. I'tikâf (اعتكاف - seclusion in the mosque for prayers) in the last ten days of Ramadân is also a meritorious act for its being a practice of the Prophet ﷺ .





٤٥٢ (١١٩٥) وَعَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيَّ لَيْلَةٍ لَيْلَةَ الْقَدْرِ مَا أَقُولُ فِيهَا؟ قَالَ: «قُولِي: اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

452 (1195). 'Aishah ﷺ reported: I asked: "O Messenger of Allâh! If I realize Lailatul-Qadr (Night of Decree), what should I supplicate in it?" He ﷺ replied, "You should supplicate: Allâhumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'annî (O Allâh, You are Most Forgiving, and You love forgiveness; so forgive me)." [At-Tirmidhî – Hasan Sahîh][2]

2- Although no specific sign of Lailatul-Qadr has been mentioned in the Ahâdîth , some eminent scholars have stated, on the basis of their own experiences and observation, that since angels descend on this night, one feels a peculiar tranquillity and peace of mind and one is overwhelmed with a unique tenderness of heart. The night is neither very hot nor very cold but a temperate one. Similarly, the sun that rises on the next day is also not very hot etc. etc. Allâh knows the truth of the matter despite all that has been said in this regard. In any case, on this auspicious night every Muslim should earnestly pray to Allâh for the forgiveness of his sins with reference to His Attribute of Forgiveness.





١٨٩ (٢١٥) بابُ فضل السِّواك وخصال الفطرة





189 (215) The Excellence of using Miswak (Tooth-Stick)

٤٥٣ (١١٩٦) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ ، أَنَّ رَسُولَ الله ﷺ، قَالَ: «لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي - أَوْ على النَّاسِ - لأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلاةٍ». مُتَّفَقٌ عَلَيه.

453 (1196). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Had I not thought it difficult for my Ummah , I would have commanded them to use the Miswâk (tooth-stick) before every Salât ." [Al-Bukhârî and Muslim]

٤٥٤ (١١٩٧) وَعَنْ حُذَيْفَةَ، رَضِيَ الله عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ. متفقٌ عَلَيه.

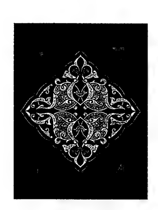
«الشَّوْصُ»: الدَّلكُ.

454 (1197). Hudaifah ﷺ reported: Whenever the Messenger of Allâh ﷺ got up (from sleep), he would rub his teeth with Miswâk (tooth-stick). [Al-Bukhârî and Muslim]

٤٥٥ (١٢٠٢) وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ للرَّبِّ». رَوَاهُ النَّسائيُّ، وابن خُزَيْمَةَ فِي صَحِيحِهِ بِأَسَانِيدَ صَحِيحَةٍ.

455 (1202). 'Aishah ﷺ reported: The Prophet ﷺ said, "The Miswâk (tooth-stick) cleanses and purifies the mouth and pleases the Rabb ." [An-Nasa'i and Ibn Khuzaimah][1]

1- " Matharah " (مَطهرة) means a medium and means of purification. " Mitharah " (مِطهرة) means an instrument/tool for purification. In other words, on the one side, Miswâk is a means of cleaning and purifying the mouth, and on the other, a way to attain the Pleasure of Allâh.



١٩٠ (٢١٦) بابُ تأكيد وجُوب الزكاةوبَيان فضلها وَمَا يَتَعَلَّق بِهَا



قَالَ الله تَعَالى: {وَأَقِيمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ} [البقرة: ٤٣]. وَقَالَ تَعَالَى: {وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا الله مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ} [البينة: ٥] وَقَالَ تَعَالَى: {خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا} [التوبة: ١٠٣].

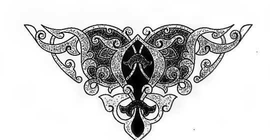
190 (216) *The Excellence and Obligation of The Payment of Zakat*

Allâh, the Exalted, says:

"And perform Salât (Iqâmatas-Salât), and give Zakât ." (2:43)

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmatas-Salât) and give Zakât , and that is the right religion." (98:5)

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it." (9:103)



٤٥٦ (١٢٠٧) وَعَنْ طَلْحَةَ بنِ عُبَيْدِ الله، رَضيَ الله عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ الله، ﷺ، مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ نَسْمَعُ دَوِيَّ صَوْتِهِ، وَلا نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا مِنْ رَسُولِ الله، ﷺ، فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلامِ، فَقَالَ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَواتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لاَ، إِلاَّ أَنْ تَطَّوَّعَ» فَقَالَ رَسُولُ الله، ﷺ: «وَصِيَامُ شَهْرِ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لاَ، إِلاَّ أَنْ تَطَّوَّعَ» قَالَ: وَذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكَاةَ، فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لاَ، إِلاَّ أَنْ تَطَّوَّعَ» فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللهِ لاَ أَزِيدُ عَلَى هذا وَلا أَنْقُصُ مِنْهُ؛ فَقَالَ رَسُولُ الله، ﷺ: «أَفْلَحَ إِنْ صَدَقَ» متفقٌ عَلَيهِ.

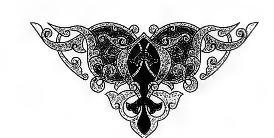
456 (1207). Talhah bin 'Ubaidullâh ؓ reported: A person with dishevelled hair, one of the people of Najd, came to the Messenger of Allâh ﷺ . We heard the humming of his voice but could not fully understand what he was saying, till he approached close to the Messenger of Allâh ﷺ . Then I came to know that he was asking about Islam. The Messenger of Allâh ﷺ said: "There are five (obligatory) Salât during the day and the night." He said: "Am I obliged to perform any other (Salât) besides these?" The Messenger of Allâh ﷺ said, "No, but whatever you observe voluntarily." He ﷺ added, "There is the Saum of Ramadân." The inquirer asked: "Am I obliged to do anything besides this?" The Messenger of Allâh ﷺ said, "No, but whatever you do out of your own free will. You may observe voluntary fasting." And the Messenger of Allâh ﷺ told him about the Zakât (obligatory charity). The inquirer asked: "Am I obliged to pay anything besides this?" The Messenger of Allâh ﷺ said, "No, but whatever you pay voluntarily out of your own free will." That man turned back saying: "By Allâh! I will neither make any addition to this nor will I decrease anything from it." (Upon hearing this) the Messenger of Allâh ﷺ remarked, "He is successful if he proves truthful (to what he is saying)." [Al-Bukhârî and Muslim][1]

1- This Hadîth highlights the following three points:
1. The status of some of the important obligations and voluntary prayers.
2. By mentioning practice with the precepts, it has made the fact evident that the two are inseparable.
3. It indicates the sagacious mode of preaching and invitation, and tells that ordinary people should be first of all taught the obligations of Islam and then gradually told to follow the Sunnah and Mustahabbât (desirable acts).

٤٥٧ (١٢١٠) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ، ﷺ، وَكَانَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: كَيفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ، ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لاَ إِلهَ إِلاَّ اللهُ، فَمَنْ قَالَهَا، فَقَدْ عَصَمَ مِني مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ»؟! فَقَالَ أَبُو بَكْرٍ: وَاللهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ. واللهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلى رَسُولِ اللهِ، ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. قَالَ عُمَرُ، رَضِيَ اللهُ عَنْهُ: فَوَاللهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ اللهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الحَقُّ. مُتَّفَقٌ عَلَيهِ.

457 (1210). Abû Hurairah ﷺ reported: When the Messenger of Allâh ﷺ passed away, Abû Bakr ﷺ was appointed as his successor (caliph). Amongst the Arabs some men apostatised. Abû Bakr ﷺ resolved to fight them. 'Umar bin Al-Khattâb ﷺ said to Abû Bakr: "How can you fight them when the Messenger of Allâh ﷺ has declared: 'I have been commanded to fight people till they testify Lâ ilâha illallâh (there is no true God except Allâh); and if they do it, their blood (life) and property are secured except when justified by law, and it is for Allâh to call them to account.'" Upon this Abû Bakr ﷺ said: "By Allâh, I would definitely fight him who makes distinction between Salât and the Zakât , because it is an obligation upon the rich to pay Zakât . By Allâh I will fight them even to secure the piece of rope which they used to give to the Messenger of Allâh ﷺ ." 'Umar ﷺ said: "I realized that Allâh opened the heart of Abû Bakr for fighting those who refused to pay Zakât , and I fully recognized that Abû Bakr was right." [Al-Bukhârî and Muslim][1]

1- This Hadîth brings into prominence the excellence of Abû Bakr As-Siddîq's determination, religious firmness and deep understanding of the Islamic law. It also tells us that one who does not accept that Zakât is obligatory in Islam, is a Kâfir like the one who renounces Salât . The stand taken by Abû Bakr was ultimately accepted by all the Companions of the Prophet ﷺ , and this is how they unanimously agreed to wage Jihâd against those who refused to pay Zakât . This unanimous consent on the issue of Zakât was based on the order of Sharî'ah.



٤٥٨ (١٢١٢) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ، ﷺ فَقَالَ: يَا رَسُولَ الله دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ، دَخَلْتُ الْجَنَّةَ. قَالَ: «تَعْبُدُ اللهَ لاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاَةَ، وَتُؤْتِي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ» قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لا أَزِيدُ عَلَى هذا. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ، ﷺ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هذا». متفقٌ عَلَيه .

458 (1212). Abû Hurairah ﷺ reported: A bedouin came to the Prophet ﷺ and said: "O Messenger of Allâh! Direct me to a deed by which I may be entitled to enter Jannah ." The Prophet ﷺ said, "Worship Allâh, and never associate anything with Him, establish Salât , pay the Zakât which has been enjoined upon you, and observe Saum of Ramadân." He (the bedouin) said: "By Him in Whose Hand my soul is, I will never add anything to these (obligations)." When he turned his back, the Prophet ﷺ said, "He who wants to see a man from the dwellers of Jannah , let him look at him (bedouin)." [Al-Bukhârî and Muslim][1]

1- The bedouin mentioned in this Hadîth was a new Muslim and for this reason the Prophet ﷺ told him some essential obligations of Islam so that he did not feel over-burdened with exhortation. Imâm At-Tabarânî said: "This Hadîth and its like was addressed to bedouins who were newly -- converted to Islam. The Prophet ﷺ told them no more than to fulfill the main obligatory acts of Islam so that they would not feel over-burdened, and therefore bored." Following the Divine injunctions in a gradual manner is very important. For once the hearts of the newly converted start to open to the understanding of the Divine injuctions, they will automatically start practising the optional and voluntary acts of devotion with a view to gain Allâh's reward and pleasure.

٤٥٩ (١٢١٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «مَا مِنْ صَاحِبِ ذَهَبٍ وَلا فِضَّةٍ، لاَ يُؤَدِّي مِنْهَا حَقَّهَا إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيُكْوَى بِهَا جَنْبُهُ، وَجَبِينُهُ، وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيَرَى سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ» قِيلَ: يَا رَسُولَ الله فَالإِبِلُ؟ قَالَ: «وَلا صَاحِبُ إِبِلٍ لا يُؤَدِّي مِنْهَا حَقَّهَا، وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بُطِحَ لَهَا بِقَاعٍ قَرْقَرٍ أَوْفَرَ مَا كَانَتْ، لاَ يَفْقِدُ مِنْهَا فَصِيلاً وَاحِدًا، تَطَؤُهُ بِأَخْفَافِهَا، وَتَعَضُّهُ بِأَفْوَاهِهَا، كُلَّمَا مَرَّ

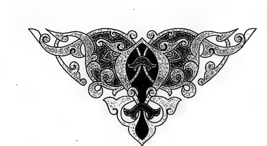
عَلَيْهِ أُولاَهَا، رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَه، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللهِ فَالْبَقَرُ وَالْغَنَمُ؟ قَالَ: «وَلاَ صَاحِبُ بَقَرٍ وَلا غَنَمٍ لاَ يُؤَدِّي مِنْهَا حَقَّهَا، إِلاَّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ، بُطِحَ لَهَا بِقَاعٍ قَرقَرٍ، لاَ يَفْقِدُ مِنْهَا شَيْئًا، لَيْسَ فِيهَا عَقْصَاءُ، وَلا جَلْحَاءُ، وَلاَ عَضْبَاءُ، تَنْطَحُهُ بِقُرُونِهَا، وَتَطَؤُه بِأَظْلافِهَا، كُلَّمَا مَرَّ عَلَيْهِ أُولاَهَا، رُدَّ عَلَيْهِ أُخْرَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

قِيلَ: يَا رَسُولَ اللهِ فَالْخَيْلُ؟ قَالَ: «الْخَيْلُ ثَلاثَةٌ: هِيَ لِرَجُلٍ وِزْرٌ، وَهِيَ لِرَجُلٍ سِتْرٌ، وَهِيَ لِرَجُلٍ أَجْرٌ، فَأَمَّا الَّتِي هِيَ لَهُ وِزْرٌ فَرَجُلٌ رَبَطَهَا رِيَاءً وَفَخْرًا وَنِوَاءً عَلَى أَهْلِ الإِسْلاَمِ، فَهِيَ لَهُ وِزْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ سِتْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ، ثُمَّ لَمْ يَنْسَ حَقَّ اللهِ فِي ظُهُورِهَا، وَلا رِقَابِهَا، فَهِيَ لَهُ سِتْرٌ، وَأَمَّا الَّتِي هِيَ لَهُ أَجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ لأَهْلِ الإِسْلاَمِ فِي مَرْجٍ، أَوْ رَوْضَةٍ، فَمَا أَكَلَتْ مِنْ ذلِكَ الْمَرْجِ أَوِ الرَّوْضَةِ مِنْ شَيْءٍ إِلاَّ كُتِبَ لَهُ عَدَدَ مَا أَكَلَتْ حَسَنَاتٌ، وَكُتِبَ لَهُ عَدَدَ أَرْوَاثِهَا وَأَبْوَالِهَا حَسَنَاتٌ، وَلاَ تَقْطَعُ طِوَلَهَا فاسْتَنَّتْ شَرَفًا أَو شَرَفَيْنِ إِلاَّ كَتَبَ اللهُ لَهُ عَدَدَ آثارِهَا، وَأَرْوَاثِهَا حَسَنَاتٍ، وَلا مَرَّ بِهَا صَاحِبُهَا عَلَى نَهْرٍ، فَشَرِبَتْ مِنْهُ، وَلا يُرِيدُ أَنْ يَسْقِيَهَا إِلاَّ كَتَبَ اللهُ لَهُ عَدَدَ مَا شَرِبَتْ حَسَنَاتٍ».

قِيلَ: يَا رَسُولَ اللهِ فَالْحُمُرُ؟ قَالَ: «مَا أُنْزِلَ عَلَيَّ فِي الْحُمُرِ شَيْءٌ إِلاَّ هذِهِ الآيَةُ الْفَاذَّةُ الْجَامِعَةُ: {فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ *وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ} . متفقٌ عَلَيه. وهذا لَفْظُ مُسْلِمٍ .

459 (1214). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakât); on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead and back will be branded. When they cool down, they will be heated again and the same process will be repeated during the day the measure whereof will be fifty thousand years. (This would go on) until Judgement is pronounced among (Allâh's) slaves, and he will be shown his final abode, either to Jannah or to Hell." It was asked, "How about someone



who owns camels and does not pay what is due on him (i.e., their Zakât)?" He ﷺ replied, "In the same way the owner of camels who does not discharge what is due in respect of them (their due includes their milking on the day when they are taken to water) will be thrown on his face or on his back in a vast desert plain on the Day of Resurrection and they will trample upon him with their hoofs and bite him with their teeth. As often as the first of them passes him, the last of them will be made to return during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allâh's) slaves, he will be shown his final abode either to Jannah or to Hell." It was (again) asked: "O Messenger of Allâh, what about cows (cattle) and sheep?" He ﷺ said, "If anyone who possesses cattle and sheep and does not pay what is due on them (i.e., their Zakât); on the Day of Resurrection, he will be thrown on his face in a vast plain desert. He will find none of the animals missing with twisted horns, without horns or with a broken horn, and they will gore him with their horns and trample upon him with their hoofs. As often as the first of them passes him, the last of them will be made to return to him during a day the measure whereof will be fifty thousand years, until Judgement is pronounced among (Allâh's) slaves; and he will be shown his final abode either to Jannah or to Hell." It was asked: "O Messenger of Allâh, what about the horses?" Upon this he ﷺ said, "The horses are of three types. One, which is a burden for the owner; another which is a shield, and another one which makes its owner entitled to reward. The one for whom these are a burden is the person who rears them for show or for pride or for causing injury to the sentiments of the Muslims. They will be a cause of torment for their owners. The one for whom these are a shield is the person who rears them for the sake of Allâh but does not forget the Right of Allâh concerning their backs and their necks (i.e., he lets a needy ride on them), and so they are a shield for him. Those which bring reward to the one who rears them in

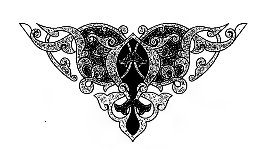
pastures and gardens are the ones that are used in the Cause of Allâh (Jihâd) by the Muslims. Whatever they eat from the meadows and the gardens will be recorded on his behalf as good deeds so much so that their droppings and urine will be counted for an equal number of good deeds for him. Even when they break their tying rope and every height from which they climb and every hoofprint which they leave will be counted as a good deed on behalf of the owner. When their owner leads them through a stream from which they drink, though he does not intend to quench their thirst, yet Allâh would record for him the quantity (of water) of what they would drink on his behalf as good deeds." It was asked: "O Messenger of Allâh, what about the donkeys?" Upon this he ﷺ said, "Nothing has been revealed to me in regard to the donkeys in particular except this one Verse of a comprehensive nature: 'So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.'" (99:8,9). [Al-Bukhârî and Muslim][1]

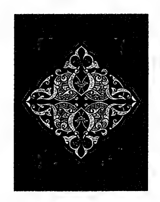
1- This Hadîth tells us that those people who do not pay Zakât on their property will be punished with this same property which will become an anguish for them on the Day of Resurrection.

The phrase "and he will be shown his final abode, either to Jannah or to Hell" clearly means that this would happen on the Day of Judgement and the punishment to defaulters would be given before one's entry into Jannah or Hell. If Almighty Allâh will consider this punishment sufficient for a Muslim, He will send him to Jannah, otherwise He will consign him to Hell. In case he is a Muslim, he will be ultimately sent to Jannah (after suffering the punishment in Hell) otherwise, he will be sent to Hell, where he will live for ever.

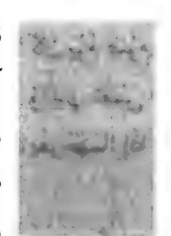
The phrase "As often as the first of them passes him, the last of them will be made to return" means that the process will be repeated again and again. Some people say that there is some alteration in the wording of this Hadîth. According to them the correct wording is: "When the first camel will have passed, the last in the line will be returned on him". This wording makes the text more orderly and evident and this is how it occurs in some of the narrations. Allâh knows the truth.

In this Hadîth the words " Fi sabîlillâh " في سبيل الله (for the sake of Allâh, or in the Cause of Allâh) have been repeated twice in connection with horses. In the first instance these words are used for noble intention. That is to fulfill humanly needs with it so that one does not have to beg them from others. In the second instance these words stand for Jihâd . That is one breeds horses to make use of them in Jihâd . The breeding of horses with this intention is eligible to reward, while in the former case is a means of covering one's poverty.





١٩١ (٢١٧) باب وُجوب صَوم رَمَضان وَ بيان فَضل الصّيام وما يتعلّق به



قَالَ اللهُ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ} إِلَى قَوْلِهِ تَعَالَى: {شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدىً لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ} الآية [البقرة: ١٨٣-١٨٥].

وَأَمَّا الأَحَادِيثُ فَقَدْ تَقَدَّمَتْ فِي الْبَابِ الَّذِي قَبْلَهُ.



Allâh, the Exalted, says:

"O you who believe! the fasting is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious). (Fasting) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know. The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân,

i.e., is present at his home), he must fast that month, and whoever is ill or on a journey, the same number (of days which one did not fast must be made up) from other days." (2:183-185)

٤٦٠ (١٢١٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ. والصِّيَامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ وَلاَ يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ. لِلصَّائِمِ فَرْحَتَانِ يفْرَحُهُمَا: إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ». متفقٌ عَلَيه .

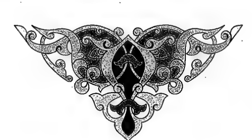
وَهذَا لَفْظُ رِوَايَةِ الْبُخَارِي. وَفِي رِوَايَةٍ لَه: «يَتْرُكُ طَعَامَهُ، وَشَرَابَهُ، وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا».

وَفِي رِوَايَةٍ لِمُسْلِمٍ : «كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمائَةِ ضِعْفٍ. قَالَ اللهُ تَعَالَى: إِلاَّ الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي. لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ. وَلَخُلُوفُ فِيهِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

460 (1215). Abû Hurairah ﷺ reported: The Messenger of Allâh, ﷺ said, "Allâh, the Exalted and Majestic, said: 'Every act of the son of Âdam is for him, except As-Siyâm (the fasting) which is (exclusively) for Me, and I will reward him for it.' Fasting is a shield. When anyone of you is observing fast, he should neither indulge in obscene language nor should he raise his voice; and if anyone reviles him or tries to quarrel with him, he should say: 'I am fasting.' By Him in Whose Hand the soul of Muhammad is, the breath of one observing Saum is sweeter to Allâh than the fragrance of musk. The one who fasts, experiences two joys: he feels pleasure when he breaks the fast. He is joyful by virtue of his fast when he meets his Rabb." [Al-Bukhârî and Muslim]

In a narration by Al-Bukhârî , the Messenger of Allâh ﷺ said, "Allâh says: '(The person observing Saum) has abstained from food and drink, and sexual pleasures for My sake; fasting is for Me, and I will bestow its reward. Every good deed has ten times its reward'."

In a narration by Muslim , the Messenger of Allâh ﷺ said, "The reward of every (good) deed of a person is multiplied from ten to seven hundred times. Allâh ﷻ says: 'The reward of observing Saum is different from



the reward of other good deeds; Saum is for Me, and I Alone will give its reward. The person observing Saum abstains from food and drink only for My sake.' The fasting person has two joyous occasions, one at the time of breaking his fast, and the other at the time of meeting his Rabb . Surely, the breath of one observing Saum is better smelling to Allâh than the fragrance of musk."[1]

1- " Khulûf " (خلوف) is the smell that comes from the mouth of person who observes Saum. It results from the thirst and hunger which he has to suffer during the Saum . The Hadîth not only tells us the merits of Saum but also brings into focus the true significance of it. Saum is not thus mere abstention from food, drink and sexual intercourse, but also keeping away from all evils and vices and embracing virtues.

٤٦١ (١٢١٦) وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ: يَا عَبْدَ اللهِ هذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلاةِ دُعِيَ مِنْ بَابِ الصَّلاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ» قَالَ أَبُو بَكْرٍ، رَضِيَ اللهُ عَنْهُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدعَى أَحَدٌ مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ». متفقٌ عَلَيه .

461 (1216). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "He who spends a pair in the way of Allâh will be called from the gates of Jannah : 'O slave of Allâh! This gate is better for you' and one who is constant in Salât (prayer), will be called from the Gate of Salât ; and whoever is eager in fighting in the Cause of Allâh, will be called from the Gate of Jihâd ; and who is regular in observing Saum will be called from Ar-Raiyân Gate. The one who is generous in charity will be called from the Gate of Charity." Abû Bakr ﷺ said: "O Messenger of Allâh! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yes, and I hope that you will be one of them." [Al-Bukhârî and Muslim][2]

2- "Pair" means two; in other channels of transmission, it has been explained thus: "They asked him, 'Pair of what?' He ﷺ said, 'A pair of horses, cows or camels'." "Pair" in this Hadîth , however, can be all-inclusive; i.e., fasting two days or performing two prayers, etc. This Hadîth also mentions special distinction of Abû Bakr As-Siddîq and the esteem in which he was held by the Prophet ﷺ . It also transpires from this Hadîth that one can praise such a person right on his face about whom one does not fear that it will make him proud. This Hadîth has also an inducement for giving in Sadaqah two instead of a single item.

٤٦٢ (١٢٢٠) وعنه، رَضِيَ اللهُ عَنْهُ، أَنَّ رسولَ اللهِ ﷺ، قَالَ: «إِذَا جَاءَ رَمَضَانُ، فُتِّحَتْ أَبْوَابُ الجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ». متفقٌ عَلَيه.

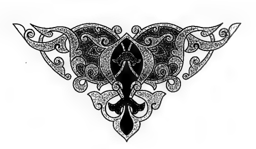
462 (1220). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "When Ramadân begins, the gates of Jannah are opened, the gates of Hell are closed, and the devils are chained." [Al-Bukhârî and Muslim]

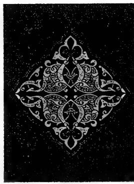
٤٦٣ (١٢٢١) وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ، فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاثِينَ». متفقٌ عَلَيه، وَهذَا لَفْظُ الْبُخَارِي

وَفِي رِوَايَةِ مسلم: «فَإِن غُمَّ عَلَيكم فَصُومُوا ثَلاَثِينَ يَوْمًا».

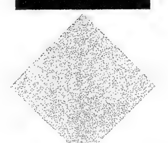
463 (1221). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Observe Saum (fast) on sighting the crescent and terminate it on sighting it (the new moon), but if the sky is cloudy before you, then complete the number (thirty days) of the month." [Al-Bukhârî and Muslim][1]

1- The words " Ghubbiya " (غبي) and " Ghumma " (غم) both have the same meanings, namely clouded sky or sky overcast with clouds, as a result of which the moon is not visible. In that case, the injunction is that thirty days of the month be completed. If the moon of Ramadân is not sighted on the 29th Sha'bân, then its thirty days be completed and Ramadân's Saum be started on the next day. Similarly, if the moon for the month of Shawwâl is not sighted on the 29th of Ramadân, thirty days of Saum must be completed before celebrating 'Eidul-Fitr . This means that the sighting of the moon is necessary for keeping the Saum of Ramadân. Counting by celestial system is not sufficient for this purpose. Moreover, the evidence of reliable witnesses for the crescent of Ramadân and the evidence of two dependable witnesses for the crescent of Shawwâl are sufficient. This amount of evidence will fulfill the requirement of sighting the moon. Whether the sighting of the moon at one place is sufficient for another place is controversial and arguments of both the groups of 'Ulamâ' , who support and oppose it, are based on this Hadîth . The group which contend that the sighting of the moon at one place is valid for another holds that the words " Sûmû " (صوموا) and " Aftirû " (أفطروا) are addressed to all the Muslims, and for this reason the sighting at one place holds good for another place. The group which holds that the sighting of the moon at one place is not enough for the Muslims of other localities contend that the words are addressed to the people who have actually sighted the moon. The Muslims of the localities of other areas who have not sighted the moon are not addressed by these words. They say that the sighting of the moon goes with each area according to which they will decide about starting of Saum and celebrating 'Eid. There is a third group also, which is of the opinion that for such areas which are in close proximity and do not have much difference in the timings of sunrise and sunset, the sighting of the moon at one place holds good for the other. In any case, it is a moderate view, which can be implemented without fear of its being wrong. According to this view, at least in one country the sighting of the moon at one place holds good for all other areas.





١٩٢ (٢١٨) باب الجود وفعل المعروف والإكثارمن الخير في شهر رمضان والزيادة من ذلك في العشر الأواخر منه .

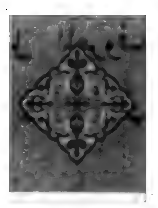


192 (218) The Excellence of Spending Out Charity During Ramadan

٤٦٤ (١٢٢٢) وَعَنِ ابنِ عَبَّاسٍ، رَضِيَ الله عَنْهُمَا، قَالَ: كَانَ رَسُولُ الله ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ الله ﷺ حِينَ يَلْقَاهُ جِبْرِيلُ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ». متفق عَلَيه.

464 (1222). Ibn 'Abbâs reported: The Messenger of Allâh ﷺ was the most generous of the men; and he was the most generous during the month of Ramadân when Jibrîl visited him every night and recited the Qur'ân to him. During this period, the generosity of Messenger of Allâh ﷺ waxed faster than the rain bearing wind. [Al-Bukhârî and Muslim][1]

1- This Hadîth induces us to do two good things frequently and with full preparation in the month of Ramadân. First, benevolence and generosity so that people get maximum time for worship and reduce their mundane affairs during this month. Second, recitation of the Qur'ân and Mudârsah (مدارسة reading and hearing the Qur'ân from one another) as is done by two Huffâz in this manner. The reason for the stress on the Qur'ân is that the Qur'ân and the month of Ramadân are closely linked with each other. The Qur'ân was revealed in this month.



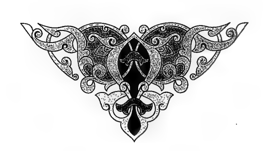
١٩٣ (٢١٩) باب النّهي عَنْ تقدّم رَمضان بصَوْم بعد نصف شعبان إلا لمن وصله بما قبله أو وافق عادةً له بأن كان عادته صوم الاثنين والخميس فوافقه

193 (219) *The prohibition of observing Saum (fasting) after the middle of Sha'bân*

٤٦٥ (١٢٢٤) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «لاَ يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلاَّ أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ، فَلْيَصُمْ ذلِكَ الْيَوْمَ». متَّفَقٌ عَلَيه .

465 (1224). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "Do not observe Saum (fasting) for a day or two days preceding Ramadân. However, if a person is in the habit of observing Saum on a particular day (which may fall on these dates), he may fast on that day." [Al-Bukhârî and Muslim][1]

1- "However, if a person is in the habit of observing Saum on a particular day" means that if it is his routine to observe Saum on these days, then he can do so two days before the advent of Ramadân. The reason being that in that case his Saum will not be for the reception of Ramadân but a matter of routine.



٤٦٦ (١٢٢٦) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا بَقِيَ نِصْفٌ مِنْ شَعْبَانَ فَلا تَصُومُوا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

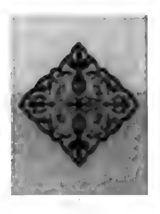
466 (1226). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "When there comes the middle of Sha'bân, don't observe Saum (fasting)." [At-Tirmidhî -- Hasan Sahîh]

٤٦٧ (١٢٢٧) وَعَنْ أَبِي الْيَقْظَانِ عَمَّارِ بْنِ يَاسِرٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ، ﷺ. رَوَاهُ أَبُو دَاوِدَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

467 (1227). 'Ammâr bin Yâsir ﷺ reported: He who observes the fast on a doubtful day, has in fact disobeyed Abul-Qâsim, (i.e., Messenger of Allâh ﷺ). [Abû Dâwûd and At-Tirmidhî – Hasan Sahîh][1]

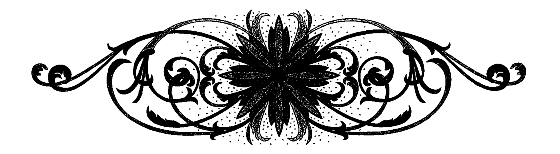
1- "Doubtful day" here signifies the day of 30th Sha'bân. In other words, if the moon is not sighted on 29th of Sha'bân because of clouds and a person observes Saum , he will be in doubt whether it is the 30th of Sha'bân or the 1st of Ramadân. Thus, there is no need to observe Saum on a doubtful day, and one should complete thirty days of the month of Sha'bân.





١٩٤ (٢٢٠) بَابُ ما يقال عِنْدَ رؤيةِ الْهِلاَل

194 (220) *Supplication at the sight of the crescent (at the outset of every lunar month)*



468 (1228). Talhah bin Ubaidullâh ﷺ reported: At the sight of the new moon (of the lunar month), the Prophet ﷺ used to supplicate: " Allâhumma ahillahu 'alainâ bil-amni wal-imân, was-Salâmati wal-Islâm, Rabbî wa Rabbuk-Allâh, Hilâlu rushdin wa khairin (O Allâh, let this moon appear on us with security and Imân; with safety and Islam. (O moon!) Your Rabb and mine is Allâh. May this moon be bringing guidance and good)." [At-Tirmidhî – Hasan]

٤٦٨ (١٢٢٨) عَنْ طَلْحَةَ بنِ عُبَيْدِ الله، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهِلاَلَ قَالَ: «اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ وَالإِيمَانِ، وَالسَّلامَةِ وَالإِسْلاَمِ، رَبِّي وَرَبُّكَ اللهُ، هِلالُ رُشْدٍ وَخَيْرٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

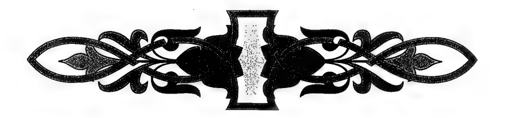






١٩٥ (٢٢١) بابُ فضل السُّحورِ وتأخيره ما لم يخش طلوع الفجر

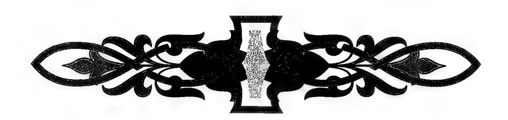
195 (221) *Merit of suhur (predawn meal in Ramadân) and the excellence of delaying having it till before dawn*



٤٦٩ (١٢٢٩) عَنْ أَنسٍ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «تَسَحَّرُوا؛ فَإِنَّ فِي السُّحُورِ بَرَكَةً». متفقٌ عَلَيه .

469 (1229). Anas ﷺ reported: The Messenger of Allâh ﷺ said, "Eat Suhûr (predawn meal). Surely, there is a blessing in Suhûr ." [Al-Bukhârî and Muslim][1]

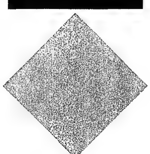
1- This Hadîth tells us that Suhûr is Masnûn (Sunnah of the Prophet ﷺ), even if one takes a small quantity of food. This meal is blessed and maintains one's energy and vitality during Saum.







١٩٦ (٢٢٢) بابُ فضل تعجيل الفطر وما يفطر عليه، وما يقوله بعد إِفْطَارِهِ



196 (222) *The superiority of hastening to break the fast, and the supplication to say upon breaking it*



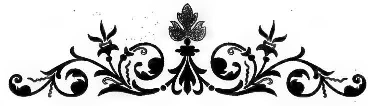
٤٧٠ (١٢٣٣) عَنْ سَهْلِ بنِ سَعْدٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ». متفقٌ عَلَيه.

470 (1233). Sahl bin Sa'd ﷺ reported: The Messenger of Allâh ﷺ said, "People will continue to adhere to good as long as they hasten to break the Saum (fasting)." [Al-Bukhârî and Muslim][1]

1- "Adhere to good" here means welfare of the religion as well as that of this world. Breaking the Saum early does not mean that it is terminated before the prescribed time. What it really means is without any delay after the sunset.









471 (1235). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Allâh the Most High says: 'From amongst my slaves, the quicker the one is in breaking the Saum (fasting), the dearer is he to me.'" [At-Tirmidhî – Hasan]

٤٧١ (١٢٣٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: قَالَ اللهُ عَزَّ وَجَلَّ: «أَحَبُّ عِبَادِي إِلَيَّ أَعْجَلُهُمْ فِطْرًا». رَوَاهُ التِّرْمِذِيُّ وقَالَ: حَدِيثٌ حَسَنٌ.





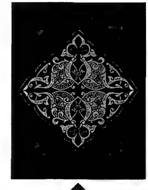


472 (1238). Salmân bin 'Âmir ﷺ reported: I heard the Prophet ﷺ saying, "When one of you breaks his Saum (fasting), let him break it on dates; if he does not have any, let him break his fast with water for it is pure." [Abû Dâwûd and At-Tirmidhî -- Hasan Sahîh]

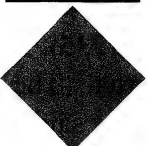
٤٧٢ (١٢٣٨) وَعَنْ سَلْمَانَ بنِ عَامِرٍ الضَّبِّيِّ الصَّحَابِيِّ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْطَرَ أَحَدُكُمْ، فَلْيُفْطِرْ عَلَى تَمْرٍ، فَإِنْ لَمْ يَجِدْ، فَلْيُفْطِرْ عَلَى مَاءٍ فَإِنَّهُ طَهُورٌ». رَوَاهُ أَبُو دَاودَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .







١٩٧ (٢٢٣) باب أمر الصَّائم بحفظ لِسانِهِ وَجَوارحه عن المخالفات والمشاتمة ونحوها



197 (223) *Safeguarding As-Saûm (The Fast)*

٤٧٣ (١٢٤٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ، فَلا يَرْفُثْ وَلاَ يَصْخَبْ، فَإِنْ سَابَّهُ أَحَدٌ، أَوْ قَاتَلَهُ، فَلْيَقُلْ: إِنِّي صَائِمٌ». متفقٌ عَلَيه.

473 (1240). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "When anyone of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the voice; and if anyone reviles him or tries to quarrel with him he should say: 'I am observing fast.'" [Al-Bukhârî and Muslim][1]

1- This Hadîth has already been mentioned and is repeated here for its being relevant to this chapter. We learn from it that during Saum not only food, drink and sex are prohibited but the improper use of the tongue and the other organs of the body as well. When one is observing Saum , he should neither use abusive language nor talk foolishly nor tell lies nor make obscene conversation nor indulge in backbiting nor quarrel with anyone. If someone provokes him, he should keep himself quiet and remember that he is observing Saum and he has to abstain from such things. As far as possible, he should keep his tongue engaged in the remembrance of Allâh and recitation of the Qur'ân.

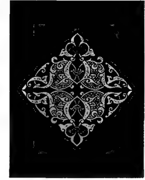
٤٧٤ (١٢٤١) وَعَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ للهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ». رَوَاهُ الْبُخَارِي.

474 (1241). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "If one does not eschew lies and false conduct, Allâh has no need that he should abstain from his food and his drink." [Al-Bukhârî][2]

2- This Hadîth exhorts those observing Saum to fulfill all the requirements of fasting. One should not conduct himself in such a manner that on the one side he observes Saum and on the other he is fearless of Allâh. To save himself from Allâh's Wrath and to get the reward of the fasts, one must abstain from all sorts of vices, such as cheating, lying, backbiting, and using obscene language.







١٩٨ (٢٢٤) بابٌ في مَسَائِل من الصّوم



198 (224) Matters Relating to As-Saûm (Fasting)

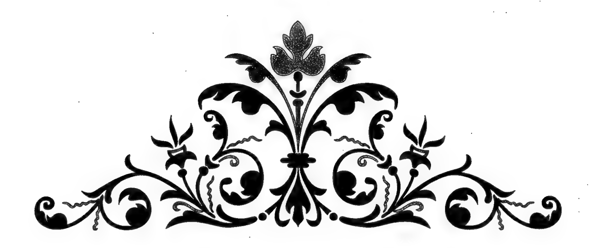
٤٧٥ (١٢٤٢) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَسِيَ أَحَدُكُمْ فَأَكَلَ، أَو شَرِبَ، فَلْيُتِمَّ صَوْمَهُ؛ فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ». متفقٌ عَلَيه.

475 (1242). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "If anyone of you forgetfully eats or drinks (while observing fasting) he should complete his Saum (fasting), for Allâh has fed him and given him to drink." [Al-Bukhârî and Muslim]

٤٧٦ (١٢٤٣) وَعَنْ لَقِيطِ بنِ صَبِرَةَ، رَضِيَ الله عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ الله أَخْبِرْنِي عَنِ الْوُضُوءِ؟ قَالَ: «أَسْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الأَصَابِعِ، وَبَالِغْ فِي الاسْتِنْشَاقِ، إِلاَّ أَنْ تَكُونَ صَائِمًا». رَوَاهُ أَبُو دَاود، والتِّرمِذِي وَقَالَ: حَدِيثٌ حَسَنٌ صَحيحٌ.

476 (1243). Laqît bin Sabirah ﷺ reported: I requested the Messenger of Allâh ﷺ to talk to me about ablution. He said, "Perform the Wudu' well (by washing those parts of the body, such as the face, hands and feet beyond what is required, like washing the hands up to the upper-arm instead of the elbow). Cleanse the base of your fingers and sniff water deep into the nose except when you are observing fast." [Abû Dâwûd and At-Tirmidhî – Hasan Sahîh][1]

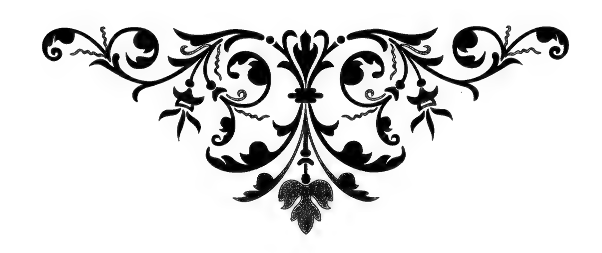
1- Ordinarily, it is necessary for Wudu' that one should pass water through the nose and rinse mouth thoroughly. But when one is observing Saum , he has to take care that water does not go down the throat through the nose as this nullifies the Saum.

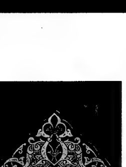


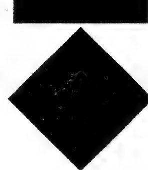
٤٧٧ (١٢٤٤) وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُدْرِكُهُ الْفَجْرُ وَهُوَ جُنُبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ. مُتَّفَقٌ عَلَيه .

477 (1244). 'Aishah ﵂ reported: The Messenger of Allâh ﷺ would wake up at Fajr time in a state of Janâbah ; so he would take bath before dawn and observe fasting. [Al-Bukhârî and Muslim][1]

1- This Hadîth sometimes and the one preceding it inform us that when the Prophet ﷺ would awake in the morning and was in need of bath as a result of coition with his wife, he would take Sahûr in that condition and then take a bath and perform Fajr prayer, because purification is essential for Salât . This condition of Janâbah (impurity) occurred without Ihtilâm (wet dream) and its cause was coitus with his wife because, according to a well-known saying, Ihtilâm is the result of Satan's suggestions from which Prophets are safe.





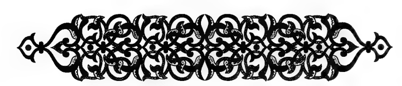


١٩٩ (٢٢٥) باب بَيان فضل صَوم المحرّم و شعبان والأشهُر الحُرُم

199 (225) The excellence of observing Saum (fasting) in the months of Muharram, Sha'bân and the sacred months

478 (1246). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "The best month for observing Saum (fasting) next after Ramadân is the month of Allâh, the Muharram; and the best Salât (prayer) next after the prescribed Salât is Salât at night (Tahajjud prayers)." [Muslim]

٤٧٨ (١٢٤٦) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ: شَهْرُ اللهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلاةِ بَعْدَ الْفَرِيضَةِ: صَلاةُ اللَّيْلِ». رَوَاهُ مسلمٌ.



٤٧٩

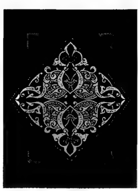
(١٢٤٧) وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ يَصُومُ مِنْ شَهْرٍ أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ. وَفِي رِوَايَةٍ: كَانَ يَصُومُ شَعبانَ إِلاَّ قَليلاً. متفقٌ عَلَيهِ.

479 (1247). 'Aishah ﵂ reported: The Prophet ﷺ did not observe voluntary Saum (fasting) so frequently during any other month as he did during Sha'bân. He observed Saum throughout the month of Sha'bân.

Another narration is: He (ﷺ) observed Saum during the whole month of Sha'bân except a few days. [Al-Bukhârî and Muslim][1]

1- We learn from another Hadîth the reason why the Prophet ﷺ kept greater number of Saum in the month of Sha'bân. He did so because deeds are presented before Allâh during this month. For this reason, he liked that when his deeds were presented, he should be observing Saum (Nasa'i on the authority of Usâmah). In spite of this distinction of Sha'bân, Muslims have been ordered to observe Saum in the first fortnight only, and not in the second in order to maintain their energy and vitality for the obligatory Saum (i.e., Ramadân). The Prophet ﷺ had greater spiritual strength and Saum did not cause him weakness due to this strength. Again, by virtue of this strength he would sometimes even observe Saum which is termed " Saumal-Wisâl " (صوم الوصال) - observing Saum continuous without a break in the evening). But he has forbidden his followers from such Saum.





٢٠٠ (٢٢٦) باب فضل الصّوم وغيره في العشر الأول من ذي الحجَّة



200 (226) The excellence of As-Saûm (the fast) during the first ten days of Dhul-Hijjah

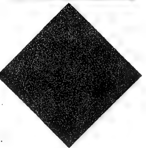
٤٨٠ (١٢٤٩) عَنِ ابنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللهِ مِنْ هذِهِ الأَيَّامِ» يَعْنِي: أَيَّامَ الْعَشْرِ، قَالُوا: يَا رَسُولَ اللهِ وَلاَ الجِهَادُ فِي سَبِيلِ اللهِ؟ قَالَ: «وَلاَ الْجِهَادُ فِي سَبِيلِ اللهِ، إِلاَّ رَجُلٌ خَرَجَ بِنَفْسِهِ، وَمَالِهِ، فَلَمْ يَرجِعْ مِنْ ذلِكَ بِشَيْءٍ». رَوَاهُ الْبُخَارِيُّ.

480 (1249). Ibn 'Abbâs ﷺ reported: The Messenger of Allâh ﷺ said, "There are no days during which the righteous action is so pleasing to Allâh than these days (i.e., the first ten days of Dhul-Hijjah)." He was asked: "O Messenger of Allâh, not even Jihâd in the Cause of Allâh?" He ﷺ replied, "Not even Jihâd in the Cause of Allâh, except in case one goes forth with his life and his property and does not return with either of it." [Al-Bukhârî]



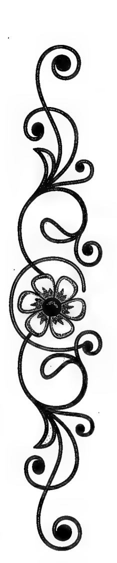


٢٠١ (٢٢٧) باب فضل صَوم يَوم عرفة وعاشوراء وتاسوعاء

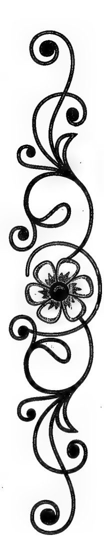


201 (227) *The excellence of observing Saum on the day of 'arafah, 'Âshûra' and tâsû'â' (i.E., 9Th of Muharram)*

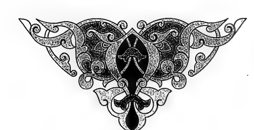
٤٨١ (١٢٥٠) عنْ أَبِي قَتَادَةَ رَضِيَ الله عَنْهُ، قَالَ: سُئِلَ رَسُولُ الله ﷺ: عَنْ صَوْمِ يَوْمِ عَرَفَةَ؟ قَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ». رَوَاهُ مسلِمٌ.



481 (1250). Abû Qatâdah ﷺ reported: The Messenger of Allâh ﷺ was asked about the observance of Saum (fasting) on the day of 'Arafah . He said, "It is an expiation for the sins of the preceding year and the current year." [Muslim][1]



1- The ninth day of Dhul-Hijjah is called Yaum'Arafah (يوم عرفة). On this day, pilgrims stop and stand in prayers at 'Arafât which is the most important ritual of Hajj , so much so that Hajj is deemed incomplete without it. On that day, the pilgrims are engaged in the remembrance of Allâh and prayers as that is their most important worship on that day. For this reason, Saum is not desirable for them, but for other people, Saum has a special merit. The importance and merit of this Saum can be judged from the fact that it expiates sins for two consecutive years: the previous year and the current year. But these sins relate only to the minor sins, not the major ones, or become a means of elevation of one's status.





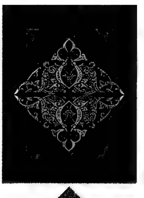
٤٨٢ (١٢٥١) وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُما، أَنَّ رَسُولَ اللهِ ﷺ صَامَ يَوْمَ عَاشُورَاءَ، وَأَمَرَ بِصِيَامِهِ. متفقٌ عَلَيه.

482 (1251). Ibn 'Abbâs ﷺ reported: The Messenger of Allâh ﷺ observed Saum (fasting) on the day of 'Âshûra' and commanded us to fast on this day. [Al-Bukhârî and Muslim][1]

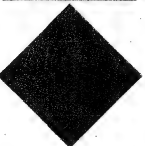
1- 'Ashura' (عاشوراء) is 10th of Muharram. In another Hadîth , it is stated that when the Prophet ﷺ emigrated from Makkah to Al-Madinah, he saw that the Jews were fasting on this day. He asked them why they did this on that day, and they told him that they did it for the reason that Allâh granted Prophet Mûsâ emancipation from Pharaoh on this day, and so they observed Saum in token of their joy. On this, he ﷺ said that in this happiness of Prophet Mûsâ, Muslims have a greater right to observe Saum than the Jews. Consequently, he also observed Saum on 10th of Muharram. Then, he said that if he lived the following year, he would observe Saum on 9th of Muharram also so that they would make themselves different from the Jews. According to another Hadîth , he ﷺ ordained the Muslims to observe Saum on 'Âshûra' and in addition one more Saum on 9th or 11th of Muharram in opposition to the Jews. (Musnad Ahmad , Vol.4, P-21, edited by Ahmad Shâkir; and Majma' Az-Zawâ'id, Vol.3, P-188). Thus observance of two Saum on this occasion is a Sunnah of the Prophet ﷺ. These two Saum can be observed either on 9th and 10th or 10th and 11th of Muharram. It is regrettable indeed that present-day Muslims do not follow this Sunnah of the Prophet ﷺ and instead observe the baseless practices of mourning assemblies (Majâlis), which is a grave sin practised by Shî'ah.

٤٨٣ (١٢٥٢) وَعَنْ أَبِي قَتَادَةَ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ، فَقَالَ: «يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ». رَوَاهُ مُسْلِمٌ.

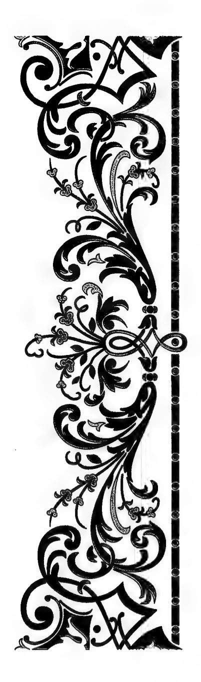
483 (1252). Abû Qatâdah ﷺ reported: The Messenger of Allâh ﷺ was asked about observing As-Saûm (the fast) on the tenth day of Muharram, and he replied, "It is an expiation for the sins of the preceding year." [Muslim]



٢٠٢ (٢٢٨) باب اسْتِحْبَابِ صَوم سِتَّةِ أَيَّام مِنْ شوال



202 (228) *The desirability of fasting six days in the month of Shawwâl*

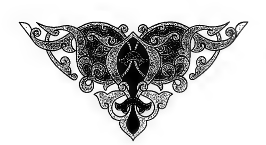


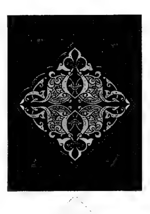
٤٨٤ (١٢٥٤) عَنْ أَبِي أَيُّوبَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ، ثُمَّ أَتبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ». رَوَاهُ مُسْلِمٌ.

484 (1254). Abû Ayyûb ﷺ reported: The Messenger of Allâh ﷺ said, "He who observes As-Saûm (the fasts) in the month of Ramadân, and also observes As-Saûm for six days in the month of Shawwâl, it is as if he has observed As-Saûm for the whole year." [Muslim][1]

1- According to the formula that there is at least ten-fold reward for every virtue, the Saum of one month (Ramadân) are equivalent to Saum of ten months. If one also observes six days of Saum of Shawwâl, they will be equal to Saum of two months. Thus, one becomes eligible for the reward of one full years' Saum.







٢٠٣ (٢٢٩) باب استِحباب صَوْم الاثنين والخميس



203 (229) The desirability of observing Saum (fasting) on Monday and Thursday

485 (1255). Abû Qatâdah ﷺ reported: The Messenger of Allâh ﷺ was asked about fasting on Mondays. He said, "That is the day on which I was born and the day on which I received Revelation." [Muslim]

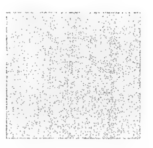
٤٨٥ (١٢٥٥) عَنْ أَبِي قَتَادَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ صَوْمِ يَوْمِ الاثْنَيْنِ فَقَالَ: «ذلكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعِثْتُ، أَوْ أُنْزِلَ عَلَيَّ فِيهِ». رَوَاهُ مسلمٌ.

486 (1256). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Deeds of people are presented (to Allâh) on Mondays and Thursdays. So I like that my actions be presented while I am fasting." [At-Tirmidhî]

٤٨٦ (١٢٥٦) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «تُعْرَضُ الأَعْمَالُ يَوْمَ الاثْنَيْنِ والخَمِيسِ، فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَرَوَاهُ مُسلمٌ بغيرِ ذِكْرِ الصَّوْم.



٢٠٤ (٢٣٠) باب استِحباب صَوم ثلاثة أيّام من كل شهر



وَالأَفْضَلُ صَومُهَا فِي الأَيَّامِ الْبِيضِ، وَهِيَ: الثَّالِثَ عَشَرَ، وَالرَّابِعَ عَشَرَ وَالخَامِسَ عَشَر. وَقِيلَ: الثاني عَشَر، والثالِثَ عَشَرَ، والرَّابِعَ عَشَرَ، وَالصَّحِيحُ الْمَشْهُورُ هُوَ الأَوَّلُ.



204 (230) *The desirability of observing three days of fastings in every month*

487 (1258). Abû Hurairah ﷺ reported: My friend (the Messenger of Allâh) ﷺ directed me to observe fast for three days in every month, to perform two Rak'ah (optional) Duha prayer at forenoon and to perform the Witr prayer before going to bed. [Al-Bukhârî and Muslim]

٤٨٧ (١٢٥٨) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلاثٍ: صِيَامِ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكعَتَيِ الضُّحَى، وَأَن أُوتِرَ قَبْلَ أَنْ أَنَامَ. متفقٌ عَلَيهِ.

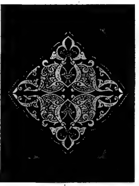
488 (1260). 'Abdullâh bin 'Amr bin Al-'Âs ﷺ reported: The Messenger of Allâh ﷺ said, "Observing Saum (fasting) on three days of every month is equivalent to a whole year's fasting." [Al-Bukhârî and Muslim]

٤٨٨ (١٢٦٠) وَعَنْ عَبْدِ اللهِ بنِ عَمْرِو ابنِ الْعَاصِ، رَضِيَ الله عَنْهُمَا، قَالَ: قَالَ رَسُولُ الله ﷺ: «صَوْمُ ثَلاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلِّه». مُتَّفَقٌ عَلَيْهِ.

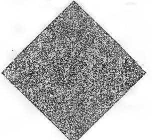
489 (1262). Abû Dharr ﷺ reported: The Messenger of Allâh ﷺ said, "If you want to observe Saum on three days in a month, then fast on the thirteenth, fourteenth and fifteenth of the (lunar) month." [At-Tirmidhî]

٤٨٩ (١٢٦٢) وَعَنْ أَبِي ذَرٍّ، رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلاثًا، فَصُمْ ثَلاثَ عَشْرَةَ، وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.





٢٠٥ (٢٣١) بَابُ فضل مَن فطّر صَائمًا، وفضل الصَّائم الذي يُؤكل عنده، ودعاء الآكل للمأكول عنده



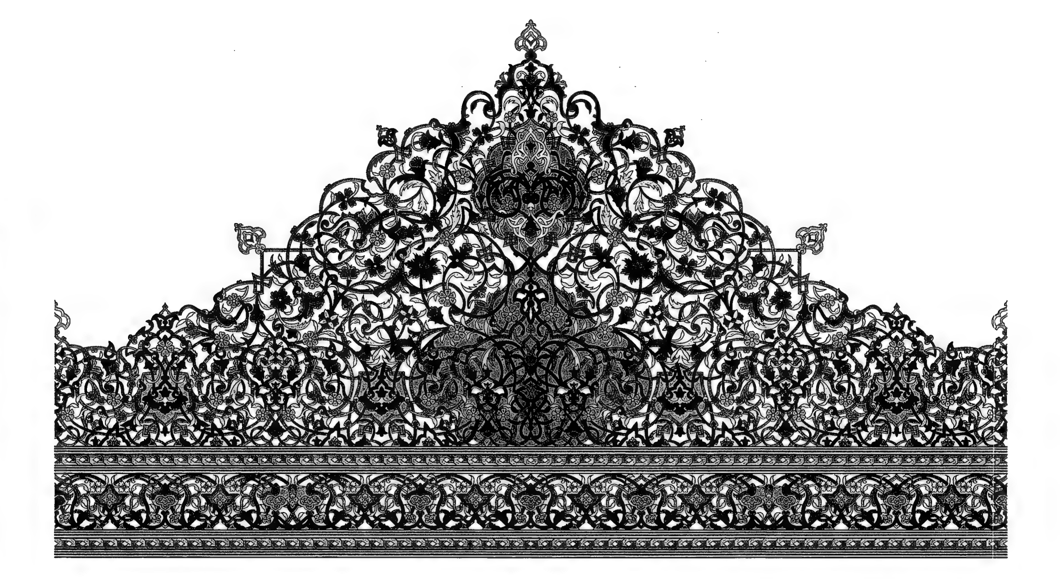
205 (231) The merit of providing something to the person observing Saum (fasting) for breaking the fast

490 (1265). Zaid bin Khâlid Al-Juhanî ﷺ reported: The Prophet ﷺ said, "He who provides a fasting person something with which to break his fast, will earn the same reward as the one who was observing the fast, without diminishing in any way the reward of the latter." [At-Tirmidhî -- Hasan Sahîh]

٤٩٠ (١٢٦٥) عَنْ زَيْدِ بنِ خَالِدٍ الجُهَنِيِّ، رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ فَطَّرَ صَائِمًا، كَانَ لَهُ مِثْلُ أَجْرِهِ، غَيْرَ أَنَّهُ لا يُنْقَصُ مِنْ أَجْرِ الصَّائِمِ شَيْءٌ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحيحٌ.

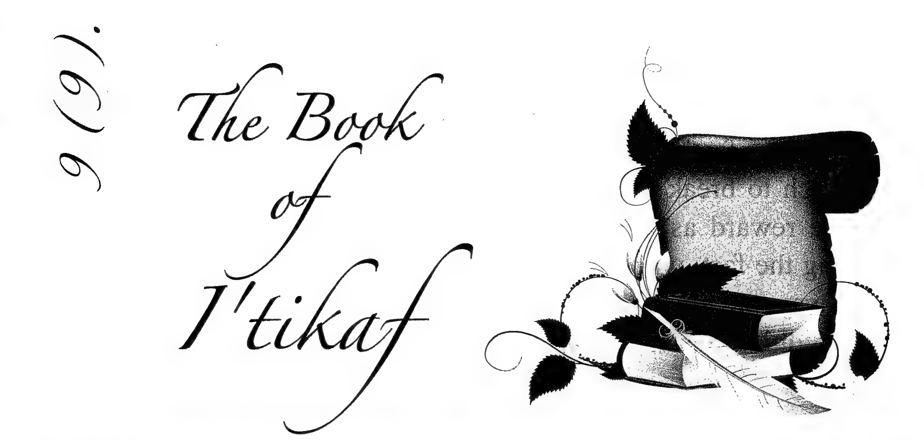
491 (1267). Anas ﷺ reported: The Prophet ﷺ came to visit Sa'd bin 'Ubâdah ﷺ who presented bread and olive oil to him. The Prophet ﷺ ate it and said, "The observers of fast have broken their fast with you (this is the literal translation, but the meaning is: 'May Allâh reward you for providing a fasting people with food to break their fast'); the pious people have eat your food and the angels invoked blessings on you." [Abû Dâwûd]

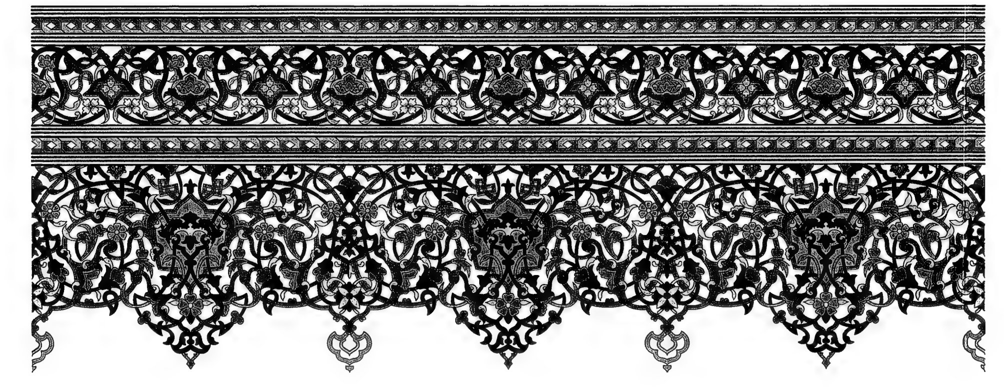
٤٩١ (١٢٦٧) وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ جَاءَ إِلَى سَعْدِ بْنِ عُبَادَةَ، رَضِيَ اللهُ عَنْهُ، فَجَاءَ بِخُبْزٍ وَزَيْتٍ، فَأَكَلَ، ثُمَّ قَالَ النَّبِيُّ ﷺ: «أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ المَلائِكَةُ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

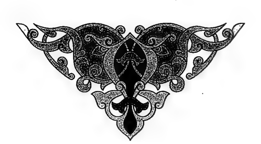




كِتاب الاعتكاف





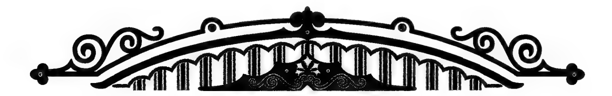




٢٠٦ (٢٣٢) بابُ الاعتكاف في رمضان



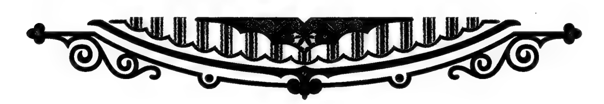
206 (232) I'tikâf (seclusion in the mosque) in the month of Ramadân

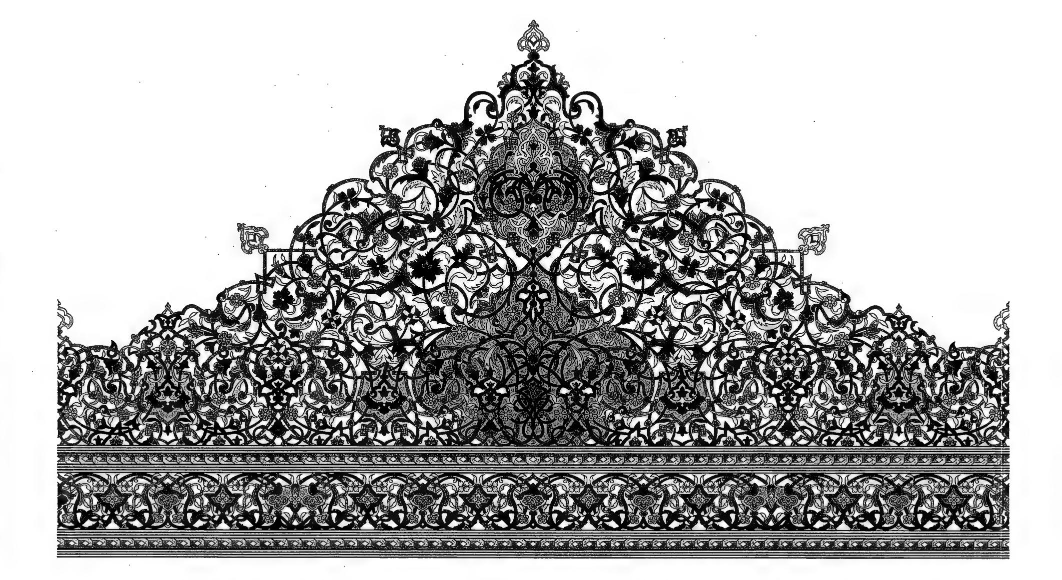


٤٩٢ (١٢٦٩) وَعَنْ عَائِشَةَ، رَضِيَ الله عَنْهَا، أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الأَوَاخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللهُ تَعَالَى، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ. متفقٌ عَلَيه .

492 (1269). 'Aishah ﵂ reported: The Prophet ﷺ used to engage himself in I'tikâf (seclusion for prayers) in the mosque during the last ten nights of Ramadân till he passed away; thereafter, his wives followed this practice after him. [Al-Bukhârî and Muslim][1]

1- We learn from this Hadîth that the observance of I'tikâf in the last ten days of Ramadân is Sunnah of the Prophet ﷺ. But it can be done only in mosque not at home. I'tikâf helps to enhance one's spiritual growth and to strive hard to worship Allâh better as there is nothing to distract one's attention from this noble pursuit.

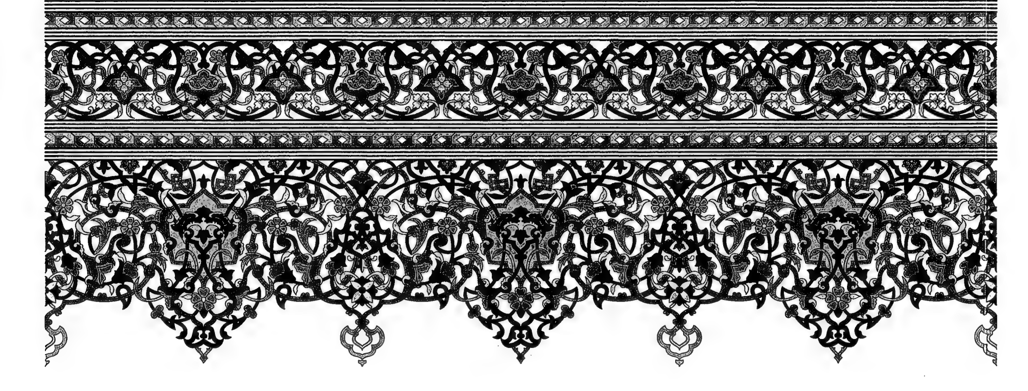




كِتاب الحج

10 (10).

The Book of Hajj







٢٠٧ (٢٣٣) بَابُ وُجوب الحج وفضله



قَالَ اللهُ تَعَالَى: {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَمَنْ كَفَرَ فَإِنَّ اللهَ غَنِيٌّ عَنِ الْعَالَمِينَ} [آل عمران: ٩٧].



207 (233) The obligation of Hajj (pilgrimage) and its excellence

Allâh, the Exalted, says:

"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e., denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Âlamîn (mankind, Jinn and all that exists)." (3:97)

٤٩٣ (١٢٧٢) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ قَدْ فَرَضَ اللهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا» فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَارَسُولَ اللهِ؟ فَسَكَتَ، حَتَّى قَالَهَا ثَلاثًا. فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ، وَلَمَا اسْتَطَعْتُمْ» ثُمَّ قَالَ: «ذَرُونِي مَا تَرَكْتُكُمْ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ، وَاخْتِلافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُم عَنْ شَيْءٍ فَدَعُوهُ». رَوَاهُ مسلمٌ .

493 (1272). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ delivered a Khutbah and said, "O people! Hajj (pilgrimage to the House of Allâh) has been made incumbent upon you, so perform Hajj ." A man inquired: "O Messenger of Allâh, is it prescribed every year?" He ﷺ remained silent till the man repeated it thrice. Then he ﷺ said, "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterwards he said, "Do not ask me so long as I do not impose anything upon you, because those who were before you were destroyed on account of their frequent questioning and their disagreement with their Prophets. So when I order you to do something, do it as far as you can; and when I forbid you from doing anything, eschew it." [Muslim][1]

1- This Hadîth brings out the following points:
1. Hajj is compulsory once in a lifetime for those who have the means for it.
2. Unnecessary questioning is disliked.
3. Those who believe in Allâh and His Prophet ﷺ are required to do what they are ordained and abstain from what they are forbidden.



٤٩٤ (١٢٧٣) وَعَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللهِ وَرَسُولِهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ» متفقٌ عَلَيه .

«الْمَبْرُورُ» هُوَ الَّذِي لاَ يَرْتَكِبُ صَاحِبُهُ فِيهِ مَعْصِيَةً.

494 (1273). Abû Hurairah ﷺ reported: The Prophet ﷺ was asked: "Which deed is the best?" He ﷺ replied, "Faith in Allâh and His Messenger." Then he was asked: "What is next?" He replied, " Jihâd (holy fighting) in the Cause of Allâh." Then he was asked, "What is after that?" He ﷺ replied, " Hajj Mabrûr (an accepted pilgrimage)." [Al-Bukhârî and Muslim][2]

2- This Hadîth points out the fact that Hajj is one of the most prominent religious acts, provided it is done sincerely and keeping oneself away from sins. Some people have interpreted the word " Hajj Mabrûr " (الحج المبرور) as an accepted Hajj . They say that the sign of an accepted Hajj is that one becomes a true worshipper of Allâh, which he was previously not.



٤٩٥ (١٢٧٤) وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ حَجَّ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمَ وَلَدَتْهُ أُمُّهُ». متفق عَلَيه.

495 (1274). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him." [Al-Bukhârî and Muslim][1]

1- This purification is from sins which come in the category of minor sins and which relate to the Rights of Allâh. Major sins relating to the Rights of Allâh and lapses in respect of the rights of people are not pardoned without sincere repentance and compensation to the aggrieved.

٤٩٦ (١٢٧٥) وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ». متفقٌ عَلَيه.

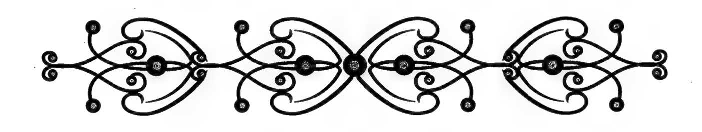
496 (1275). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "(The performance of) 'Umrah is an expiation for the sins committed between it and the previous 'Umrah ; and the reward of Hajj Mabrûr (i.e., one accepted) is nothing but Jannah ." [Al-Bukhârî and Muslim][2]

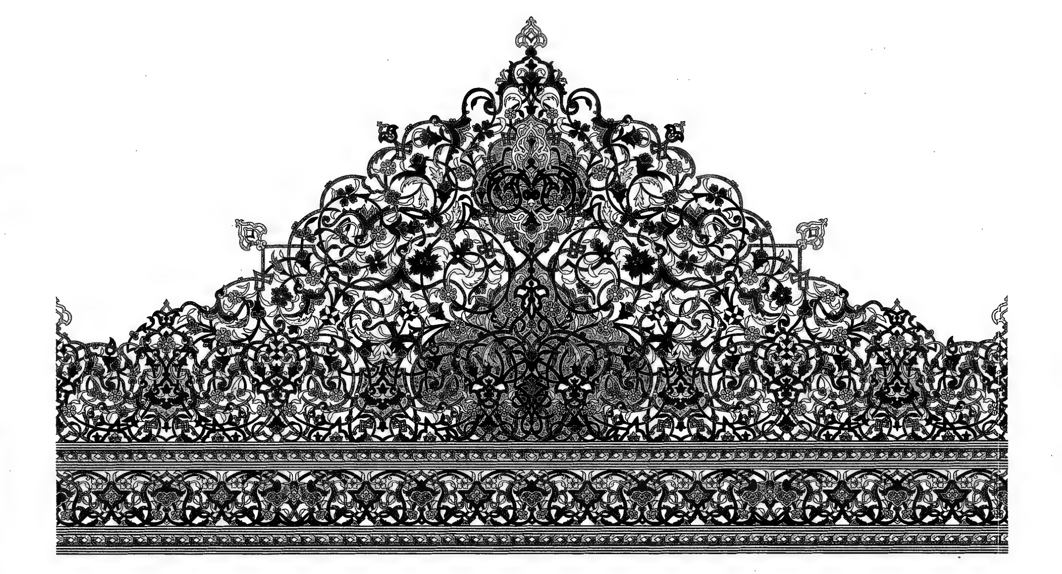
2- This Hadîth tells us that the merit of 'Umrah is that it is an expiation for sins. But this, too, is an expiation for minor sins. Whether or not 'Umrah is an obligation like Hajj is arguable among the 'Ulamâ' . Some people, like Imâm As-Shafi'î, hold that it is obligatory; others like the followers of the Hanafi school of thought regard it Sunnah Mu'akkadah ; still others think it to be voluntary. Imâm Al-Bukhârî is inclined to the first view which is also endorsed by sayings of some Companions of the Prophet ﷺ about which some Muhaddithûn (scholars of Hadîth) have even claimed that these sayings are Mausûl (موصول), i.e., the chain of narrators reaches up to the Prophet ﷺ . (For further details, please see Fath Al-Bârî .)

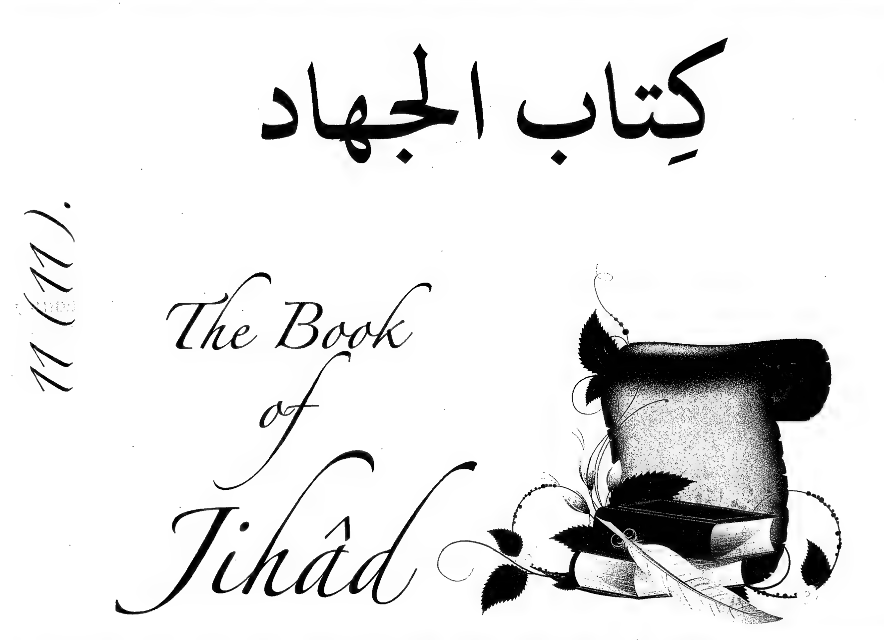
٤٩٧ (١٢٧٧) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ». رَوَاهُ مسلمٌ.

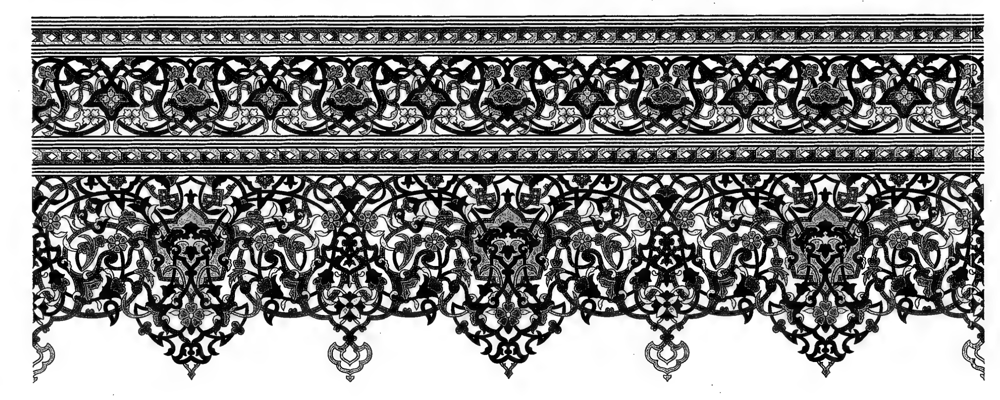
497 (1277). 'Aishah ﷺ reported: The Messenger of Allâh ﷺ said, "There is no day on which Allâh sets free more slaves from Hell than He does on the Day of 'Arafah. " [Muslim][3]

3- Almighty Allâh emancipates most of His slaves, both men and women from the Hell-fire on this great day. Millions of pilgrims, who by virtue of their sincere repentance, try to seek the Pleasure of Allâh certainly stand to earn Allâh's Pardon for their sins and thereby emancipation from the Hell-fire. May Allâh grant us this grace of His.

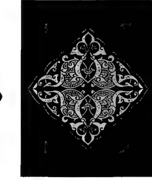





كِتاب الجهاد
The Book of Jihâd







٢٠٨ (٢٣٤) بَابُ وُجوب الجهاد

قَالَ الله تَعَالَى: {وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللهَ مَعَ الْمُتَّقِينَ} [التَّوبة: ٣٦] وَقَالَ تَعَالَى: {كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللهُ يَعْلَمُ وَأَنْتُمْ لاَ تَعْلَمُونَ} [الْبَقرة: ٢١٦] وَقَالَ تَعَالَى: {انْفِرُوا خِفَافًا وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللهِ} [التَّوبة: ٤١] وَقَالَ تَعَالَى: {إِنَّ اللهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ} [التوبة: ١١١] وَقَالَ الله تَعَالَى: {لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلاًّ وَعَدَ اللهُ الْحُسْنَى وَفَضَّلَ اللهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا *دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللهُ غَفُورًا رَحِيمًا} [النِّسَاء: ٩٥، ٩٦] وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ *تُؤْمِنُونَ بِاللهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ *يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ *وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ} [الصف: ١٠-١٣] والآياتُ فِي الْبَابِ كَثِيرةٌ مَشْهُورَةٌ.

وَأَمَّا الأَحَادِيثُ فِي فَضْلِ الْجِهَادِ فَأَكْثَرُ مِنْ أَنْ تُحْصَرَ، فَمِنْ ذلِكَ:

208 (234) Obligation of Jihâd

Allâh, the Exalted, says:

"And fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious)." (9:36)

" Jihâd (holy fighting in Allâh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know." (2:216)

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh" (9:41)

"Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Jannah . They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injîl (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success." (9:111)

"Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Jannah), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful." (4:95, 96)



"O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allâh and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Jannah ; that is indeed the great success. And also (He will give you) another (blessing) which you love: help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad ﷺ) to the believers." (61:10-13)

The Qur'ânic Âyât relating to the subject under study are many. The Ahâdîth are also many; these include the following:

٤٩٨ (١٢٨٥) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمانٌ بِاللهِ وَرَسُولِهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ» قِيلَ: ثمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ». متفقٌ عَلَيه.

498 (1285). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ was asked, "Which deed is the best?" He ﷺ replied, "Faith in Allâh and His Messenger." He ﷺ was asked, "What is next?" He ﷺ replied, " Jihâd (holy fighting) in the Cause of Allâh." Then he was asked: "What is after that (in goodness)?" He ﷺ replied, " Hajj Mabrûr (which is accepted by Allâh)." [Al-Bukhârî and Muslim]

٤٩٩ (١٢٨٨) وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «لَغَدْوَةٌ فِي سَبِيلِ اللهِ، أَوْ رَوْحَةٌ، خَيْرٌ مِن الدُّنْيَا وَمَا فِيهَا». متفقٌ عَلَيه .

499 (1288). Anas ﷺ reported: The Messenger of Allâh ﷺ said, "Verily! Setting out in the early morning or in the evening in order to fight in Allâh's way is better than the world and what it contains." [Al-Bukhârî and Muslim][1]

1- The Hadîth points out the superiority of fighting in the way of Allâh. The moment one fights for Allâh's sake, be it in the early morning or the evening, is better than the world and all that is in it. The reason is that the world as well as what it possesses is transitory while the Hereafter is everlasting and eternal. Can anything that is temporary be a match for what is eternal?

٥٠٠ (١٢٩٠) وَعَنْ سَهْلِ بنِ سَعْدٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رِباطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللهِ تَعَالَى أَوِ الْغَدْوَةُ، خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا». متفقٌ عَلَيه .

500 (1290). Sahl bin Sa'd ﷺ reported: The Messenger of Allâh ﷺ said, "Observing Ribât (e.g., guarding the Islamic frontier for the sake of Allâh) for a single day is far better than the world and all that it contains. A place in Jannah as small as the whip of your horse is far better than the world and all that it contains. An endeavour (fighting) in the Cause of Allâh in the evening or in the morning is far better than the world and all that it contains." [Al-Bukhârî and Muslim][1]

1- This Hadîth highlights the excellence of observing Ribât and fighting in the way of Allâh. It also highlights the insignificance of this world and the great reward in the Hereafter which can be attained through Jihâd.

501 (1294). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Allâh guarantees that he who goes out to fight in His way believing in Him and affirming the truth of His Messenger, will either be admitted to Jannah or will be brought back to his home (safely) from where he has set out, with whatever reward or share of booty he may have gained. By Him in Whose Hand Muhammad's soul is, if a person is wounded in the way of Allâh, he will come on the Day of Resurrection with his wound in the same condition as it was on the day when he received it; its colour will be the colour of blood but its smell will be the smell of musk. By Him in Whose Hand Muhammad's

٥٠١ (١٢٩٤) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «تَضَمَّنَ اللهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لا يُخْرِجُهُ إِلاَّ جِهَادًا فِي سَبِيلِي، وَإِيمَانًا بِي وَتَصْدِيقًا بِرُسُلِي؛ فَهُوَ ضَامِنٌ عَلَيَّ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أُرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ بِمَا نَالَ مِنْ أَجْرٍ، أَوْ غَنِيمَةٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ كَلْمٍ يُكْلَمُ فِي سَبِيلِ اللهِ إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ يَوْمَ كُلِمَ؛ لَوْنُهُ لَوْنُ دَمٍ، وَرِيحُهُ رِيحُ مِسْكٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُسْلِمِينَ مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللهِ أَبَدًا، وَلَكِنْ لا أَجِدُ سَعَةً فَأَحْمِلَهُمْ، وَلاَ يَجِدُونَ سَعَةً، وَيَشُقُّ عَلَيْهِمْ أَن يَتَخَلَّفُوا عَنِّي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوَدِدْتُ أَنِّي أَغْزُو فِي سَبِيلِ اللهِ فَأُقْتَلُ، ثُمَّ أَغْزُو فَأُقْتَلُ، ثُمَّ أَغْزُو فَأُقْتَلُ». رَوَاهُ مسلمٌ وَرَوَى الْبُخَارِيُّ بَعْضَهُ .

«الْكَلْمُ»: الجرح.



soul is, if it were not to be too hard upon the Muslims, I would not lag behind any expedition to fight in the Cause of Allâh, but I have neither abundant means to provide them conveyance (horses) nor all other Muslims have it, and it will be hard on them to remain behind when I go forth (for Jihâd). By Him in Whose Hand Muhammad's soul is, I love to fight in the way of Allâh and get killed, to fight again and get killed and to fight again and get killed." [Muslim][1]

1- 1. Besides the merit of Jihâd , this Hadîth mentions the distinction of that Mu'min (righteous Muslim) who is wounded on the battlefield. It tells us that he will be so resurrected on the Day of Resurrection as if he was wounded on that day. Blood will be dripping from his body which will be emitting the fragrance of musk. This condition will show the distinction and majesty of the Mujâhid (warrior in the way of Allâh) on the Day of Judgement.
2. It also mentions the kindness and mercy which the Prophet ﷺ cherished for his Ummah.
3. It also mentions the Prophet's passion for Jihâd which is evident from the repeated expression of his desire for martyrdom - in fact an endless series of life for performing it again and again for the sake of Allâh. A similar desire is also made by other martyrs. They pray to Allâh that they be restored to life so that they can lay down their life again and again for His sake.

502 (1305). Ibn 'Abbâs ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allâh and an eye which spends the night in guarding in the Cause of Allâh." [At-Tirmidhî – Hasan]

٥٠٢ (١٣٠٥) وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «عَيْنَانِ لاَ تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

503 (1311). Anas ﷺ reported: The Prophet ﷺ said, "No one who has entered Jannah will desire to return to this world even if he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom."

Another narration is: "On account of the excellence and distinction, he will experience as a result of martyrdom." [Al-Bukhârî and Muslim]

٥٠٣ (١٣١١) وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَيْءٍ إِلاَّ الشَّهِيدَ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا، فَيُقْتَلَ عَشْرَ مَرَّاتٍ؛ لِمَا يَرَى مِنَ الْكَرَامَةِ».

وَفِي رِوَايَةٍ: «لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ». متفقٌ عَلَيه .

٥٠٤ (١٣٢٦) وعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ أَنْتَ عَضُدِي وَنَصِيرِي، بِكَ أَحُولُ، وَبِكَ أَصُولُ، وَبِكَ أُقَاتِلُ». رَوَاهُ أَبُو دَاودَ والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

504 (1326). Anas ﷺ reported: Whenever the Messenger of Allâh ﷺ set out to participate in Jihâd , he would supplicate: " Allâhumma Anta 'adudi wa nasiri, bika ahûlu, wa bika asûlu, wa bika uqâtilu (O Allâh, You are my Supporter and my Helper. With Your help I get strength, and with Your help I bounce upon the enemy and defeat it, and with Your help I fight)." [Abû Dâwûd and At-Tirmidhî][1]

1- Along with the physical resources for war, one should also pray for victory, and for that, it is essential that one submits to Allâh, remembers Him and seeks His Help. Prayer is a great source of strength and support for a Muslim and he must make full use of it. The Hadîth also teaches us what to say when one sets out for Jihâd.

٥٠٥ (١٣٢٧) وَعَنْ أَبِي مُوسَى، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ: اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

505 (1327). Abû Mûsâ Al-Ash'arî ﷺ reported: When the Prophet ﷺ had any fear of an enemy, he used to supplicate: " Allâhumma innâ naj'aluka fî nuhûrihim, wa na'ûdhu bika min shurûrihim (O Allâh! We put You in front of them, and we seek refuge in You from their evils)." [Abû Dâwûd]

٥٠٦ (١٣٣٠) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللهِ، إِيمَانًا بِاللهِ، وَتَصْدِيقًا بِوَعْدِهِ، فَإِنَّ شِبَعَهُ، وَرِيَّهُ وَرَوْثَهُ، وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ». رَوَاهُ الْبُخَارِيُّ.

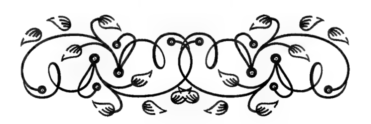
506 (1330). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "He who keeps a horse for Jihâd purposes, having faith in Allâh and relying on His Promise, will find that its fodder, drink, droppings and urine will all be credited to him in his Scales on the Day of Resurrection." [Al-Bukhârî][2]

2- Thus, this Hadîth performs an inducement for horse-breeding for the purpose of Jihâd. It is a highly rewarding act because one will be rewarded for whatever he would spend on them and whatever is excreted or discharged by them.



٥٠٧ (١٣٣٩) وَعَنْ أَبِي سَعِيدٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللهِ إِلاَّ بَاعَدَ اللهُ بِذلِكَ الْيَوْمِ ـ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا». متفقٌ عَلَيه.

507 (1339). Abû Sa'îd Al-Khudrî ﷺ reported: The Messenger of Allâh ﷺ said, "Every slave of Allâh who observes Saum (fasting) for a day in the Cause of Allâh, Allâh will keep his face from Hell-fire at a distance of seventy years." [Al-Bukhârî and Muslim]



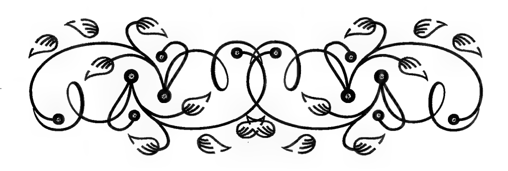
٥٠٨ (١٣٤٣) وَعَنْ أَبِي مُوسى، رَضِيَ اللهُ عَنْهُ، أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ؟.

وَفِي رِوَايَةٍ: يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً.

وَفِي رِوَايَةٍ: وَيُقَاتِلُ غَضَبًا، فَمَنْ فِي سَبِيلِ اللهِ؟ فَقَالَ رَسُولُ اللهِ، ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللهِ». متفقٌ عَلَيه .

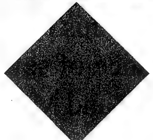
508 (1343). Abû Mûsâ ﷺ reported: A bedouin came to the Prophet ﷺ and said: "O Messenger of Allâh! One man fights for booty, another fights to win fame, and the third fights for show off." Another narration is: "One fights for displaying his valour, another fights out of his family pride." Another narration is: "One fights out of rage." He asked: "Which of them is fighting in the Cause of Allâh?" The Messenger of Allâh ﷺ said, "The one who fights so that Word of Allâh (Islam) be exalted, is the one who fights in the Cause of Allâh." [Al-Bukhârî and Muslim][1]

1- We learn from this Hadîth that one who fights for any worldly interest is not a Mujâhid . Only he is a Mujâhid who fights for the religion of Allâh and to win His Pleasure alone.

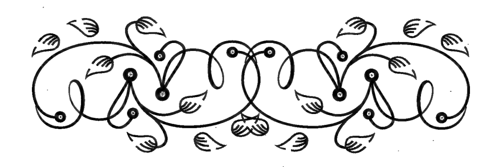




٢٠٩ (٢٣٥) باب بَيان جماعة من الشهداء في ثواب الآخرة، ويغسلون ويصلى عليهم بخلاف القتيل في حرب الكفار



209 (235) Martyrdom Without Fighting



٥٠٩ (١٣٥٣) عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللهِ». متفق عَلَيهِ .

509 (1353). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "The martyrs are of five kinds: One who dies of plague; one who dies of disease of his belly; the drowned; one who dies under the debris (of construction, etc.), and one who dies while fighting in the way of Allâh." [Al-Bukhârî and Muslim][1]

1- The Hadîth mentioned four categories of people, besides those who were slain on the battlefield, whom Allâh will, by His Special Grace, give on the Day of Judgement an award similar to martyrs on condition that they are true believers and practising Muslims. In some other Ahâdîth , certain other persons have also been mentioned who will be given the status of martyrs by Allâh. There is no contradiction in these Ahâdîth for the reason that first of all the Prophet ﷺ was told about five categories of martyrs which were disclosed by him. Subsequently Almighty Allâh added some more people to them which were also mentioned by him. The real Shaheed is one who voluntarily gives his life for the sake of Allâh provided that he wholeheartedly fights on the battlefield.



٥١٠ (١٣٥٦) وَعَنْ أَبِي الأَعْوَرِ سَعِيدِ بنِ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ، أَحَدِ الْعَشَرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، رَضِيَ اللهُ عَنْهُمْ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ» رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ وَقال: حَدِيثٌ حَسَنٌ صحيحٌ.

510 (1356). Sa'îd bin Zaid bin 'Amr bin Nufail ﷺ reported, one of the ten Companions who were given the glad tidings of entering Jannah reported: I heard the Messenger of Allâh ﷺ saying: "He who dies while defending his property is a martyr; he who dies in defence of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defence of his family is a martyr." [Abû Dâwûd and At-Tirmidhî -- Hasan Sahîh]

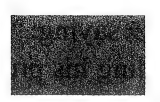
٥١١ (١٣٥٧) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: «فَلاَ تُعْطِهِ مَالَكَ» قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ» قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: «فَأَنْتَ شَهِيدٌ» قَال: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟: قَال: «هُوَ فِي النَّارِ». رَوَاهُ مُسلمٌ .

511 (1357). Abû Hurairah ﷺ reported: A man came to the Messenger of Allâh ﷺ and asked, "O Messenger of Allâh! What shall I do if someone comes to me with the intention of taking away my property?" He replied, "Do not hand over it to him." The man asked, "What shall I do if he fights me?" The Messenger of Allâh ﷺ said, "Then fight him." "What will be my position in the Hereafter if he has killed me?" The Messenger of Allâh ﷺ replied, "In that case you are a martyr." The man asked: "What if I killed him?" The Messenger of Allâh ﷺ replied, "He will be in the Hell-fire." [Muslim][1]

1- We learn from this Hadîth that in the course of struggling to protect one's life and property, it is quite fair to kill a dacoit, robber or plunderer. Such a killing is not deemed a sin. In case he is a Muslim, he will go to Jannah after suffering the punishment of his attacking a Muslim. But if he regards the act of attacking Muslims and encroaching upon their property lawful, he will be in Hell forever. It should be borne in mind that if a person dies while struggling to protect his life and property, he will be granted the status of a martyr, with the difference that a martyr of this kind will be given bath and funeral prayer because he is a martyr by Divine order not by his own will and desire. He who is martyred in Jihâd at the battlefield is exempted from bath and the funeral prayer.



٢١٠ (٢٣٦) بابُ فضل العتق



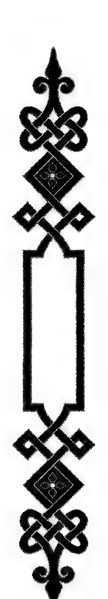
قَالَ اللهُ تَعَالَى: {فَلاَ اقْتَحَمَ الْعَقَبَةَ *وَمَا أَدْرَاكَ مَا الْعَقَبَةُ *فَكُّ رَقَبَةٍ} [البلد: ١١-١٣].



210 (236) The Merit of Emancipation of Slaves

Allâh, the Exalted, says:

"But he has not attempted to pass on the path that is steep (i.e., the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave)." (90:11-13)



٥١٢ (١٣٥٨) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ حَتَّى فَرْجَهُ بِفَرْجِهِ». متفقٌ عَلَيهِ.

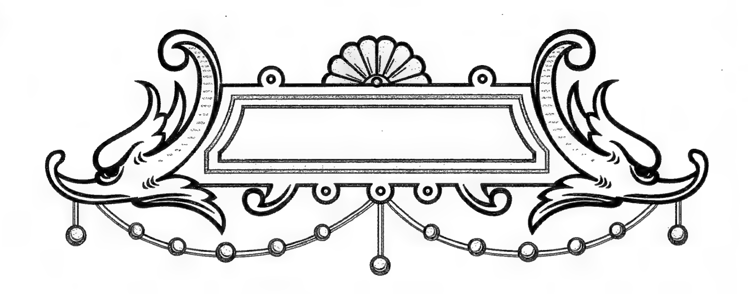
512 (1358). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "He who sets free a Muslim slave, Allâh will deliver from the fire of Hell every limb of his body in return for every limb of the slave's body, even his private parts." [Al-Bukhârî and Muslim][1]



1- It was the result of such instructions that the Companions of the Prophet ﷺ did their best for the liberation of slaves. Abû Bakr As-Siddîq bought many slaves and set them free. 'Abdur-Rahmân bin 'Auf released as many as thirty thousand slaves. 'Abdullâh bin 'Umar liberated more than a thousand of them. It is stated that some Companions of the Prophet ﷺ released eight thousand slaves within one day. May Allâh be pleased with all of them. (Ibn 'Allân and Nuzhatul-Muttaqîn).



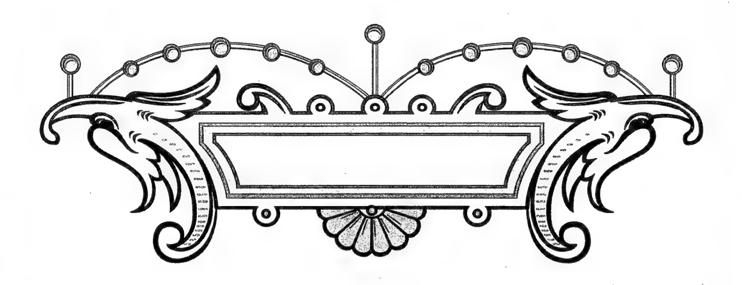




٥١٣ (١٣٥٩) وَعَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «الإِيمَانُ بِاللهِ، وَالْجِهَادُ فِي سَبِيلِ اللهِ» قَالَ: قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَنًا». مُتَّفَقٌ عَلَيْهِ.

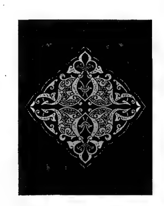
513 (1359). Abû Dharr ﷺ reported: I asked the Messenger of Allâh ﷺ, "Which deed is most excellent?" He replied, "Faith in Allâh and Jihâd in His path." I then asked, "Which slaves are most excellent (to set free)?" He replied, "Those who are held in high esteem by their people and whose value is higher." [Al-Bukhârî and Muslim][1]

1- It is evident that a slave who is more valuable in the eyes of his master will be difficult to part with, whether he is purchased to set free or liberated on one's own accord. Hence, it will be more meritorious to free such a slave than ordinary ones.

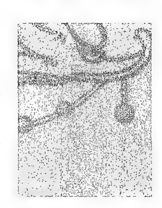








٢١١ (٢٣٧) بابُ فضل الإحْسَانِ إلَى المملوك



قَالَ الله تَعَالَى: {وَاعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَاناً وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ} [النساء: ٣٦].

211 (237) *The Excellence of Kind Attitude towards Slaves*

Allâh, the Exalted, says:

"Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." (4:36)

٥١٤ (١٣٦٠) وَعَنِ الْمَعْرُورِ بنِ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ، رَضِيَ الله عَنْهُ، وَعَلَيْهِ حُلَّةٌ، وَعلى غُلاَمِهِ مِثْلُهَا، فَسَأَلْتُهُ عَنْ ذلِكَ، فَذَكَرَ أَنَّهُ سَابَّ رَجُلاً عَلَى عَهْدِ رَسُولِ الله، ﷺ، فَعَيَّرَهُ بِأُمِّهِ، فَقَالَ النَّبِيُّ، ﷺ: «إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ هُمْ إِخْوَانكُمْ، وَخَوَلُكُمْ جَعَلَهُمُ اللهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلاَ تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ». متفقٌ عَلَيهِ.



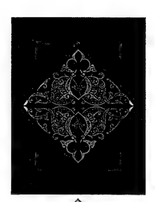
514 (1360). Al-Ma'rûr bin Suwaid ﷺ reported: I saw Abû Dharr ﷺ wearing a nice gown, and his slave was also wearing one similar to it. I asked him about it, and he said that he had exchanged harsh words with a person during the lifetime of the Messenger of Allâh ﷺ and put him to shame by making a reference to his mother. That person came to the Messenger of Allâh ﷺ and made mention of that to him. Thereupon the Messenger of Allâh said, "You are a person who has remnants of the 'Days of Ignorance' in you. Your slaves are your brothers. Allâh has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them." [Al-Bukhârî and Muslim][1]

1- 1. This Hadîth enjoins good treatment of the slaves and contains the elucidation that one should give them the same food and clothes which one has for oneself, or one should give them such wages that they can have the same food and clothes which he has for himself because as far as religion and humanity are concerned, the slaves have the status of one's brother, and their human needs are not different from the needs of their masters. This order also applies to labourers who work in factories, shops and homes. They should be given wages for their work on the strict consideration that they are also human beings and brothers - as if they are members of one's family. It is regrettable indeed that these teachings of Islam have been reglected in the Islamic countries. Not to speak of treating them as brothers, the factory owners, shopkeepers and capitalists of these countries are not prepared to treat them as human beings. The result is that while these employers are rolling in luxury, they do not give to their employees even such wages which can suffice for their human needs. May Allâh grant them the ability to act upon the teachings of their religion.

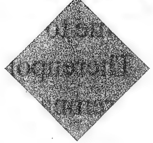
2. It is equally important that the employees and labourers should not be burdened with such heavy work which they are unable to bear. If the employees are ever given any such work, the employers must share such work with them.

3. Pride on one's own ancestory and condemnation of others on this account are remnants of the Age of Ignorance which were rooted out by Islam. Muslims should keep themselves away from such vainglorious thoughts. It is a pity that this evil of the pre-Islâmic age has now been adopted again by Muslims. We find it very common in the present-day Muslim societies.

4. By issuing the instruction mentioned in this Hadîth , Islam has arranged to establish equality in the true sense of the word. Islam does not make any claim of uniting the labour class and weaker segments of the society for confrontation with the capitalists because this breeds class hatred which ruins the peace and progress of the society. Instead of creating enmity, Islam fosters brotherhood between the employer and employed, the master and the slave, the ruler and the ruled. It also exhorts them to be sympathetic and helpful to each other. By stressing the rights of people, it teaches both classes to love and respect each other. This is the reason why in Islam the merit for distinction is not wealth and abundance but Faith and fear of Allâh alone which even the poorest of the poor can possess and which may be missing even in the richest of the rich in society.



٢١٢ (٢٣٨) باب فضل المملوك الّذي يؤدّي حَقّ الله وَحَقّ مَواليه



212 (238) The Merit of the Dutiful Slave

٥١٥ (١٣٦٢) عَنِ ابنِ عُمَرَ، رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ». مُتَّفَقٌ عَلَيه .

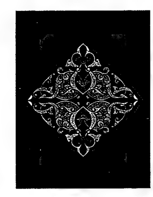
515 (1362). Ibn 'Umar ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "When a slave is sincere to his master and worships Allâh well, He will have a double reward." [Al-Bukhârî and Muslim]

٥١٦ (١٣٦٥) وَ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله، ﷺ: «ثَلاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَآمَنَ بِمُحَمَّدٍ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ الله، وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ» مُتَّفَقٌ عَلَيهِ .

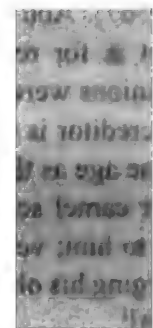
516 (1365). Abû Mûsâ Al-Ash'arî ﷺ reported: The Messenger of Allâh ﷺ said, "Three kinds of people will have a double reward: A man from the People of the Book who believes in his Prophet and (also) believes in Muhammad; a slave who discharges properly the duties towards Allâh and towards his master; and a man who possesses a slave-girl and teaches her manners, educates her well, and frees her and then marries her." [Al-Bukhârî and Muslim][1]

1- 1. Ahlul-Kitâb means the people of the Scriptures, that is the Jews and the Christians. This Hadîth has an inducement for them that if they embrace Islam, they will be entitled to a double reward.
2. Similarly, a sincere and well-wishing slave will also be entitled to a double reward because, on the one side, he obeys his master and bears all the trouble that is involved in his obedience, and on the other side, he also does justice to the worship of Allâh.
3. Muslims have been enjoined to impart proper education and training to their slaves, especially their slave-girls. In the latter case, they have been advised to liberate and marry them with all the essentials of marriage. That is, they should be given a dower and all other rights to which wives are entitled. There is a double reward for all these types of people.





٢١٣ (٢٤٠) بابُ فضل السّمَاحة فِي الْبَيْع والشراء، والأخذ والعطاء، وحسن القضاء والتقاضي،وإرجاح المكيال والميزان، والنهي عن التطفيف،وفضل إنظار الموسرِ الْمُعْسرَ والوضع عنه



قَالَ اللهُ تَعَالَى: {وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ} [الْبقرة: ٢١٥] وَقَالَ تَعَالَى: {وَيَاقَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلاَ تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ} [هود: ٨٥] وَقَالَ تَعَالَى: {وَيْلٌ لِلْمُطَفِّفِينَ *الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ *وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ *أَلاَ يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ *لِيَوْمٍ عَظِيمٍ *يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ } [المطففين: ١-٦] .



213 (240) Excellence of fair bargaining and matters relating to it

Allâh, the Exalted, says:

"And whatever you do of good deeds, truly, Allâh knows it well." (2:215)

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people." (11:85)

"Woe to Al-Mutaffifûn (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day? The Day when (all) mankind will stand before the Rabb of the 'Âlamîn (mankind, Jinn and all that exists)?" (83:1-6)



٥١٧ (١٣٦٧) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ فَأَغْلَظَ لَهُ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالاً» ثُمَّ قَالَ: «أَعْطُوهُ سِنًّا مِثْلَ سِنِّهِ» قَالُوا: يَا رَسُولَ اللهِ! لاَ نَجِدُ إِلاَّ أَمْثَلَ مِنْ سِنِّهِ، قَالَ: «أَعْطُوهُ فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً». مُتَّفَقٌ عَلَيْهِ.

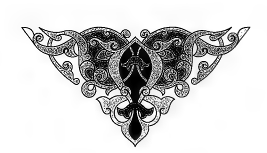
517 (1367). Abû Hurairah ﷺ reported: A man demanded of the Prophet ﷺ for repayment of a loan and was harsh to him. His Companions were about to attack him, but he ﷺ said, "Leave him, as the creditor is entitled to make a demand. Give him a camel of the same age as the camel that is due to him." They said: "We find a better camel senior to it in age." He ﷺ said, "Then buy it and give it to him; verily the best of you is the one who is the best in discharging his obligations (repayment of loans)." [Al-Bukhârî and Muslim][1]

1- 1. It is stated that the lender was Zaid bin Shu'bah Al-Kinânî who had not yet embraced Islam and that accounts for his not showing due regard to the Prophet ﷺ, and for his being stern in his demand. The Prophet ﷺ advised his Companions that it is well for the affluent to demand his loan in a polite manner; but if someone does not show politeness in it, his rudeness should be ignored because he who has a rightful claim, can tend to anger although he should not cross the limits laid down by Sharî'ah in this respect.
2. At the time of repayment of loan, it is Mustahabb (desirable) for the debtor to pay with his own pleasure something more than due to the lender; but if the lender demands more, this extra money will be deemed interest Ribâ (or usury) which is neither lawful to receive nor to pay.

٥١٨ (١٣٦٩) وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللهُ مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، فَلْيُنَفِّسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ». رَوَاهُ مسلمٌ.

518 (1369). Abû Qatâdah ﷺ reported: The Messenger of Allâh ﷺ said, "He who likes Allâh to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor or grant him remission (of loans) in straitened circumstances." [Muslim]





٥١٩ (١٣٧١) وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلاَّ أَنَّهُ كَانَ يُخَالِطُ النَّاسَ، وَكَانَ مُوسِرًا، وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ. قَالَ اللهُ، عَزَّ وَجَلَّ: نَحْنُ أَحَقُّ بِذلِكَ مِنْهُ، تَجَاوَزُوا عَنْهُ» رَوَاهُ مُسْلِمٌ.

519 (1371). Abû Mas'ûd Al-Badrî ﷺ reported: The Messenger of Allâh ﷺ said, "A person from amongst the people who lived before you was called to account by Allâh on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to those who were in straitened circumstances. Upon this Allâh, the Exalted, and Majestic said: 'We are more entitled to this attribute, so waive (his faults).'" [Muslim]

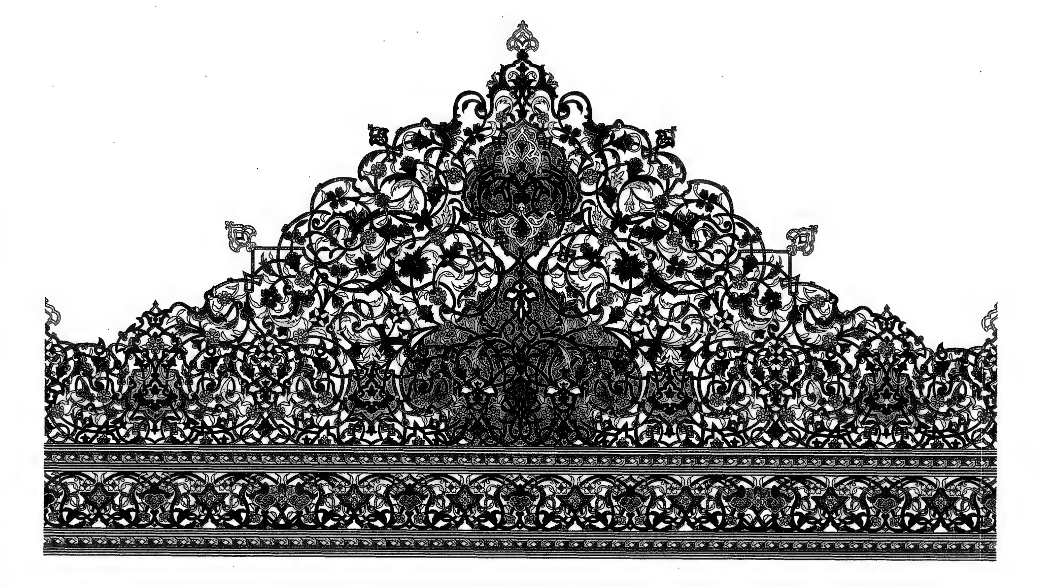


٥٢٠ (١٣٧٤) وَعَنْ جَابِرٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْهُ بَعِيرًا، فَوَزَنَ لَهُ، فَأَرْجَحَ. مُتَّفَقٌ عَلَيْهِ.

520 (1374). Jâbir ﷺ reported: The Prophet ﷺ purchased a camel from me and weighed more than its price. [Al-Bukhârî and Muslim][1]

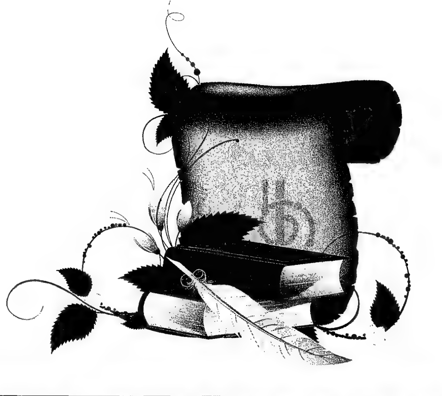
1- In the era of the Prophet ﷺ, and for a long time afterwards, all business transactions were made by means of Dirham and Dinâr - the former was a gold coin while the latter was a silver one. The price of the camel which was settled in gold or silver was paid by the Prophet ﷺ in weight, and he paid it in excess of the agreed amount.

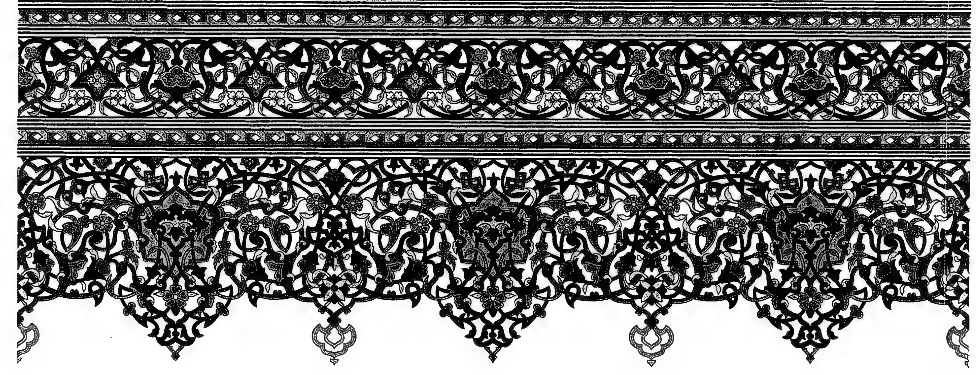


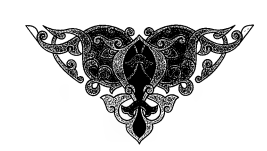


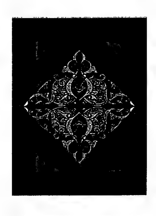
كِتاب العلم

The Book of Knowledge





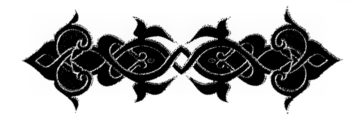




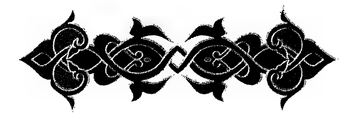
٢١٤ (٢٤١) بابُ فضل العلم تعلمًا وتعليمًا لله ﷻ



قالَ اللهُ تَعَالَى: {وَقُلْ رَبِّ زِدْنِي عِلْمًا} [طه: ١١٤] وَقَالَ تَعَالَى: {قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ} [الزمر: ٩] وَقَالَ تَعَالَى: {يَرْفَعِ اللهُ الَّذِينَ آمَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ} [المجادلة: ١١] وَقَالَ تَعَالَى: {إِنَّمَا يَخْشَى اللهَ مِنْ عِبَادِهِ الْعُلَمَاءُ} [فاطر: ٢٨].



214 (241) *Virtues of Knowledge which is Learnt and Taught for the Sake of Allâh*



Allâh, the Exalted, says:

"And say: 'My Rabb ! Increase me in knowledge." (20:114)

"Are those who know equal to those who know not?"' (39:9)

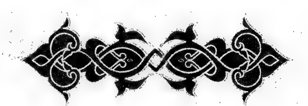
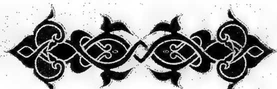
"Allâh will exalt in degree those of you who believe, and those who have been granted knowledge." (58:11)

"It is only those who have knowledge among His slaves that fear Allâh." (35:28)

٥٢١ (١٣٧٦) وَعَنْ مُعَاوِيَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ». مُتَّفَقٌ عَلَيْهِ.

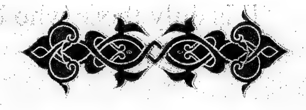
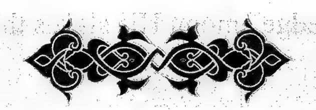
521 (1376). Mu'âwiyah ﷺ reported: The Messenger of Allâh said, "When Allâh wishes good for someone, He bestows upon him the understanding of Deen ." [Al-Bukhârî and Muslim][1]

1- Knowledge and understanding of Deen (religion) here stands for the understanding of the Qur'ân and Hadîth , religious injunctions, and knowledge of the lawful and the unlawful. This Hadîth highlights the excellence of knowledge and the fact that it is a sign of Allâh's Help to the person who possesses it and acts upon it.

٥٢٢ (١٣٧٨) وَعَنْ أَبِي مُوسَى، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثَلُ مَا بَعَثَنِيَ اللهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا؛ فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسَ؛ فَشَرِبُوا مِنْهَا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَى إِنَّمَا هِيَ قِيعَانٌ، لا تُمْسِكُ مَاءً، وَلا تُنْبِتُ كَلأً، فَذَلِكَ مَثَلُ مَنْ فَقُهَ فِي دِينِ اللهِ، وَنَفَعَهُ مَا بَعَثَنِي اللهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ» متفقٌ عَلَيه.

522 (1378). Abû Mûsâ ﷺ reported: The Messenger of Allâh ﷺ said, "The guidance and knowledge with which Allâh has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allâh has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allâh and receives benefit from the Message entrusted to me by Allâh, so he himself has learned and taught it to others; such is also the similitude of the person who has stubbornly and ignorantly rejected Allâh's Guidance with which I have been sent." [Al-Bukhârî and Muslim]



٥٢٣ (١٣٧٩) وَعَنْ سَهْلِ بنِ سَعْدٍ، رَضِيَ الله عَنْهُ، أَنَّ النَّبِيَّ ﷺ، قَالَ لِعَلِيٍّ رَضِيَ الله عَنْهُ: «فَوَاللهِ لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ». مُتَّفَقٌ عَلَيْهِ.

523 (1379). Sahl bin Sa'd ﷺ reported: The Prophet ﷺ said to 'Ali ﷺ, "By Allâh, if a single person is guided by Allâh through you, it will be better for you than a whole lot of red camels." [Al-Bukhârî and Muslim][1]

1- "Better for you than red camels" is an allegory for every thing that is better than anything else. Red camels used to be precious in Arabia, and their reference here is to highlight the value of guidance.

٥٢٤ (١٣٨٠) وَعَنْ عَبْدِ اللهِ بنِ عمرِو بنِ الْعَاصِ، رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ قَالَ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». رَوَاهُ الْبُخَارِيُّ.

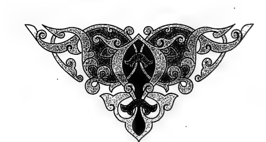
524 (1380). 'Abdullâh bin 'Amr bin Al-'Âs ﷺ reported: The Prophet ﷺ said, "Convey from me even an Âyah of the Qur'ân; relate traditions from Banû Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell." [Al-Bukhârî][2]

2- This Hadîth contains the following three important points:
1. It stresses the importance of acquiring knowledge of the Qur'ân and Hadîth and imparting it to others. No matter whether one has more or less knowledge, he must communicate it to others. There is no justification to presume that preaching or inviting to the Message of Allâh is the duty of religious scholars and those who are well-versed in this sphere. In fact, it is a duty upon every Muslim, so much so that if a person knows even a single Verse of the Qur'ân, that is to say if he knows only one injunction of Allâh, he is duty bound to communicate it to other people.
2. It allows the communication of Jewish Traditions but this permission is subject to the condition that such Traditions are not against the elucidations of the Qur'ân and Hadîth .
3. There is a stern warning on attributing any false saying to the Prophet ﷺ. This demands strict scrutiny of Ahâdîth . If a Hadîth does not have a reliable authority or whose chain of narrators has a false link or a person of doubtful integrity, that is to say if it is weak, then it is a serious offense to quote it as a Hadîth of the Prophet ﷺ . There are various grades of weakness, and this requires deep knowledge of the narrators and principles of Hadîth to know them since scholars who are expert in this discipline are few and far. The safest course for ordinary scholars is to refrain from stating such Ahâdîth which are weak, no matter whether the weakness is serious or slight. The reason is that although

the majority of Muhaddithûn consider the slightly weak Ahâdîth acceptable but they cannot be identified by everybody. Thus, every Hadîth which is marked as weak should not be mentioned. In the present age Shaykh Nâsiruddîn Al-Albânî has done a very remarkable work in this field. He has separated the weak Ahâdîth found in the four famous volumes of Ahâdîth (Sunnan Abû Dâwûd, At-Tirmidhî, An-Nasa'i and Ibn Mâjah) from the authentic and prepared separate volumes of authentic and weak Ahâdîth . This work of Al-Albânî has made it easy for the ordinary 'Ulamâ' to identify the weak Ahâdîth . Only a man of Shaykh Al-Albânî's calibre can do research on it. The ordinary 'Ulamâ' and religious scholars of the Muslims are heavily indebted to him for this great work and they should keep it in view before mentioning any Hadîth . They should mention only the authentic Ahâdîth and refrain from quoting the weak ones. It is wrong to ignore this work on the ground that Shaykh Al-Albânî is not the last word on the subject. There can be a possibility of error in his work because it is after all a human effort, but it will be very unfair to regard his effort of no account merely because of a possible error. It is regrettable indeed that only because of this possible error many people refuse to accept even the correctness of the Sahîhain . (i.e., Sahîh Al-Bukhârî and Sahih Muslim). Should we then accept their view? No, certainly not. So there is no sense in not making use of Shaykh Al-Albânî's matchless contribution. As Muhaddithûn have done a great service to the Muslim Ummah by collecting and compiling the Ahâdîth , similarly in the style of Muhaddithûn , and in keeping with the principles laid down by them, the research carried out to separate the authentic Ahâdîth from the weak is in fact an effort to complete their mission. In this age, Almighty Allâh has bestowed this honour on Shaykh Al-Albânî. May Allâh protect him, give him the best of the reward and give him a long life.
We now revert to the subject under discussion and say that no such saying and practice should be attributed to the Prophet ﷺ the authenticity of which is doubtful. On this principle, weak Ahâdîth , should not be mentioned. It is very unfortunate indeed that in spite of such a stern warning, many of our 'Ulamâ' are not careful in this matter. Not to speak of weak Ahâdîth , they do not hesitate to mention even Ahadîth Maudû'ah (موضوعة) (forged Ahâdîth) only to adorn their speech. May Allâh guide them to the Right Path. In fact, there is a class of religious scholars who try to refute the authentic Ahâdîth and validate the weak ones only to add credence to their own juristic school. May Allâh save us from such evils.

525 (1382). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account." [Muslim]

٥٢٥ (١٣٨٢) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ دَعَا إِلَى هُدىً كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لاَ يَنْقُصُ ذلِكَ مِنْ أُجُورِهِمْ شَيْئاً». رَوَاهُ مُسْلِمٌ.



٥٢٦ (١٣٨٣) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلاَّ مِنْ ثَلاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ» رَوَاهُ مسلمٌ.

526 (1383). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jâriyah (ceaseless charity); a knowledge which is beneficial, or a virtuous decendant who prays for him (for the deceased)." [Muslim][1]

1- "His deeds come to an end" means that he does not any longer receive the return and reward on his actions. But there are three categories of actions on which he receives reward even after his death. First, Sadaqah Jâriyah such as building a mosque, or a hospital, or digging a well. As long as people will benefit from these, he will receive a reward for them. Second, "knowledge which is beneficial" means to impart knowledge to others or to propagate knowledge by means of one's books. As long as this medium of teaching will continue and his books will be studied and people will benefit from them, he will receive a reward for it. Third, virtuous descendants. Training of children on the right lines is essential so that after a person's death they continue to pray for him. The prayer of children in favour of parents is highly useful.

٥٢٧ (١٣٨٤) وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلاَّ ذِكْرَ اللهِ تَعَالَى، وَمَا وَالاهُ، وَعَالِمًا، أَوْ مُتَعَلِّمًا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

قَوْلُهُ «وَمَا وَالاهُ» أَيْ: طَاعَةُ اللهِ.

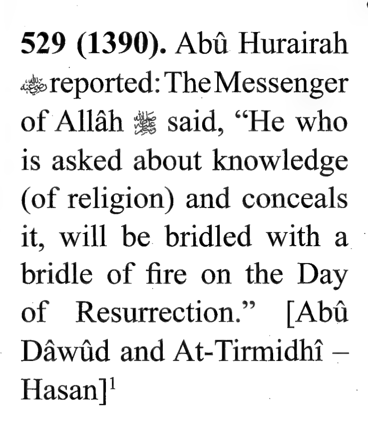
527 (1384). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "The world, with all that it contains, is accursed except for the remembrance of Allâh that which pleases Allâh; and the religious scholars and seekers of knowledge." [At-Tirmidhî]

٥٢٨ (١٣٨٨) وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَهَّلَ اللهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلاَئِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضىً بِمَا يَصْنَعُ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّماوَاتِ وَمَنْ فِي الأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ، وَإِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلاَ دِرْهَمًا، وَإِنَّمَا وَرَّثُوا الْعِلْمَ. فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ». رَوَاهُ أَبُو دَاودَ وَالتِّرْمِذِيُّ.

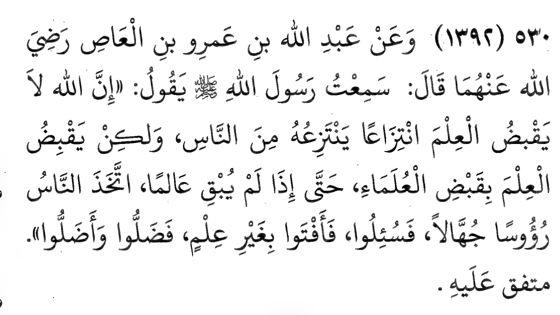
528 (1388). Abûd-Dardâ ﷺ reported: The Messenger of Allâh ﷺ said, "He who follows a path in quest of knowledge, Allâh will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek

forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinâr nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." [Abû Dâwûd and At-Tirmidhî]

٥٢٩ (١٣٩٠) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ، أُلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ». رَوَاهُ أَبُو دَاودَ والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.



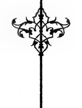
529 (1390). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "He who is asked about knowledge (of religion) and conceals it, will be bridled with a bridle of fire on the Day of Resurrection." [Abû Dâwûd and At-Tirmidhî – Hasan][1]



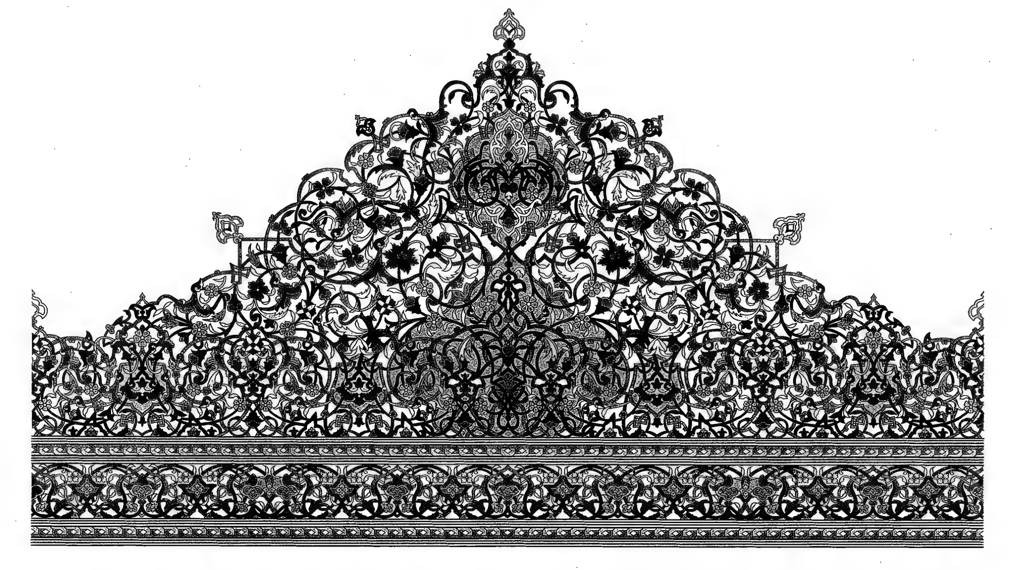
٥٣٠ (١٣٩٢) وَعَنْ عَبْدِ اللهِ بنِ عَمرِو بنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلٰكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَّالاً، فَسُئِلُوا، فَأَفْتَوا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا». متفق عَلَيهِ.

530 (1392). 'Abdullâh bin 'Amr bin Al-'Âs ﷺ reported: I heard the Messenger of Allâh ﷺ saying: "Verily, Allâh does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray." [Al-Bukhârî and Muslim][2]

1- We learn from this Hadîth that to withhold guidance in the matter of religion from anybody who seeks it, is a grave sin which is threatened with Hell. Unfortunately, the religious scholars who are shackled in religious prejudices and terribly lack interest in juristic matters have developed a habit of concealing religious knowledge from people. In fact, this grave sin has become so alarming that any further delay to eradicate it will prove ruinous for us. May Allâh grant us true guidance.



2- It is a sign of the nearness of the Day of Judgement that the world will be deprived of genuine religious scholars, and illiterate people will become leaders who will have neither the knowledge of the Qur'ân nor that of the Hadîth . Despite their ignorance of the Qur'ân and the Hadîth , they will be called Mujtahid (jurist entitled to independent reasoning) and Imâm (leader) and will mislead people with their legal opinions and self-created problems. Besides urging us to acquire religious knowledge with a view to producing more scholars in the society, this Hâdith also warns us against the ignorant self-styled 'Ulamâ' . It also warns us against entrusting religious leadership to them.

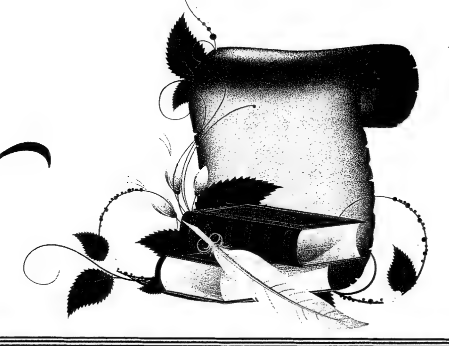


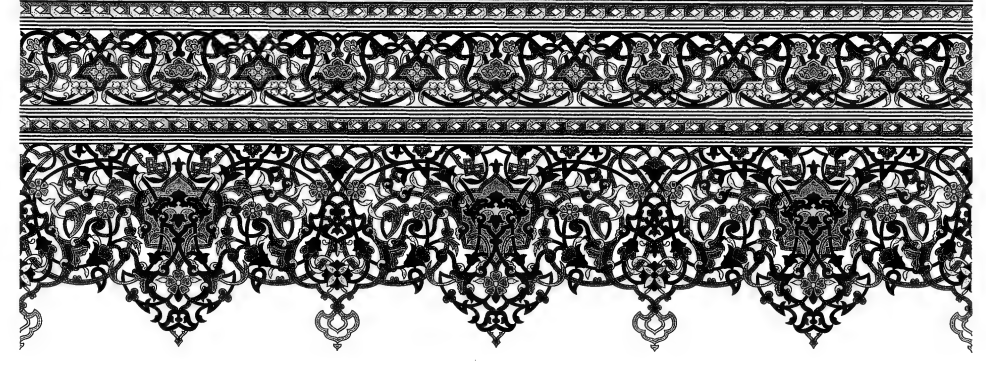
١٣ (١٣)

كتاب حمد الله تعالى وشكره

13 (13).

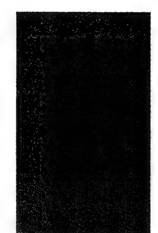
Praise And Gratitude To Allâh







٢١٥ (٢٤٢) بابُ وجوب الشكر



قَالَ اللهُ تَعَالَى: {فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلاَ تَكْفُرُونِ} [البقرة: ١٥٢] وَقَالَ تَعَالَى: {لَئِنْ شَكَرْتُمْ لأَزِيدَنَّكُمْ} [إبراهيم: ٧]. وَقَالَ تَعَالَى: {وَقُلِ الْحَمْدُ لِلَّهِ} [الإسراء: ١١١] وَقَالَ تَعَالَى: {وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [يونس: ١٠].

215 (242) *The Obligation of Gratitude*

Allâh the Exalted says:

"Therefore, remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me." (2:152)

"If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings)." (14:7)

"And say: 'All the praises and thanks be to Allâh."' (17:111)

"And the close of their request will be: 'Al-hamdu lillâhi Rabbil-'âlamîn [All the praise is due to Allâh, the Rabb of 'Âlamîn (mankind, Jinn and all that exists)]."' (10:10)



٥٣١ (١٣٩٣) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ أُتِيَ لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ. فَقَالَ جِبْرِيلُ ﷺ: «الْحَمْدُ للهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ». رَوَاهُ مسلم.

531 (1393). Abû Hurairah ﷺ reported: On the Night of Al-Isrâ (the Night of Ascension) the Prophet ﷺ was presented with two drinking vessels: one full of wine and the other one full of milk. He looked at them. Then he took the vessel which was full of milk. Thereupon Jibrîl (Gabriel) said: " Al-hamdu lillâh (praise be to Allâh) Who has guided you to that, which is in accord with Fitrah (i.e., Islamic Monotheism; pure nature of Islam). Had you selected wine, your people would have gone astray." [Muslim][1]

1- This Hadîth highlights the following points:
1. Islam is a religion which matches with the pure nature. Every sensible person accepts it instinctively.
2. One who is endowed with the capacity and aptitude to do good should praise Allâh.
3. Wine is the root of all evils and for this reason has been regarded the "Mother of Vices".
4. To take good omen from agreeable signs is Mustahabb (desirable).

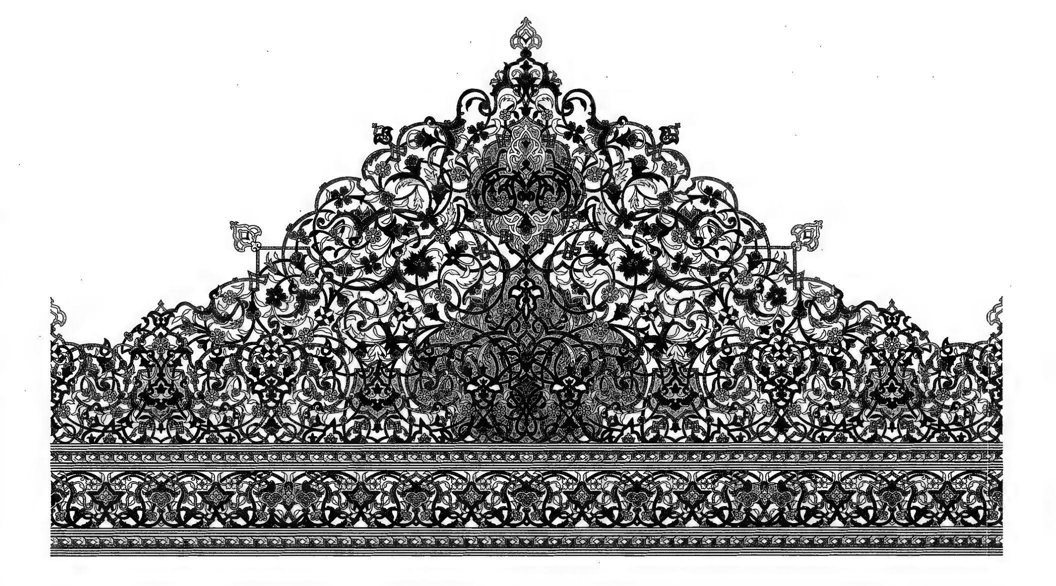
٥٣٢ (١٣٩٤) وَعَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «كُلُّ أَمْرٍ ذِي بَالٍ لاَ يُبْدَأُ فِيهِ بِـ: الْحَمْدُللهِ فَهُوَ أَقْطَعُ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ.

532 (1394). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Any matter of importance which is not begun with Al-hamdu lillâh (praise be to Allâh) remains defective." [Abû Dâwûd][2]

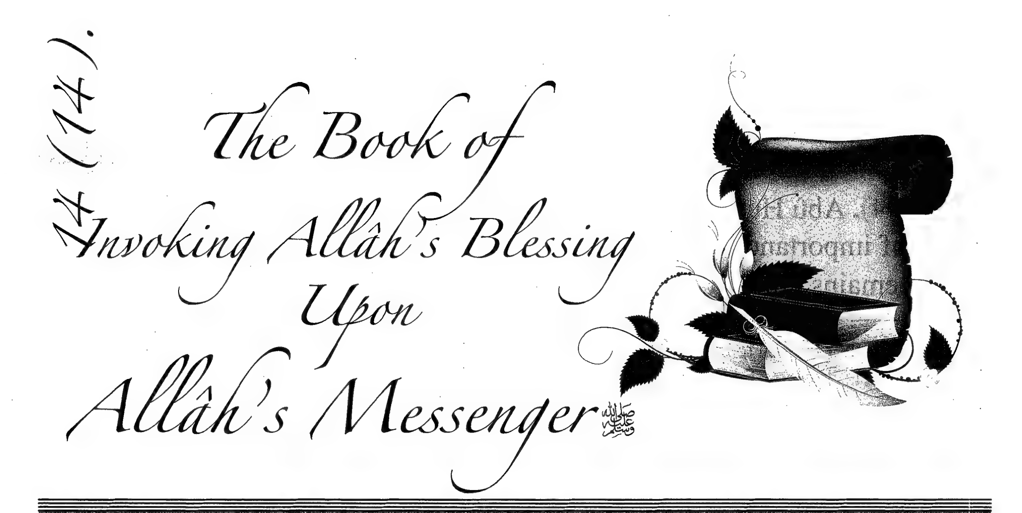
2- There is another Hadîth to the effect that every important work which is not started with the invocation " Bismillâh " is devoid of Allâh's Grace. Shaykh Al-Albânî's opinion about these two Ahâdîth is that their text is confused and its authority is weak. He has, however, regarded it as acceptable " Mursal " (Ahâdîth narrated by a student of a Companion deleting the Companion's name). (For details see Irwâ-ul-Ghalîl , vol. I, 1,2). In any case, it is desirable to begin every good work with the Glorious Name of Allâh and His Praise.

٥٣٣ (١٣٩٦) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَيَرْضَى عَنِ الْعَبْدِ يَأْكُلُ الأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، وَيَشْرَبُ الشَّرْبَةَ، فَيَحْمَدُهُ عَلَيْهَا». رَوَاهُ مسلم.

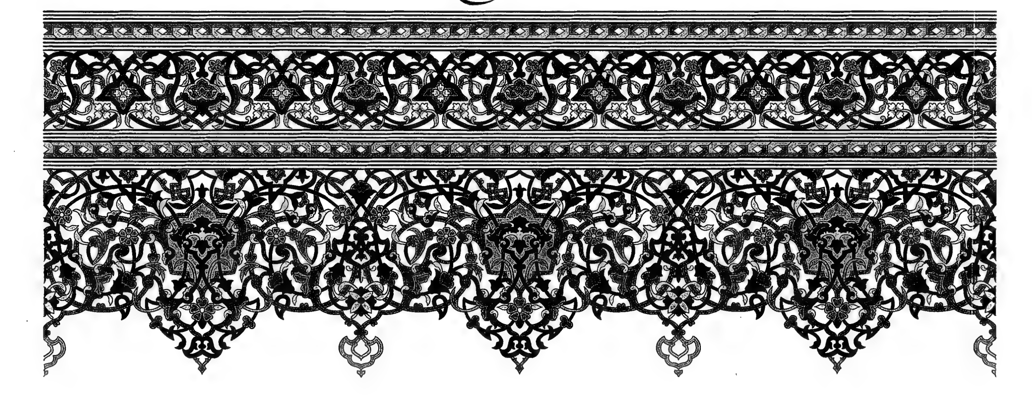
533 (1396). Anas bin Mâlik ﷺ reported: The Messenger of Allâh ﷺ said, "Allâh is pleased with His slave who says: ' Al-hamdu lillâh (praise be to Allâh)' when he takes a morsel of food and drinks a draught of water." [Muslim]

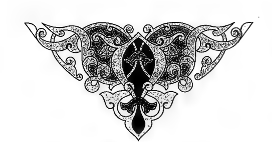


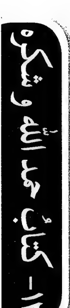
كِتاب الصلاة على رَسول الله ﷺ

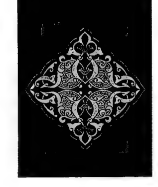


The Book of Invoking Allâh's Blessing Upon Allâh's Messenger ﷺ

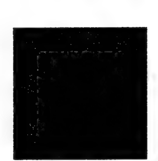








٢١٦ (٢٤٣) بَابُ الأمر بالصلاة عليه وفضلها وبعض صيغها

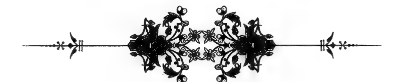


قَالَ اللهُ تَعَالَى: {إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ على النَّبِيِّ يَاأَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا} [الأحزاب: ٥٦].

216 (243) *The obligation of supplicating Allâh to exalt his mention and its excellence, and its manner*

Allâh, the Exalted, says:

"Allâh exalts the mention of His Messenger ﷺ and His angels supplicate Him to do so. O you who believe! supplicate Allâh to exalt his mention and to grant him safety and security." (33:56)

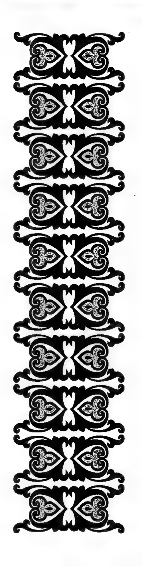
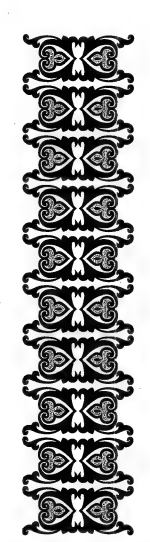


٥٣٤ (١٣٩٧) وَعَنْ عَبْدِ اللهِ بنِ عَمْرِو بنِ العاصِ، رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَلَّى عَلَيَّ صَلاةً، صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا». رَوَاهُ مُسلم.

534 (1397). 'Abdullâh bin 'Amr bin Al-'Âs ؓ reported: I heard the Messenger of Allâh ﷺ saying: "Whoever supplicates Allâh to exalt my mention, Allâh will exalt his mention ten times." [Muslim][1]

1- Recitation of Salât upon the Prophet ﷺ means the recitation of benediction. Such as the one recited in Salât (اللَّهُمَّ صل على محمد): "O Allâh, have mercy on Muhammad...)" It is a prayer for mercy and exaltation of the Prophet ﷺ which is highly meritorious. (At-Tirmidhî , Hadîth Hasan).



٥٣٥ (١٣٩٨) وَعَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

535 (1398). Ibn Mas'ûd ﷺ reported: The Messenger of Allâh ﷺ said: "The people who will be nearest to me on the Day of Resurrection will be those who supplicate Allâh more often for me." [At-Tirmidhî – Hasan][1]

1- "Nearest to me" signifies "those who are most entitled to my intercession". Thus, this Hadîth has also an inducement for very frequent recitation of Salât on the Prophet ﷺ.

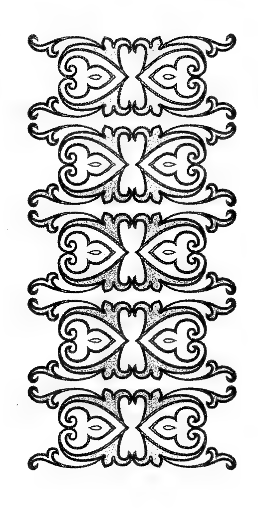
٥٣٦ (١٣٩٩) وَعَنْ أَوسِ بنِ أَوْسٍ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ» فَقَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟! قَالَ: يَقُولُ: بَلِيتَ، قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

536 (1399). Aus bin Aus ﷺ reported: The Messenger of Allâh ﷺ said, "Among the best of your days is Friday; so supplicate Allâh more often for me in it, for your supplications will be displayed to me." He was asked: "O Messenger of Allâh! How will our blessings be displayed to you when your decayed body will have mixed with the earth?" He ﷺ replied, "Allâh has prohibited the earth from consuming the bodies of the Prophets." [Abû Dâwûd][2]

2- That "Allâh has prohibited the earth from consuming the bodies of the Prophets" means that the earth does not consume them. That "their Salât (salutations) will be presented to him" indicates that angels present the salutation performed to him, as is elucidated in other Ahâdîth . Moreover, his soul is then returned to him and he answers the salutations also. (In the opinion of Muhaddithûn , the Hadîth relating to the return of the soul comes in the category of " Hadîth Hasan ", i.e., it is acceptable).



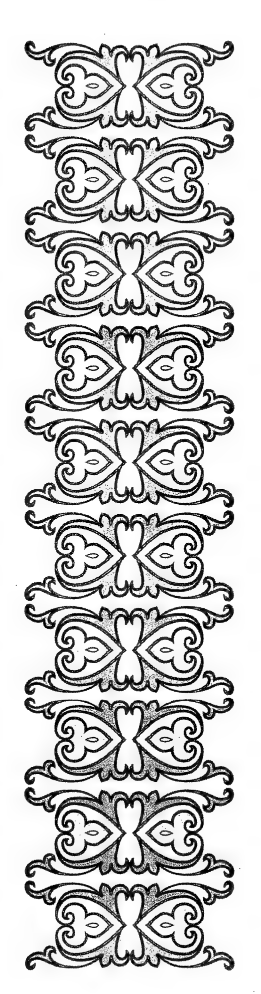




٥٣٧ (١٤٠٣) وَعَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ، فَلَمْ يُصَلِّ عَلَيَّ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

537 (1403). 'Ali ﷺ reported: The Messenger of Allâh ﷺ said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me." [At-Tirmidhî -- Hasan Sahîh][1]

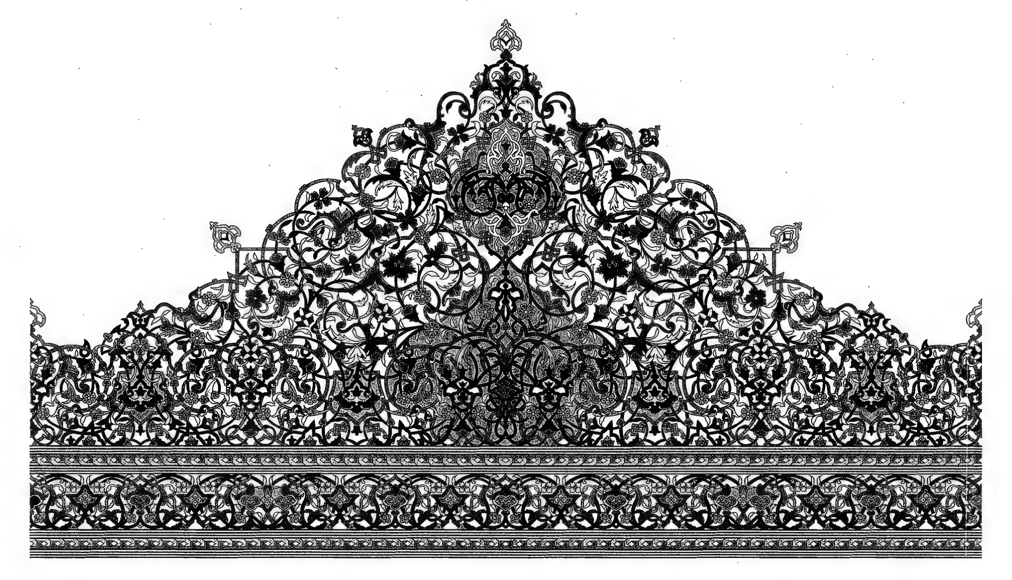
1- "Miser" means to deny someone his right. If a Muslim does not supplicate for him upon hearing his name, then such a person is a miser beyond doubt. Thus, we learn that one must recite Salât when he hears the name of the Prophet ﷺ . It is sufficient to say صلى الله عليه وسلم (May Allâh render him from evil and exalt his mention) for this purpose.



٥٣٨ (١٤٠٥) وَعَنْ أَبِي مُحَمَّدٍ كَعْبِ بنِ عُجْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ فَقُلْنَا: يَا رَسُولَ اللهِ! قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ». متفقٌ عَلَيه .

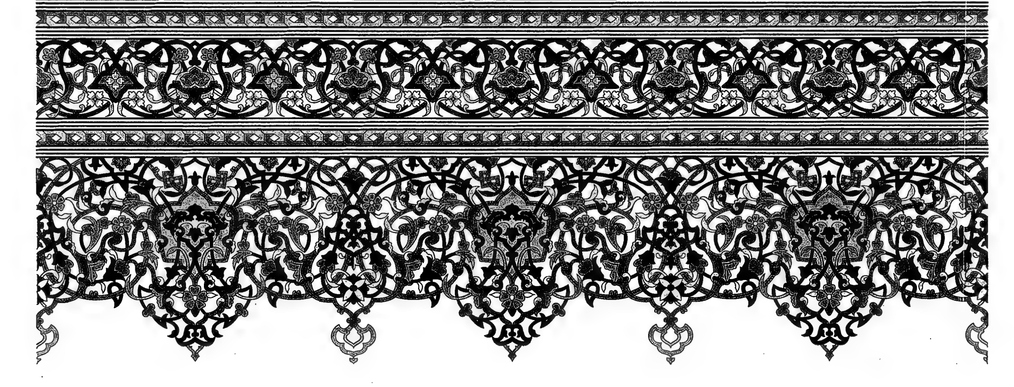
538 (1405). Abû Muhammad Ka'b bin 'Ujrah ﷺ reported: The Prophet ﷺ came to us and we asked him, "O Messenger of Allâh, we already know how to greet you (i.e., say As-Salâmu 'alaikum), but how should we supplicate for you?" He ﷺ said, "Say: ' Allâhumma salli 'ala Muhammadin, wa 'ala 'âli Muhammadin, kama sallaita 'ala 'âli Ibrâhîma, innaka Hamîdum Majîd. Allâhumma bârik 'ala Muhammadin, wa 'ala 'âli Muhammadin, kama bârakta 'ala 'âli Ibrâhîma, innaka Hamîdum Majîd [O Allâh, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrâhîm. You are Praised and Glorious. O Allâh, bless Muhammad and the family of Muhammad as You blessed the family of Ibrâhîm. You are Praised and Glorious.''' [Al-Bukhârî and Muslim][2]

2- In this Hadîth, the Salâm means the supplication which is recited in At-Tashahhud. The Companions of the Prophet ﷺ used to recite it in At-Tashahhud in the manner taught by him.

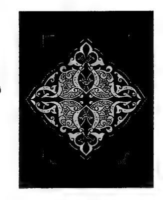


كِتاب الأذكار (١٥)

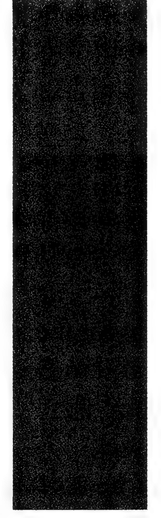
15 (15). The Book of the Remembrance of Allâh







٢١٧ (٢٤٤) بابُ فضل الذكر والحثّ عَلَيْه



قَالَ اللهُ تَعَالَى: {وَلَذِكْرُ اللهِ أَكْبَرُ} [الْعَنْكَبُوت: ٤٥] وَقَالَ تَعَالَى: {فَاذْكُرُونِي أَذْكُرْكُمْ} [البقرة: ١٥٢] وَقَالَ تَعَالَى: {وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالآصَالِ وَلاَ تَكُنْ مِنَ الْغَافِلِينَ} [الأعراف: ٢٠٥] وَقَالَ تَعَالَى: {وَاذْكُرُوا اللهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ} [الْجمعة: ١٠] وَقَالَ تَعَالَى: {إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ} إِلى قَوْلِهِ تَعَالَى: {وَالذَّاكِرِينَ اللهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا} [الأحزاب: ٣٥]. وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللهَ ذِكْرًا كَثِيرًا *وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً} [الأحزاب: ٤١، ٤٢] وَالآيات فِي الْبَابِ كَثِيرةٌ مَعْلومَة.

217 (244) *The Excellence of the Remembrance of Allâh*

Allâh, the Exalted, says:

"And the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers]" (29:45)

"Therefore remember Me (by praying, glorifying). I will remember you." (2:152)

"And remember your Rabb by your tongue and within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful." (7:205)

"And remember Allâh much, that you may be successful." (62:10)

"Verily, the Muslims (those who submit to Allâh in Islam) men and women... (up to)... And the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e., Jannah)." (33:35)

"O you who believe! Remember Allâh with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]." (33:41,42)

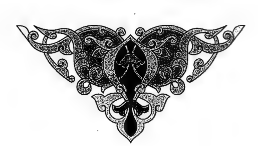
539 (1408). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: ' Subhân-Allâhi wa bihamdihî, Subhân-Allâhil-Azîm [Glory be to Allâh and His is the praise, (and) Allâh, the Greatest is free from imperfection)'." [Al-Bukhârî and Muslim]

٥٣٩ (١٤٠٨) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ على اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمنِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ». متفقٌ عَلَيْهِ.

٥٤٠ (١٤٠٩) وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَأَن أَقُولَ: سُبْحَانَ اللهِ، وَالْحَمْدُ للهِ، وَلا إِلَهَ إِلاَّ اللهُ، وَاللهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». رَوَاهُ مسلمٌ.

540 (1409). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "The uttering of the words: " Subhân-Allâh (Allâh is free from imperfection), Al-hamdu lillâh (all praise is due to Allâh), Lâ ilâha illallâh (there is no true God except Allâh) and Allâhu Akbar (Allâh is the Greatest)' is dearer to me than anything over which the sun rises." [Muslim][1]

1- This Hadîth hightlights the fact that the formulas which mention the Praise and Glory of Allâh, His Majesty and Oneness are liked by the Prophet ﷺ more than anything in the world, because this is one of the virtues which will survive and will be rewarded, while the world and all that it has will perish.



٥٤١ (١٤١٠) وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عِدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيَتْ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ» وَقَالَ: «مَنْ قَالَ: سُبْحَانَ اللهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِائَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ» مُتَّفَقٌ عَلَيْهِ.

541 (1410). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "He who utters a hundred times in a day these words: ' Lâ ilâha illallâhu, wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr (There is no true God except Allâh. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him. And he who utters: ' Subhân-Allâhi wa bihamdihi (Allâh is free from imperfection and His is the praise)' one hundred times a day, his sins will be obliterated even if they are equal to the extent of the foam of the ocean." [Al-Bukhârî and Muslim][1]

1- Here sins mean minor sins and those which do not relate to the rights of people. This point has already been elaborated in the preceding Ahâdîth .

٥٤٢ (١٤١٤) وَعَنْ سَعْدِ بنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: عَلِّمْنِي كَلاَمًا أَقُولُهُ. قَالَ: «قُلْ: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، اللهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ للهِ كَثِيرًا، وَسُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ، وَلاَ حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللهِ الْعَزِيزِ الْحَكِيمِ» قَالَ: فَهؤُلاءِ لِرَبِّي، فَمَا لِي؟ قَالَ: «قُلِ اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، واهْدِنِي، وَارْزُقْنِي». رَوَاهُ مسلمٌ.

542 (1414). Sa'd bin Abû Waqqâs ﷺ reported: A bedouin came to the Messenger of Allâh ﷺ and said to him, "Teach me a few words to recite frequently." He ﷺ said, "Say: " Lâ ilâha illallâhu wahdahu lâ sharîka lahu; Allâhu Akbar kabîran, wal-hamdu lillâhi kathiran, wa subhân-Allâhi Rabbil-'âlamîn; wa lâ hawla wa lâ quwwata illa

billâhil-'Azîzil-Hakîm (There is no true God except Allâh the One and He has no partner with Him; Allâh is the Greatest and greatness is for Him. All praise is due to Him. Allâh, the Rabb of the worlds is free from imperfection; there is no might and power but that of Allâh, the All-Powerful and the All-Wise.)"' The bedouin said: "All of these for my Rabb . But what is for me?" Thereupon he (Messenger of Allâh ﷺ) said, "You should say: ' Allâhummaghfir lî, warhamnî, wahdinî, warzuqnî (O Allâh! Grant me pardon, have mercy upon me, direct me to righteousness and provide me subsistence)'." [Muslim]

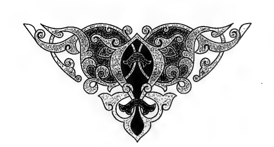
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٥٤٣ (١٤١٦) وَعَنِ الْمُغِيرَةِ ابنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلاةِ وَسَلَّمَ قَالَ: «لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». مُتَّفَقٌ عَلَيه.

543 (1416). Al-Mughîrah bin Shu'bah ﷺ reported: Messenger of Allâh ﷺ used to say at the conclusion of prayer: " Lâ ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mâni'a limâ a'tayta, wa lâ mu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi, minkal-jaddu (There is no true God except Allâh. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allâh! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You)." [Al-Bukhârî and Muslim][1]

1- "Al-Jaddu" (الجد) means good luck and richness. That is, good fortune and prosperity will not be of any avail before Allâh. What will really benefit a person before Him are Faith and virtuous deeds. The prayer quoted in this Hadîth makes a special mention of His Oneness.

٥٤٤ (١٤١٧) وَعَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ رَضِيَ اللهُ تَعَالَى عَنْهُمَا أَنَّهُ كَانَ يَقُولُ دُبُرَ كُلِّ صَلاَةٍ، حِينَ يُسَلِّمُ: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ، لاَ إِلَهَ إِلاَّ اللهُ، وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ، لَهُ النِّعْمَةُ، وَلَهُ الْفَضْلُ، وَلَهُ الثَّنَاءُ الْحَسَنُ. لاَ إِلَهَ إِلاَّ اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. قَالَ ابْنُ الزُّبَيْرِ: وَكَانَ رَسُولُ اللهِ ﷺ يُهَلِّلُ بِهِنَّ دُبُرَ كُلِّ صَلاَةٍ مَكْتُوبَةٍ. رَوَاهُ مسلمٌ.



544 (1417). It has been reported that 'Abdullâh bin Zubair ﷺ used to recite after Taslîm at the conclusion of every Salât (prayer): " Lâ ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Lâ hawla wa lâ quwwata illâ billâh. Lâ ilâha illallâhu, wa lâ na'budu illâ iyyâhu, Lahun-ni'matu, wa lahul-fadlu, wa lahuth-thanâ'ul-hasan. Lâ ilâha illallâhu, mukhlisîna, lahud-dîna, wa law karihal-kâfirûn (There is no true God except Allâh; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allâh. There is no God but Allâh and we worship none except Him, to Him belongs the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is no deity but Allâh. We reserve our devotion exclusively for Him though the disbelievers may detest it)." Ibn Az-Zubair said: The Messenger of Allâh ﷺ used to celebrate Allâh's Greatness in those terms after every Salât (prayer). [Muslim]

545 (1419). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "He who recites after every prayer: Subhân-Allâh (Allâh is free from imperfection) thirty-three times; Al-hamdu lillâh (praise be to Allâh) thirty-three times; Allâhu Akbar (Allâh is Greatest) thirty-three times; and completes the hundred with: Lâ ilâha illallâhu, wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr (There is no true God except Allâh. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea." [Muslim]

٥٤٥ (١٤١٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ سَبَّحَ اللهَ فِي دُبُرِ كُلِّ صَلاةٍ ثَلاثًا وَثَلاثِينَ، وَحَمِدَ اللهَ ثَلاثًا وَثَلاثِينَ، وَكَبَّرَ اللهَ ثَلاثًا وَثَلاثِينَ، وَقَالَ تَمَامَ الْمِائَةِ: لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ». رَوَاهُ مُسلِمٌ.

546 (1421). Sa‘d bin Abû Waqqâs ؓ reported: The Messenger of Allâh ﷺ used to seek (Allâh’s) protection after prayers in these words: “ Allâhumma innî a‘ûdhu bika minal-jubni wal-bukhl, wa a‘ûdhu bika min an uradda ilâ ardhalil-‘umur, wa a‘ûdhu bika min fitnatid-dunyâ, wa a‘ûdhu bika min fitnatil-qabr (O Allâh, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, seek refuge with You from the trials of this life and those of the grave).” [Al-Bukhârî]

٥٤٦. (١٤٢١) وَعَنْ سَعدِ بنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ دُبُرَ الصَّلَوَاتِ بِهؤُلاَءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ». رَوَاهُ الْبُخَارِي.

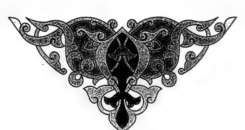
547 (1422). Mu‘âdh ؓ reported: The Messenger of Allâh ﷺ took hold of my hand and said, “O Mu‘âdh! By Allâh I love you, so I advise you to never forget to recite after every prayer: “ Allâhumma a‘innî ala dhikrika, wa shukrika, wa husni ‘ibâdatika (O Allâh, help me remember You, to be grateful to You, and to worship You in an excellent manner).” [Abû Dâwûd]

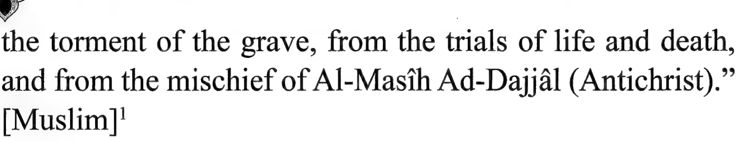
٥٤٧ (١٤٢٢) وَعَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: «يَا مُعَاذُ! وَاللهِ إِنِّي لأُحِبُّكَ» فَقَالَ: «أُوصِيكَ يَا مُعَاذُ لاَ تدعَنَّ فِي دُبُرِ كُلِّ صَلاَةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي على ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صحيحٍ.



٥٤٨ (١٤٢٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللهِ مِنْ أَرْبَعٍ؛ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ؛ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ». رَوَاهُ مسلم.

548 (1423). Abû Hurairah ؓ reported: The Messenger of Allâh ﷺ said, “When anyone of you has done his Tashahhud during Salât (prayer), he should seek refuge in Allâh against four things and say: “ Allâhumma innî a‘ûdhu bika min ‘adhâbi jahannam, wa min ‘adhâbil-qabr, wa min fitnatil-mahyâ wal-mamât, wa min sharri fitnatil-Masîhid-Dajjâl (O Allâh! I seek refuge in You from the torment of Hell, from





the torment of the grave, from the trials of life and death, and from the mischief of Al-Masîh Ad-Dajjâl (Antichrist)." [Muslim][1]



1- "Trials of life" means ordeals which one has to face in life and which can harm his Faith and body. "The trials of death" means the troubles which one has to face before death. " Masîh " means (ممسوح العين) Mumsuhul-'Ain , one who is squint. Ad-Dajjâl (deceiver, impostor) refers to that man with a squint who will appear before the Day of Judgement. This is why he is called Al-Masîh Ad-Dajjâl . He will make claim of godhood and in order to test the Faith of people, Allâh will get some supernatural works done from him. The pious ones would, however, recognize him and will save themselves from his trap. This will be a great trial indeed and one must seek refuge with Allâh from it.

549 (1424). 'Ali ﷺ reported: When the Messenger of Allâh ﷺ was in Salât (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: " Allâhummaghfir lî mâ qaddamtu wa mâ akh-khartu, wa mâ asrartu, wa mâ a'lantu, wa mâ asraftu, wa mâ Anta a'lamu bihi minnî. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. Lâ ilâha illâ Anta (O Allâh! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah , and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You." [Muslim]

٥٤٩ (١٤٢٤) وَعَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلٰهَ إِلَّا أَنْتَ». رَوَاهُ مسلمٌ.

550 (1425). 'Aishah ﷺ reported: The Prophet ﷺ used to recite frequently in his bowing and prostration: " Subhânak-Allâhumma, Rabbanâ wa bihamdika. Allâhum-maghfir lî (O Allâh! You are free from imperfection and I begin with praising You. Forgive my sins)." [Al-Bukhârî and Muslim]

٥٥٠ (١٤٢٥) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». متَّفَقٌ عَلَيْهِ.

٥٥١ (١٤٢٦) وَعَنْهَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ». رَوَاهُ مُسلمٌ.

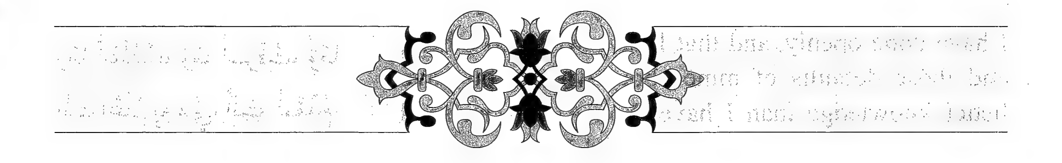
551 (1426). 'Aishah ﵂ reported: The Messenger of Allâh ﷺ used to recite in his bowing and prostration: " Subbûhun Quddûsun, Rabbul-malâ'ikati war-Ruh [You are the Most Glorious. The Most Holy. You the Rabb of the angels and of Jibrîl (عليه السلام)]." [Muslim][1]

1- " Subbûh " (سبوح) and " Quddûs " (قدوس) are two attributive Names of Allâh which denote His Perfect Purity and Uniqueness. " Ar-Rûh " means Jibrîl (Gabriel). Although he, too, comes in the category of angels but his special mention is made here to emphasize his majesty and honour. In short, the recitation of the prayers mentioned in this Hadîth is in keeping with the practice of the Prophet ﷺ.

٥٥٢ (١٤٢٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ؛ فَأَكْثِرُوا الدُّعَاءَ». رَوَاهُ مسلم.

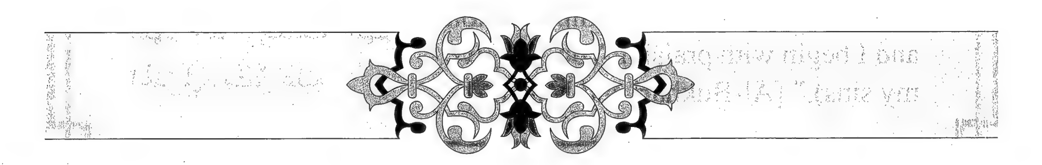
552 (1428). Abû Hurairah ﵁ reported: The Messenger of Allâh ﷺ said, "A slave becomes nearest to his Rabb when he is in prostration. So increase supplications while prostrating." [Muslim][2]

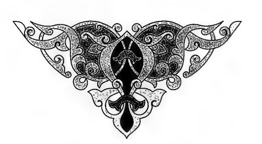
2- Both the Ahâdîth mentioned above, evidently show that there is greater possibility of acceptance of an invocation which is made in prostration. Therefore, one must do it in the voluntary Salât.



٥٥٣ (١٤٢٩) وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ». رَوَاهُ مسلم.

553 (1429). Abû Hurairah ﵁ reported: The Messenger of Allâh ﷺ used to say in his prostration: Allâhum-maghfir lî dhanbî kullahu: diqqahu wa jillahu, wa 'awwalahu wa âkhirahu, wa alâniyatahu wa sirrahu (O Allâh! Forgive all my sins, the small and the great, first and the last, the open and the secret)." [Muslim]

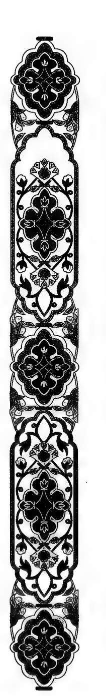




554 (1430). 'Aishah ﵂ reported: One night I missed the Messenger of Allâh ﷺ from his bed. I searched for him. When I found him he was in bowing or prostrating posture and was reciting: Subhânaka wa bihamdika. Lâ ilâha illa Anta (You are free from imperfection and I begin praising You. There is no true God except You)."

Another narration is: My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: " Allâhumma innî a'ûdhu biridâka min sakhatika, wa bimu'âfâtika min 'uqûbatika, wa a'ûdhu bika minka, lâ uhsî thanâ'an 'alaika, Anta kamâ athnaita 'ala Nafsika (O Allâh! I seek protection against Your wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself)." [Muslim]

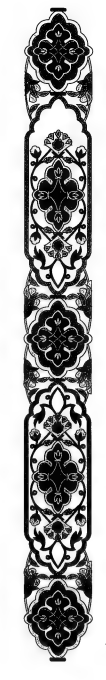
٥٥٤ (١٤٣٠) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: افتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَتَحَسَّسْتُ، فَإِذَا هُوَ رَاكِعٌ - أَوْ سَاجِدٌ - يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ»، وَفِي رِوَايَةٍ: فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ، وَهُوَ فِي الْمَسْجِدِ، وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ». رَوَاهُ مسلم.

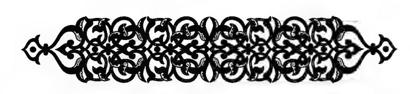


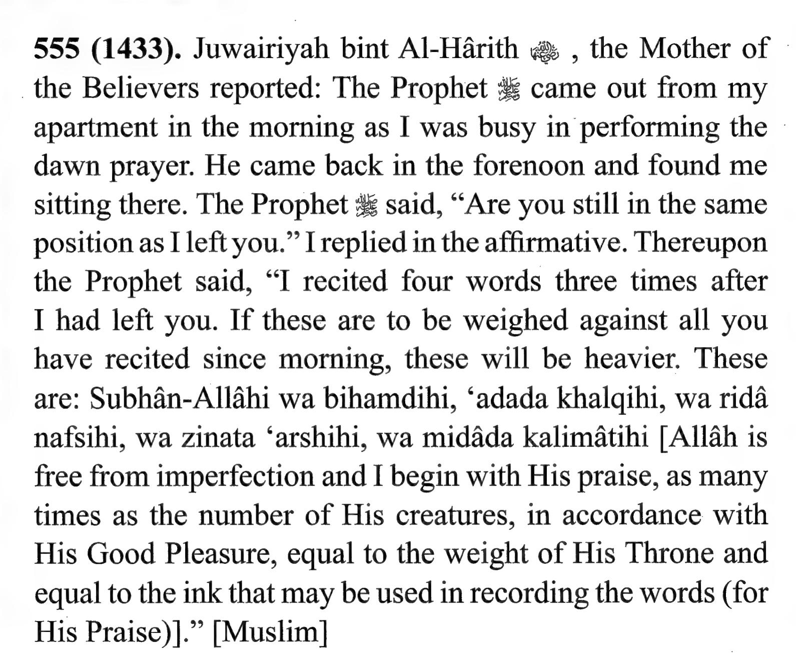
٥٥٥ (١٤٣٣) وَعَنْ أُمِّ الْمُؤْمِنِينَ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ، فَقَالَ: «مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟» قَالَتْ: نَعَمْ: فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ». رَوَاهُ مسلم.

وفي روايةٍ لَهُ: «سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».

وَفِي رِوَايَةِ التِّرْمِذِيِّ: «أَلاَ أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهَا؟ سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».









555 (1433). Juwairiyah bint Al-Hârith ﵂, the Mother of the Believers reported: The Prophet ﷺ came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet ﷺ said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhân-Allâhi wa bihamdihi, 'adada khalqihi, wa ridâ nafsihi, wa zinata 'arshihi, wa midâda kalimâtihi [Allâh is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]." [Muslim]

٥٥٦ (١٤٣٨) وَعَنْ عَبْدِ اللهِ بنِ بُسْرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللهِ، إِنَّ شَرَائِعَ الإِسْلاَمِ قَدْ كَثُرَتْ عَلَيَّ، فَأَخْبِرْنِي بِشَيْءٍ أَتَشَبَّثُ بِهِ قَالَ: «لا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

556 (1438). 'Abdullâh bin Busr ﵁ reported: One of the Companions said, "O Messenger of Allâh. There are many injunctions of Islam for me. So tell me something to which I may hold fast." He said, "Keep your tongue wet with the remembrance of Allâh." [At-Tirmidhî – Hasan][1]

1- Sharâ'i' (شرائع) is the plural of Sharî'ah (شريعة). Sharî'ah is in the sense of Mashrû'ah (مشروعة), that is the Divine injunctions. These Divine injunctions are of various kinds, i.e., some of them are obligatory, some desirable and some voluntary. The obligatory ones are compulsory and their compliance is indispensable. What is termed as Mustahabbât (desirables) are also highly important for gaining the Pleasure of Allâh. Similarly, voluntary acts are a means of getting close to Allâh. Ordinary people are sometimes puzzled by the abundance of the latter and want to adhere to the first two, that is obligations and what comes in the category of desirables. A desire to this effect is mentioned in this Hadîth . The Prophet ﷺ answered the query in this matter by saying to the inquirer, "Keep your tongue wet with the remembrance of Allâh." Keeping the tongue wet with the remembrance of Allâh here means its abundant recitation. In other words, one should make the remembrance of Allâh a permanent feature. If one is not able to do many voluntary good works, which some people find difficult, the remembrance of Allâh will make up the deficiency in that regard.



٥٥٧ (١٤٤٠) وَعَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقِيتُ إِبْرَاهِيمَ ﷺ لَيْلَةَ أُسْرِيَ بِي، فَقَالَ: يَا مُحَمَّدُ أَقْرِىءْ أُمَّتَكَ مِنِّي السَّلاَمَ، وَأَخْبِرْهُمْ أَنَّ الجَنَّةَ طَيِّبَةُ التُّرْبَةِ، عَذْبَةُ المَاءِ، وَأَنَّهَا قِيعَانٌ، وأَنَّ غِرَاسَهَا: سُبْحَانَ اللهِ، والحَمْدُ للهِ، وَلاَ إِلهَ إِلاَّ اللهُ، واللهُ أَكْبَرُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

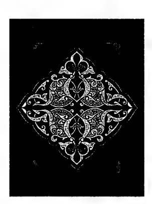
557 (1440). Ibn Mas'ûd ﷺ reported: Messenger of Allâh ﷺ said, "I met Ibrâhîm ﷺ on the Night of Ascension (Al-Asrâ), and he said to me: 'O Muhammad, convey my greetings to your Ummah , and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhân-Allâh, Al-hamdu lillâh, Lâ ilâha illallâh wallâhu Akbar (Allâh is free from imperfection; praise be to Allâh; there is no true god except Allâh; and Allâh is Greatest)." [At-Tirmidhî – Hasan][1]

1- Qî'ân (قيعان) is the plural of Qâ' (قاع) which means plain levelled land that does not have any tree. Trees grow on the plain land of Jannah in return for remembrance and Glorification of Allâh. The more one remembers Allâh, the greater is the number of trees which grow on the piece of land that will be awarded to him.

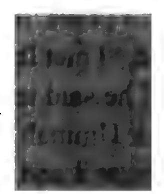
٥٥٨ (١٤٤٣) وَعَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «أَلا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فقلتُ: بَلَى يَا رَسُولَ اللهِ! قَالَ: «لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ». مُتَّفَقٌ عَلَيْه.

558 (1443). Abû Mûsâ ﷺ reported: The Messenger of Allâh ﷺ said to me, "Shall I not guide you to a treasure from the treasures of Jannah ?" I said: "Yes, O Messenger of Allâh!" Thereupon he ﷺ said, "(Recite) 'Lâ hawla wa lâ quwwata illa billâh' (There is no change of a condition nor power except by Allâh)." [Al-Bukhârî and Muslim][2]

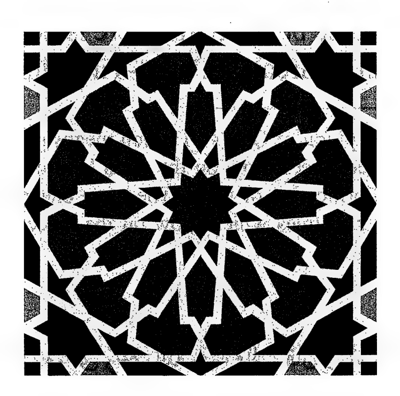
2- In this Hadîth the invocation "Lâ hawla wa la quwwata illâ billâh " (لا حول ولا قوة إلا بالله) has been regarded a treasure of Jannah or one of the most precious stores of Jannah . The reason for its high eminence seems to be that through it, one makes a confession of his utter weakness and helplessness and attributes all power and authority to Allâh, and this is very much liked by Allâh. This statement is an outright admission that man has no power and if he can prevent himself from any mischief or do any good deed, it is only by the Will of Allâh and His Permission.



٢١٨ (٢٤٥) باب ذكر الله تعالى قائِمًا وَقاعِدًا ومضطجعًا وَمُحْدِثًا وَجُنُبًا وَحَائِضًا إلاَّ الْقُرْآنَ فَلا يحل لجنب ولا حائض



قَالَ الله تَعَالَى: { إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ } [آل عمران: ١٩٠، ١٩١].



218 (245) *Remembrance of Allâh in all Conditions*

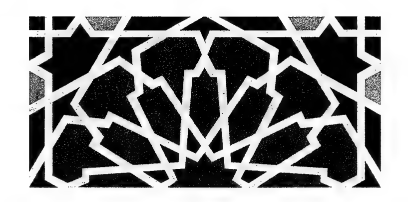
Allâh, the Exalted, says:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides.." (3:190,191)



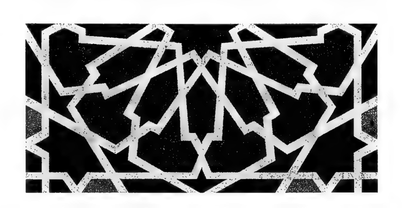
٥٥٩ (١٤٤٤) وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَذْكُرُ اللهَ تَعَالَى عَلَى كُلِّ أَحْيَانِهِ. رَوَاهُ مسلمٌ.

559 (1444). 'Aishah ﵂ reported: The Messenger of Allâh ﷺ used to remember Allâh at all times. [Muslim][1]



٥٦٠ (١٤٤٥) وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَو أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرْ بَيْنَهُمَا وَلَدٌ فِي ذٰلِكَ، لَم يَضُرَّهُ شَيطَانٌ أَبَدًا». متفقٌ عَلَيه.

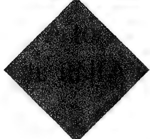
560 (1445). Ibn 'Abbâs ﵄ reported: The Prophet ﷺ said, "If anyone intends to have (sexual intercourse) with his wife, he should say: " Bismillâh! Allâhumma jannibnash-Shaitâna, wa jannibish-Shaitâna mâ razaqtanâ (In the Name of Allâh, O Allâh! Keep us away from Satan and keep Satan away from what You have bestowed upon us);' and if Allâh has ordained a child for them, Satan will never harm him." [Al-Bukhârî and Muslim]

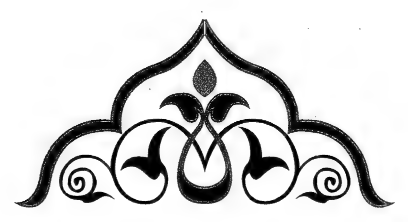


1- Such religious scholars take support from this Hadîth who hold that the recitation of the Qur'ân is permissible in a state of Janâbah (resulting from coition) and menses. Imâm Al-Bukhârî is also included among those who hold this view. They say that the words "at all times" clearly means that. The Prophet ﷺ used to remember Allâh (which includes the recitation of the Qur'ân also) no matter whether he was in a state of minor or major pollution. For this reason, Shaykh Al-Albânî has objected Imâm An-Nawawî's mentioning these two exceptions (pollution resulting from coition and menses) in the relevant title, and has stated that there is no Hadîth in support of these exceptions. In fact, the Hadîth narrated by 'Aishah contradicts this view. In the opinion of this school of thought, the Ahâdîth which prohibit the remembrance of Allâh when a person is in the state of Janâbah are weak in authority and are open to discussion. Thus, such Ahâdîth do not prove the prohibition. In the opinion of the second school of thought, which holds the opposite view, such Ahâdîth carry weight despite being weak in authority, because their weakness is not serious. Some of them even believe that such Ahâdîth come to the level of Hadîth Hasan . So far logic is concerned, the viewpoint of the first school carries more weight but the reverence of the Qur'ân also calls for caution. The best way to create conformity between the two views is that in inevitable situations one may go by the first view but in the ordinary circumstances it is better to follow the second view. Allâh Alone knows what is right.



٢١٩ (٢٤٦) بابُ ما يقوله عند نومِهِ وَاستيقاظه





219 (246) *Supplication at the time of going to bed and waking up*

٥٦١ (١٤٤٦) عَنْ حُذَيْفَةَ، وَأَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُمَا قَالاَ: كَانَ رَسُولُ اللهِ ﷺ، إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ للهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ». رَوَاهُ الْبُخَارِيُّ.

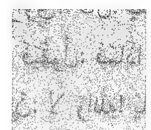
561 (1446). Hudhaifah and Abû Dharr ﷺ reported: Whenever the Messenger of Allâh ﷺ went to bed, he would supplicate: " Bismika-Allâhumma amûtu wa ahyâ (With Your Name, O Allâh, I die and return to life);" and when he woke up, he would supplicate thus: " Al-hamdu lillâhil-ladhî ahyânâ ba'da mâ amâtanâ, wa ilaihin-nushûr (All praise belongs to Allâh Who has restored us back to life after causing us to die; and to Him shall we return)." [Al-Bukhârî]



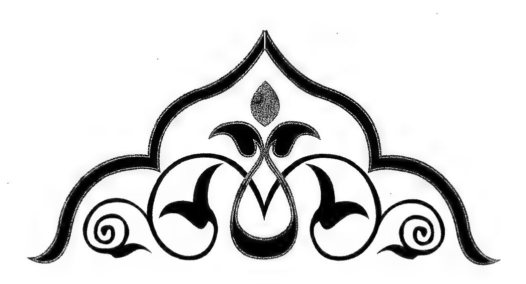




٢٢٠ (٢٤٧) بابُ فضلِ حِلَق الذكر، والندب إلى مُلاَزمتها، والنهي عن مفارقتها لغير عذر



قَالَ اللهُ تَعَالَى: {وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ} [الْكَهْف: ٢٨].





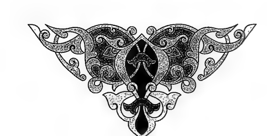
220 (247) The excellence of gathering in which Allâh is remembered

Allâh, the Exalted, says:

"And keep yourself (O Muhammad ﷺ) patiently with those who call on their Rabb (i.e., your companions who remember their Rabb with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them." (18:28)

٥٦٢ (١٤٤٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ للهِ تَعَالَى مَلائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللهَ عَزَّ وَجَلَّ، تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ، فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْأَلُهُمْ رَبُّهُمْ - وَهُوَ أَعْلَمُ - : مَا يَقُولُ عِبَادِي؟ قَالَ: يَقُولُونَ: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ، فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لاَ وَاللهِ! مَا رَأَوْكَ، فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. فَيَقُولُ: فَمَاذَا يَسْأَلُونَ؟ قَالَ: يَقُولُونَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لا وَاللهِ! يَا رَبِّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَو أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَتَعَوَّذُونَ مِنَ النَّارِ؛ قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لا وَاللهِ! مَا رَأَوْهَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْها فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلاَئِكَةِ: فِيهِمْ فُلانٌ لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمُ الْجُلَسَاءُ لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ». متفقٌ عَلَيْهِ.

562 (1447). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Allâh, the Exalted, has teams of angels who go about on the roads seeking those who remember Allâh. When they find some people remembering Allâh they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allâh, the Exalted and Glorious, asks them (although He is best informed about every thing): 'What are my slave saying?' They say: 'They are glorifying Your Tasbîh , Tahmîd , Takbîr , Tamjîd , (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allâh).' He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.' He asks: 'How would they act if they were to see Me?' Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: 'What do they beg of Me?' They say, 'They beg You for Your Jannah .' Allâh says, 'Have they seen My Jannah ?' They say, 'No, our Rabb .' He says: 'How would they act if they were to see My Jannah ?' They reply, 'Were they to see it, they would more intensely eager for it.' They (the angels) say,



'They seek Your Protection.' He asks, 'Against what do they seek My Protection?' They (the angels) say, 'Our Rabb , from the fire of Hell.' (He, the Rabb) says, 'Have they seen the fire of Hell?' They say, 'No. By Your Honour, they have not seen it.' He says: 'How would they act if they were to see My Fire?' They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.' He says: 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' One of the angels says: 'Our Rabb , there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.' He says: 'I also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate'." [Al-Bukhârî and Muslim][1]

1- What kind of circles and gatherings of remembrance of Allâh are referred to here? Obviously not those in which Allâh is remembered in the ways invented by the participants themselves, i.e., repetition of the slogans " Allâh Huwa " (الله هو), " Haq-Allâh " (حق الله) etc., which have not been mentioned in any Hadîth . The repetition of any specific word, in a specific manner and in a peculiar surrounding (such as by putting the lights off) - this manner of conducting the remembrance of Allâh is also not evident from the practice of the Prophet ﷺ and his Companions. The circles and gatherings mentioned in this Hadîth are those in which, the Prophet's Sunnah is fully observed. The words such as Subhân-Allâh (سبحان الله), Al-hamdu lillâh (الحمد لله), La ilâha illallâh (لا إله إلا الله), Allâhu Akbar (الله أكبر), etc., are recited and Praise and Glorification of Allâh are done after Salât . The groups are quietly engaged in the remembrance of Allâh, and those who attend the sermons and speeches delivered in mosques on Friday also come in this category of meetings and gatherings as these are ordained in Islam. This Hadîth also highlights the distinction of Muslims who are engaged in the remembrance of Allâh and the Du'â they recite on the suggested times and occasions.

563 (1448). Abû Hurairah and Abû Sa'îd Al-Khudrî ﷺ reported: The Messenger of Allâh ﷺ said, "When a group of people assemble for the remembrance of Allâh, the angels surround them (with their wings), (Allâh's) mercy envelops them, Sakînah , or tranquillity descends upon them and Allâh makes a mention of them before those who are near Him." [Muslim]

٥٦٣ (١٤٤٨) وعَنْهُ وَعَنْ أَبي سعيدٍ رَضِيَ الله عَنْهُمَا قَالاَ: قَالَ رَسُولُ الله ﷺ: «لاَ يَقْعُدُ قَوْمٌ يَذْكُرُونَ الله عَزَّ وَجَلَّ إلاَّ حَفَّتْهُمُ الْمَلاَئِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ؛ وَذَكَرَهُمُ الله فِيمَنْ عِنْدَهُ». رَوَاهُ مسلم.

٥٦٤ (١٤٤٩) وَعَنْ أَبِي وَاقِدٍ الْحَارِثِ بْنِ عَوْفٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ، بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللهِ ﷺ وَذَهَبَ وَاحِدٌ، فَوَقَفَا عَلَى رَسُولِ اللهِ ﷺ. فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ، فَجَلَسَ فِيهَا، وَأَمَّا الآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا. فَلَمَّا فَرَغَ رَسُولُ الله ﷺ قَالَ: أَلاَ أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلاثَةِ: أَمَّا أَحَدُهُمْ، فَأَوَى إِلَى اللهِ، فَآوَاهُ اللهُ إِلَيْهِ، وَأَمَّا الآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا الله مِنْهُ، وَأَمَّا الآخَرُ فَأَعْرَضَ، فَأَعْرَضَ الله عَنْهُ». متفقٌ عَلَيْهِ.

564 (1449). Abû Wâqid Al-Hârith bin 'Auf ﷺ reported: The Messenger of Allâh ﷺ was sitting in the mosque with his Companions when three people came to him. Two of them stepped forward to the Messenger of Allâh ﷺ and the third went away. Those two men stood by the side of Messenger of Allâh ﷺ . One of them found a space in the circle and he filled it, while the other one sat behind him. When the Messenger of Allâh ﷺ finished, he said, "Shall I not inform you about these three people? One of them sought refuge with Allâh and Allâh gave him refuge; the second one felt shy and Allâh showed kindness to his shyness (and so he was accommodated in that meeting), and the last one averted, and so Allâh turned away His Attention from him." [Al-Bukhârî and Muslim][1]

1- This Hadîth highlights the following three points:

1. The inducement for participation in the meetings held for the remembrance of Allâh.

2. The merit of avoiding anything that causes inconvenience to people and distinction of those who are bashful.

3. The condemnation and evil consequences of avoiding, without any genuine reason, the meetings or gatherings which are held to remember Allâh or to disseminate religious knowledge.

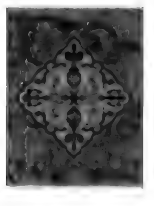




٥٦٥ (١٤٥٠) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ مُعَاوِيَةُ رَضِيَ اللهُ عَنْهُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللهَ. قَالَ: آللهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ؟ قَالُوا: مَاأَجْلَسَنَا إِلاَّ ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُم تُهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللهِ ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي: إِنَّ رَسُولَ اللهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: «مَا أَجْلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللهَ، وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلإِسْلامِ؛ وَمَنَّ بِهِ عَلَيْنَا. قَالَ: «آللهِ مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ؟ قَالُوا: واللهِ مَا أَجْلَسَنَا إِلاَّ ذَاكَ. قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ، وَلكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللهَ يُبَاهِي بِكُمُ الْمَلاَئِكَةَ». رَوَاهُ مسلمٌ.

565 (1450). Abû Sa'îd Al-Khudrî ﷺ reported: Mu'âwiyah ﷺ came to an assembly in the mosque and asked them: "What has made you sit together?" They replied, "We are sitting here to remember Allâh." He said, "I adjure you by Allâh to tell me whether nothing else has made you to sit together." They replied: "By Allâh! We are sitting only to remember Allâh." Then he said, "I did not adjure you because I suspected you. No one of my rank in the eyes of the Messenger of Allâh ﷺ is the narrator of so few traditions as I am. The fact is that the Messenger of Allâh ﷺ went out to a circle of his Companions and said, 'What has made you sit there?' When they replied that they are sitting together to remember Allâh and to praise Him for guiding them to Islam and bestowing favours on them, he ﷺ said, 'I adjure you by Allâh to tell me that nothing else has made you sit together.' On their reply that there was certainly no other purpose, he ﷺ said, 'I did not adjure you because I suspected you, but Jibrîl (Gabriel) came to me and told me that Allâh was talking proudly of you to the angels.'" [Muslim]





٢٢١ (٢٤٨) باب الذكر عند الصّباح والمَسَاء

قَالَ اللهُ تَعَالَى: {وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالآصَالِ وَلاَ تَكُنْ مِنَ الْغَافِلِينَ} [الأعراف: ٢٠٥] قَالَ أَهْلُ اللُّغَةِ: «الآصالُ» جَمْعُ أَصِيلٍ، وَهُوَ مَا بَيْنَ الْعَصْرِ وَالْمَغْرِبِ. وَقَالَ تَعَالَى: {وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا} [طه: ١٣٠] وَقَال تَعَالَى: {وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالإِبْكَارِ} [غافر: ٥٥] قال أَهْلُ اللُّغَةِ: «الْعَشِيُّ»: مَا بَيْنَ زَوَالِ الشَّمْسِ وَغُرُوبِهَا. وَقَالَ تَعَالَى: { فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْآصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ} الآية [النور: ٣٦، ٣٧]. وَقَالَ تَعَالَى: {إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالإِشْرَاقِ } [ص: ١٨].

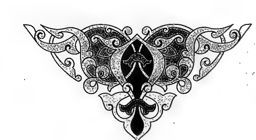
221 (248) *Remembrance of Allâh in the Morning and in the Evening*

Allâh, the Exalted, says:

"And remember your Rabb by your tongue and within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful." (7:205)

"And declare the perfectness of your Rabb before the rising of the sun, and before its setting." (20:130)

"And declare the perfectness of your Rabb and praise Him in the



'Ashi (i.e., the time period after the midnoon till sunset) and in the Ibkâr (i.e., the time period from early morning or sunrise till before midnoon)." (40:55)

"In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is mentioned in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts from the remembrance of Allâh (with heart and tongue)." (24:36,37)

"Verily, We made the mountains to declare the Perfectness of Allâh with him [Dâwûd (David)] in the 'Ashi (i.e., after the midday till sunset) and Ishrâq (i.e., after the sunrise till midday)." (38:18)

٥٦٦ (١٤٥١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمْسِي: سُبْحَانَ اللهِ وَبِحَمْدِهِ مِائَةَ مَرَّةٍ، لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلاَّ أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ». رَوَاهُ مسلم.

566 (1451). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "He who recites in the morning and in the evening the statement: ' Subhân-Allâhi wa bihamdihi (Allâh is free from imperfection and I begin with praising Him)' one hundred times, will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of these words." [Muslim]

٥٦٧ (١٤٥٢) وَعَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! مَا لَقِيتُ مِنْ عَقْرَبٍ لَدَغَتْنِي الْبَارِحَةَ! قَالَ: «أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ» رَوَاهُ مُسْلِمٌ .

567(1452). Abû Hurairah ﷺ reported: A man came to the Prophet ﷺ and said, "What a trouble I suffered from a scorpion which stung me last night!" He ﷺ said, "Had you said in the evening: ' A'ûdhu bikalimâtillâhit-tâmmâti min sharri mâ khalaqa (I seek the protection of Allâh's Perfect Words from the evil of whatever He has created),' it would not have harmed you." [Muslim][1]

1- Kalimât (كلمات) means the Words of Allâh, His Decisions and His Power. At-Tâmmât (التامات) being free from every defect and shortcoming. Thus, it means "I seek the protection of Allâh, by means of faultless Words, Decisions and Power of Allâh, from the mischief of every living being". It is the best prayer for protection from dangerous animals, insects and people.

568 (1453). Abû Hurairah ﷺ reported: The Prophet ﷺ used to say in the morning: " Allâhumma bika asbahnâ, wa bika amsainâ, wa bika nahyâ, wa bika namûtu, wa ilaikan-nushûr (O Allâh! With Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and we die, and to You will we return)." In the evening he would say: " Allâhumma bika amsainâ, wa bika nahyâ, wa bika namûtu, wa ilaikan-nushûr (O Allâh! With Your Power, we have come to the evening, by You do we live, by You do we die, and to You is the return)." [Abû Dâwûd and At-Tirmidhî – Hasan]

٥٦٨ (١٤٥٣) وَعَنْهُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ: «اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ». وَإِذَا أَمْسَى قَالَ: «اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ» رَوَاهُ أَبُو داود وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

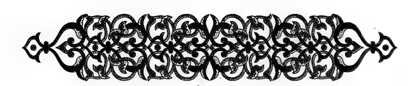
569 (1454). Abû Hurairah ﷺ reported: Abû Bakr ﷺ asked, "O Messenger of Allâh! Teach me some words so that I may recite them in the morning and in the evening." The Messenger of Allâh ﷺ said, "Recite these words: ' Allâhumma fâtirAs-Saûmâwâti wal-ardi, 'âlimal-ghaibi wash-shahâdati, Rabba kulli shai'in wa malîkahu. Ash-hadu an lâ ilâha illâ Anta, a'ûdhu bika min sharri nafsî, wa sharrish-Shaitâni wa shirkihi (O Allâh! Creator of the heavens and the earth! Knower of the hidden and the exposed! Rabb of everything and every one. I bear witness that none has the right to be worshipped but You. I seek Your Protection from the evil of my own self from the evil of Satan and from the evil of Shirk to which he calls).'" The Messenger of Allâh ﷺ added: "Recite these words in the morning and the evening and when you go to bed." [Abû Dâwûd and At-Tirmidhî – Hasan Sahîh]

٥٦٩ (١٤٥٤) وَعَنْهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ، رَضِيَ اللهُ عَنْهُ، قَالَ: يَا رَسُولَ اللهِ مُرْنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: قُلْ: اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ» قَالَ: «قُلْهَا إِذَا أَصْبَحْتَ، وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ». رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.



٥٧٠ (١٤٥٥) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ نَبِيُّ اللهِ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ» قَالَ الرَّاوِي: أُرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هٰذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هٰذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ» وَإِذَا أَصْبَحَ قَالَ ذٰلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ». رَوَاهُ مسلم .

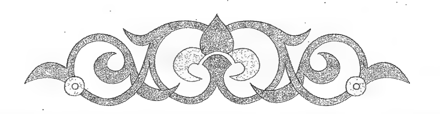
570 (1455). ‘Abdullâh bin Mas‘ûd ﷺ reported: When it was evening, the Prophet ﷺ used to supplicate: “Amsainâ wa amsal-mulku lillâh, wal-hamdu lillâh. Lâ ‘ilâha illallâhu wahdahu lâ sharîka lahu (We have entered upon evening and the whole kingdom of Allâh, too, has entered upon evening. Praise is due to Allâh. There is none who has the right to be worshiped but Allâh, the One who has no partner with Him).” He (the narrator) said: I think that he ﷺ used to follow the recitation with these words: “ Lahul-mulku, wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadîr. Rabbi as’aluka khaira mâ fî hâdhihil-lailati, wa khaira mâ ba‘dahâ; wa a‘ûdhu bika min sharri mâ fî hâdhihil-lailati, wa sharri mâ ba‘dahâ; Rabbi a‘ûdhu bika minal-kasali, wa sû’il-kibari; Rabbi a‘ûdhu bika min ‘adhâbin fin-nâri, wa ‘adhâbin fil-qabri (His is the sovereignty and to Him is all praise due, and He is Omnipotent. My Rabb , I beg of you good that lies in this night and good that follows it, and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Rabb ! I seek refuge in You from lethargy and the misery of old age. O Allâh! I seek Your Protection from the torment of Hell-fire and the punishment of the grave).” When it was morning, he (ﷺ) would recite the same, replacing the words: “We have entered upon evening and the whole kingdom of Allâh, too, has entered upon evening” with “We have entered upon morning and the whole kingdom of Allâh entered upon morning.” (Replace the words “ Amsainâ, amsa, hâdhihil-lailati, mâ ba‘dahâ with Asbahnâ, asbaha, hâdhal-yaumi, mâ ba‘dahu , respectively.) [Muslim]



٥٧١ (١٤٥٦) وَعَنْ عَبْدِ الله بن خُبَيْبٍ - بِضَمِّ الْخَاءِ الْمُعْجَمَةِ - رَضِيَ الله عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «اقْرَأْ: قُلْ هُوَ اللهُ أَحَدٌ، وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسي وَحِينَ تُصْبِحُ، ثَلاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ». رَوَاهُ أَبُو دَاود والتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

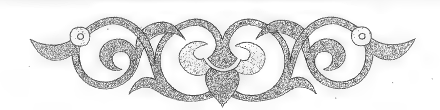
571 (1456). 'Abdullâh bin Khubaib ﷺ reported: The Messenger of Allâh ﷺ said to me, "Recite Sûrat Al-Ikhlâs and Al-Mu'awwidhatain (Sûrat Al-Falaq and Sûrat An-Nâs) three times at dawn and dusk. It will suffice you in all respects." [Abû Dâwûd and At-Tirmidhî – Hasan Sahîh][1]

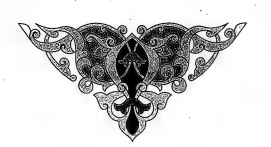
1- "Recite Sûrat Al-Ikhlâs and Al-Mu'awwidhatain (Sûrat Al-Falaq and Sûrat An-Nâs) three times at dawn and dusk. It will suffice you in all respects" means that then one would not need any other recitation for the remembrance of Allâh. Moreover, by virtue of these three Sûrah , Allâh will protect the reciter from every dangerous thing. In other Ahâdîth , it is stated that after lying in the bed, the Prophet ﷺ used to recite these Sûrah , then blow on his hands and rub them over his body to the extent he could.

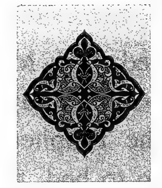


٥٧٢ (١٤٥٧) وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ: بِسْمِ اللهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلاثَ مَرَّاتٍ، إِلاَّ لَمْ يَضُرَّهُ شَيْءٌ». رَوَاهُ أَبُو دَاودَ، والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

572 (1457). 'Uthmân bin 'Affân ﷺ reported: The Messenger of Allâh ﷺ said, "He who recites three times every morning and evening: ' Bismillâhil-ladhî lâ yadurru ma'as-mihî shai'un fil-ardi wa lâ fis-samâ'i, wa HuwAs-Saûmî'ul-'Alîm (In the Name of Allâh with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing),' nothing will harm him." [Abû Dâwûd and At-Tirmidhî -- Hasan Sahîh]







٢٢٢ (٢٤٩) بَابُ ما يقوله عند النوم

قَالَ اللهُ تَعَالَى: { إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ } الآيات. [آل عمران: ١٩٠، ١٩١].



Allâh, the Exalted, says:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth." (3:190,191)

٥٧٣ (١٤٥٨) وَعَنْ حُذَيْفَةَ وَأَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ». رَوَاهُ الْبُخَارِي.

573 (1458). Hudhaifah and Abû Dharr ﷺ reported: The Messenger of Allâh ﷺ used to supplicate when he went to bed at night: " Bismika-Allâhumma ahyâ wa amût (With Your Name, O Allâh, I die and return to life)." [Al-Bukhârî][1]

1- Every person sleeps at night and gets up in the morning. Thus, in a way, sleep is death and reawakening is gaining life again. This life and death, like the literal life and death, lie in the Hands of Allâh. The prayer cited in this Hadîth engraves this concept in mind and when one recalls it every night it remains alive in his mind that "this life is for Allâh and I am alive with His Will. Whenever He wills, the light of my life will be extinguished. Therefore, I should spend these few days of life lent to me by Him in accordance with His Will and not in His disobedience".

٥٧٤ (١٤٥٩) وَعَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ وَلِفَاطِمَةَ، رَضِيَ اللهُ عَنْهُمَا: «إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا، أَوْ: إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا - فَكَبِّرَا ثَلَاثًا وَثَلَاثِينَ، وَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ» وَفِي رِوَايَةٍ: «التَّسْبِيحُ أَرْبَعًا وَثَلَاثِينَ» وَفِي رِوَايَةٍ: «التَّكْبِيرُ أَرْبَعًا وَثَلَاثِينَ». مُتَّفَقٌ عَلَيه .

574 (1459). ‘Ali ﷺ reported: The Messenger of Allâh ﷺ said to me and to Fâtimah ﷺ (Ali's wife and the Prophet's daughter), "When you go to bed, recite: Takbîr (Allâhu Akbar) thirty-three times and Tasbîh (Subhân-Allâh) thirty-three times and Tahmîd (Al-hamdu lillâh) thirty-three times."

Another narration is: The Messenger of Allâh ﷺ said, "Recite Tasbîh thirty-four times."

Another narration is: The Messenger of Allâh ﷺ said, "Recite Takbîr thirty-four times." [Al-Bukhârî and Muslim]

٥٧٥ (١٤٦٠) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ؛ إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا، فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ». مُتَّفَقٌ عَلَيه .

575 (1460). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "When any of you goes to bed, he should shake off (or dust off) his bedsheet because he does not know what might have fallen on it after he had left it. Then he should recite: ‘ Bismika Rabbi wada‘tu janbî, wa bika arfa‘uhu, in amsakta nafsî farhamhâ, wa in arSalātahâ fahfazhâ bimâ tahfazu bihi ‘ibâdakas-sâlihîn [With Your Name, my Rabb , I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious slaves].'" [Al-Bukhârî and Muslim][1]

1- This Hadîth calls our attention to a very important matter that before going to bed, we must shake off our bed-sheet, mattresses, etc., because it is quite possible that some poisonous insect might have passed over it in our absence and the effects left by it may prove harmful to us. One should recite this prayer after shaking off the bed-sheet, mattresses, etc.



٥٧٦ (١٤٦١) وَعَنْ عَائِشَةَ، رَضِيَ اللهُ عَنْهَا، أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَاتِ وَمَسَحَ بِهِمَا جَسَدَهُ. مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لَهُمَا: أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ، ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: قُلْ هُوَ اللهُ أَحَدٌ، وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ، ثُمَّ مَسَحَ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا على رَأْسِهِ وَوَجْهِهِ، وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذلِكَ ثَلاثَ مَرَّاتٍ. متَّفَقٌ عَلَيه.

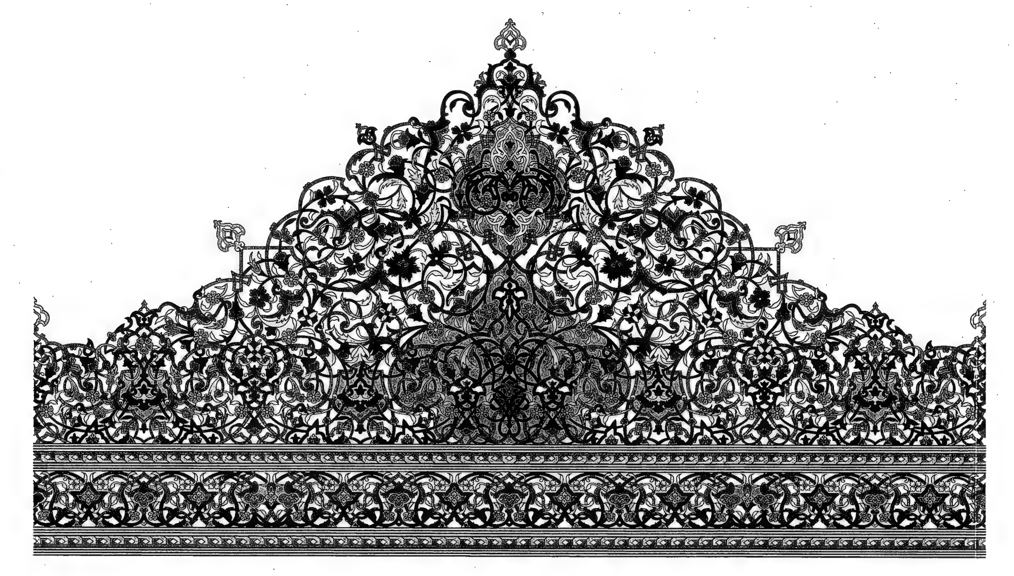
قَالَ أَهْلُ اللُّغَةِ: «النَّفْثُ»: نَفخٌ لَطِيفٌ بِلاَ رِيقٍ.

576 (1461). ‘Aishah ﵂ reported: Whenever the Messenger of Allâh ﷺ went to bed, he would blow upon his hands recite Al-Mu‘awwidhât ; and pass his hands over his body. [Al-Bukhârî and Muslim][1]

1- “ Al-Mu‘awwidhât ” (المعوذات) (the Sûrah which give protection) are the three Sûrah of the Qur’ân which have been mentioned in this Hadîth . They are so named because the request for granting of protection is made to Allâh by means of them. The last two Sûrah of the Qur’ân, that is Sûrat Al-Falaq and Sûrat An-Nâs , are called “ Al-Mu‘awwidhatain ” (المعوذتين) which means “Two Sûrah which give protection”. One must recite these Sûrah of the Qur’ân before going to sleep so that one may, on the one hand, follow the practice of the Prophet ﷺ , and on the other one, finds the Protection of Allâh.

٥٧٧ (١٤٦٢) وَعَنِ الْبَرَاءِ بنِ عَازِبٍ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ، ثُمَّ اضطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ، وَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مِتَّ، مِتَّ عَلَى الْفِطْرَةِ، وَاجْعَلهُنَّ آخِرَ مَا تَقُولُ». مُتَّفَقٌ عَلَيْهِ.

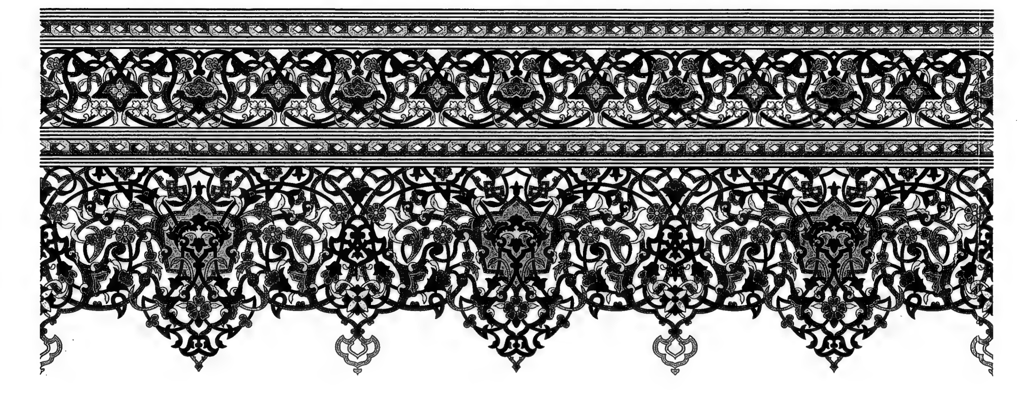
577 (1462). Al-Barâ’ bin ‘Âzib ﵁ reported: The Messenger of Allâh ﷺ said, “Whenever you intend to go to bed, perform Wudu’ as is done for Salât (prayer); and then lie down on the right side and recite: ‘Allâhumma aslamtu nafsî ilaika, wa fawwadtu amrî ilaika, wa alja’tu zahrî ilaika, raghbatan wa rahbatan ilaika, lâ malja’a wa lâ manjâ minka illâ ilaika, âmantu bikitâbikal-ladhî anzalta, wa binabiyyikal-ladhî arsalta [O Allâh! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent].’ If you die during the night, you will die in the true religion. Let these words be your last words at night.” [Al-Bukhârî and Muslim]



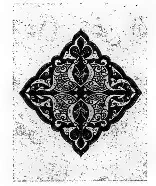
كِتاب الدّعوات (١٦)

16 (16). The Book of Du'â (Supplications)









٢٢٣ (٢٥٠) بابُ الأمر بالدعاء وفضله وبيان جمل من أدعيته ﷺ

قَالَ اللهُ تَعَالَى: {وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ} . [غَافر: ٦٠]. وَقَالَ تَعَالَى: {ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لاَ يُحِبُّ الْمُعْتَدِينَ} [الأعراف: ٥٥]. وَقَالَ تَعَالَى: {وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ} الآية [الْبقرة: ١٨٦]. وَقَالَ تَعَالَى: {أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ} الآية [النمل: ٦٢] .

223 (250) Issues Regarding Supplications, their Virtues and Supplications of the Prophet ﷺ

Allâh, the Exalted, says:

"And your Rabb said: 'Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation).'" (40:60)

"Invoke your Rabb with humility and in secret. He likes not the aggressors." (7:55)

"And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)." (2:186)

"Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil?" (27:62)

٥٧٨ (١٤٦٥) وَعَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ». رَوَاهُ أَبُو دَاودَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

578 (1465). An-Nu'mân bin Bashîr ؓ reported: The Prophet ﷺ said, " Du'â (supplication) is worship." [Abû Dâwûd and At-Tirmidhi – Hasan Sahîh][1]

1- What is prayer but an expression of one's humbleness and helplessness before Allâh. The expression of one's weakness, inferiority and lowliness before the Infinite Power and Might of Allâh is in fact the essence of worshipping Him. For this reason, prayer has been regarded as the essence of worship.

٥٧٩ (١٤٦٨) وَعَنِ ابنِ مَسْعُودٍ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعَفَافَ، وَالْغِنَى». رَوَاهُ مُسْلِمٌ.

579 (1468). 'Abdullâh bin Mas'ûd ؓ reported: The Prophet ﷺ used to supplicate: " Allâhumma innî as'alukal-hudâ, wat-tuqâ, wal-'afâfa, wal-ghinâ (O Allâh! I beseech You for guidance, piety, chastity and contentment)." [Muslim][2]

2- "Guidance" means guidance towards virtue which one needs at every step. The ability to do good and steadfastness on the Right Path is also covered by the term guidance. To comply with the Orders of Allâh and to prevent oneself from what He has forbidden is Taqwâ (fear of Allâh), the importance of which needs no elaboration. ' Afâf (عفاف) is prevention from sins. It also means evasion from seeking help from others. Ghina (غنى) means riches which makes one independent of others so much so that all one's hopes are centered on Allâh Alone. The prayer quoted in this Hadîth is very comprehensive indeed.

٥٨٠ (١٤٧١) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «تَعَوَّذُوا بِاللهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الأَعْدَاءِ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: قَالَ سُفْيَانُ: أَشُكُّ أَنِّي زِدْتُ وَاحِدَةً مِنْهَا.

580 (1471). Abû Hurairah ؓ reported: The Prophet ﷺ said, "Seek refuge in Allâh against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies." [Al-Bukhârî and Muslim][3]

3- The trouble of a trial which is unbearable for a person and from which he does not have the power to rid himself is called جهد البلاء , translated here as 'turmoils'. Some people are of the opinion that it is synonymous with poverty combined with abundant children. But Al-Hâfiz Ibn Hajar is of the view that it is only one of the several kinds of "Troubles of a Trial." " Ash-Shaqâ' (الشقاء) is the opposite of good fortune, that is, to pray for protection from misfortune. No Decision of Allâh is wrong but some of His Decisions may be harmful for certain people while others are beneficial for them. This means that their goodness or badness is related to persons. What it signifies is that one should pray to Allâh to keep one safe from such decisions which are harmful for him. " Shamatat " (الشماتة) is the pleasure that one's enemy feels on one's trouble. In other words, it is prayed that Allâh may protect one from any such trouble which is pleasing to one's enemy, because when a person is in



trouble, his enemies feel pleasure over it. In this Hadîth , one sentence was added by Abû Sufyân and during his old age he did not remember which one it was. But we learn from other Ahâdîth that it was "the pleasure of enemies". (Ibn 'Allân). This Hadîth also shows the honesty and integrity of the narrators of Ahâdîth . They were honest to the extent that if a few words of supplication were added to a Hadîth by its narrators, they would point it out. Some scholars have regarded these words an addition in the Hadîth by its narrator, who is otherwise reliable, but it is not a problem of "addition of authority" because in that case, the addition is the saying of the Prophet ﷺ which is mentioned by one narrator and omitted by another. But here it is quite different as the narrator of the Hadîth himself is pointing out the addition made by him. Such additional words are technically called " Mudraj " (مدرج).

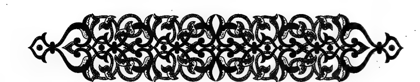
581 (1472). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ used to say: " Allâhumma-aslih lî dîniyal-ladhî huwa 'ismatu amrî, wa aslih lî dunyâyal-latî fîhâ ma'âshî, wa aslih lî âkhiratil-latî fîhâ ma'âdî, waj'alil-hayâta ziyâdatan lî fî kulli khair, waj'alil-mauta râhatan lî min kulli sharrin (O Allâh, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)." [Muslim]

٥٨١ (١٤٧٢) وَعَنْهُ قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، يَقُولُ: «اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ». رَوَاهُ مُسْلِمٌ.

582 (1474). Anas ﷺ reported: The Messenger of Allâh ﷺ used to supplicate: " Allâhumma innî a'ûdhu bika minal-ajzi wal-kasali, wal-jubni wal-harami, wal-bukhli, wa a'ûdhu bika min 'adhabil-qabri, wa a'ûdhu bika min fitnatil-mahyâ wal-mamât [O Allâh! I seek refuge in You from helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death]." Another narration adds: " wa dala'id-daini wa ghalabatir-rijâl (And from the burden of indebtedness and the tyranny of men)." [Muslim]

٥٨٢ (١٤٧٤) وَعَنْ أَنَسٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ، ﷺ: يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

وَفِي رِوَايَةٍ : وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ». رَوَاهُ مُسْلِمٌ.

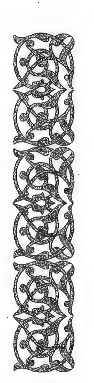


٥٨٣ (١٤٧٨) وَعَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللهِ، ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ؛ وَجَمِيعِ سَخَطِكَ». رَوَاهُ مُسْلِمٌ.

583 (1478). 'Abdullâh bin 'Umar ﷺ reported: The Messenger of Allâh ﷺ used to supplicate thus: " Allâhumma innî a'ûdhu bika min zawâli ni'matika, wa tahawwuli 'âfiyatika, wa fujâ'ati niqmatika, wa jamî'i sakhatika (O Allâh! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You)." [Muslim]

٥٨٤ (١٤٧٩) وَعَنْ زَيْدِ بنِ أَرْقَمٍ، رَضِيَ اللهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللهِ، ﷺ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلاَهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ، وَمِنْ دَعْوَةٍ لاَ يُسْتَجَابُ لَهَا». رَوَاهُ مُسْلِمٌ.

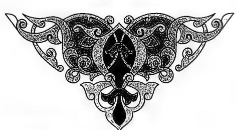
584 (1479). Zaid bin Arqam ﷺ reported: The Messenger of Allâh ﷺ would supplicate: " Allâhumma innî a'ûdhu bika minal-'ajzi wal-kasali, wal-bukhli wal-harami, wa 'adhâbil-qabri. Allâhumma âti nafsî taqwâhâ, wa zakkihâ Anta khairu man zakkâhâ, Anta waliyyuhâ wa maulâhâ. Allâhumma innî a'ûdhu bika min 'ilmin lâ yanfau', wa min qalbin lâ yakhsha'u, wa min nafsin lâ tashba'u, wa min da'watin lâ yustajâbu lahâ' [O Allâh! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allâh! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allâh! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]." [Muslim]

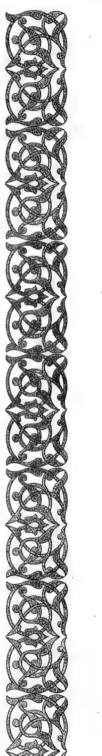



٥٨٥ (١٤٨٠) وَعَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ، ﷺ، كَانَ يَقُولُ: اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فاغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لاَ إِله إِلاَّ أَنْتَ».

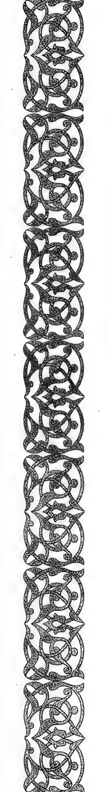
زَادَ بَعْضُ الرُّوَاةِ: «وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ». مُتَّفَقٌ عَلَيْهِ.

585 (1480). Ibn 'Abbâs ﷺ reported: The Messenger of Allâh ﷺ used to supplicate: " Allâhumma laka aslamtu, wa





bika âmantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khâsamtu, wa ilaika hâkamtu. Faghfir lî mâ qaddamtu, wa mâ akh-khartu, wa mâ asrartu wa mâ a'lantu, Antal-Muqaddimu, wa Antal-Mu'akhkhiru, lâ ilâha illâ Anta (O Allâh! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek judgement. O Allâh! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah , and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: " Lâ hawla wa lâ quwwata illâ billâh (There is no strength to resist evil and no power to do good except through Allâh)." [Al-Bukhârî and Muslim][1]



1- The prayer mentioned in this Hadîth is, in fact, a Muslim's declaration to turn in every matter to Allâh, and to care about His Pleasure and His Orders regarding every act. It is also a declaration to befriend people for His sake and to show enmity towards people for Him alone. May Allâh give every Muslim the ability to make this prayer and to act according to the declaration that he makes through it.

٥٨٦ (١٤٨٩) وَعَنْ شَهْرِ بْنِ حَوشَبٍ قَالَ: قُلْتُ لأُمِّ سَلَمَةَ، رَضِيَ اللهُ عَنْهَا، يَا أُمَّ الْمُؤْمِنِينَ! مَا كَانَ أَكْثَرُ دُعَاءِ رَسُولِ اللهِ، ﷺ، إِذَا كَانَ عِنْدَكِ؟ قَالَتْ: كَانَ أَكْثَرُ دُعَائِهِ: «يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

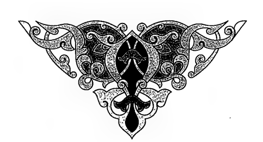
586 (1489). Shahr bin Haushab reported: I asked Umm Salamah ﵂, "O Mother of the Believers! Which supplication did the Messenger of Allâh ﷺ make frequently when he was in your house?" She said: "He ﷺ supplicated frequently: ' Yâ muqallibal-qulûbi, thabbit qalbî 'ala dînika (O Controller of the hearts make my heart steadfast in Your religion)." [At-Tirmidhî – Hasan][2]

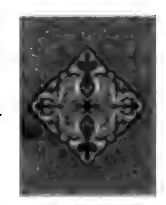
2- Steadfastness in religion is the conduct of great men, which cannot be acquired without the special Grace of Allâh.

٥٨٧

(١٤٩٠) وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كَانَ مِنْ دُعَاءِ دَاوُدَ، ﷺ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ؛ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي، وَأَهْلِي، وَمِنَ الْمَاءِ الْبَارِدِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

587 (1490). Abud-Dardâ' ﷺ reported: The Messenger of Allâh ﷺ said, "One of Prophet Dâwûd's supplications was: ' Allâhumma innî as'aluka hubbaka, wa hubba man yuhibbuka, wal-'amalalladhî yuballighunî hubbaka. Allâhummaj'al hubbaka ahabba ilayya min nafsî, wa ahlî, wa minal-mâ'il-bâridi (O Allâh! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allâh! Make Your Love dearer to me than myself, my family and the cold water).''' [At-Tirmidhî – Hasan]





٢٢٤ (٢٥١) باب فضل الدّعاء بظهر الغيب

قَالَ اللهُ تَعَالَى: {وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ} [الحشر: ١٠]. وَقَالَ تَعَالَى: {وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ} [محمد: ١٩]. وَقَالَ تَعَالَى إِخْبَارًا عَنْ إِبْرَاهِيمَ ﷺ: {رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ} [إِبْرَاهِيم: ٤١].



224 (251) The excellence of supplicating in one's absence

Allâh, the Exalted, says:

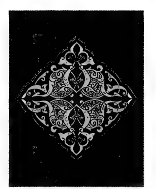
"And those who came after them say: 'Our Rabb ! Forgive us and our brethren who have preceded us in Faith.'" (59:10)

"And ask forgiveness for your sin, and also for (the sin of) believing men and believing women." (47:19)

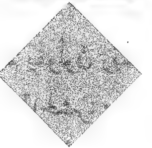
"Our Rabb ! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established." (14: 41)

588 (1495). Abud-Dardâ' ﷺ reported: The Messenger of Allâh ﷺ said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Everytime he makes a supplication for good for his brother, the angel appointed for this particular task says: 'Âmeen ! May it be for you, too'." [Muslim]

٥٨٨ (١٤٩٥) وَ عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلٍ». رَوَاهُ مسلم.



٢٢٥ (٢٥٢) بابٌ في مَسائل من الدّعاء



225 (252) Some Verdicts Pertaining to Supplications

٥٨٩ (١٤٩٦) عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ، فَقَالَ لِفَاعِلِهِ: جَزَاكَ الله خَيْرًا، فَقَدْ أَبلَغَ فِي الثَّنَاءِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

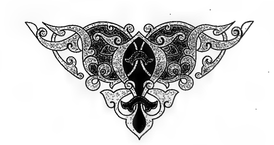
589 (1496). Usâmah bin Zaid ﷺ reported: The Messenger of Allâh ﷺ said, "He who is favoured by another and says to his benefactor: ' Jazâk-Allâh khairan (may Allâh reward you well)' indeed praised (the benefactor) satisfactorily." [At-Tirmidhî – Hasan Sahîh][1]

٥٩٠ (١٤٩٧) وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلاَ تَدْعُوا عَلَى أَوْلاَدِكُمْ، وَلاَ تَدْعُوا علي أَمْوَالِكُمْ، لاَ تُوَافِقُوا مِنَ الله سَاعَةً يُسْأَلُ فِيهَا عَطَاءً، فَيَسْتَجِيبَ لَكُمْ». رَوَاهُ مسلم.

590 (1497). Jâbir ﷺ reported: The Messenger of Allâh ﷺ said, "Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted." [Muslim][2]

1- If one is unable to return someone's kindness with kindness, he should say, " Jazâk-Allâhu khairan (may Allâh reward you well)." This means: "I am unable to reciprocate your kindness. May Allâh grant you the best reward for it." Obviously there is no match for the reward that one gets from Allâh. For this reason the Prophet ﷺ said that it was the best of the praise for a benefactor.

2- Almighty Allâh always listens to everyone's prayer but He has fixed certain times when He grants more prayers addressed to Him. Therefore, one should never curse oneself or one's own children or one's own business, etc., lest this is done at the time when prayers are accepted by Allâh and then one has to regret it all his life.



591 (1498). Abû Hurairah ﵁ reported: The Messenger of Allâh ﷺ said, "A slave becomes nearest to his Rabb when he is in prostration. So increase supplications in prostrations." [Muslim]

٥٩١ (١٤٩٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ، ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ». رَوَاهُ مُسْلِمٌ.

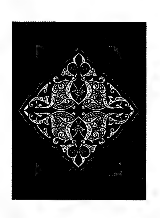
٥٩٢ (١٥٠٠) وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قِيلَ لِرَسُولِ اللهِ ﷺ: أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: «جَوْفَ اللَّيْلِ الآخِرِ وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

592 (1500). Abû Umâmah ﵁ reported: The Messenger of Allâh ﷺ was asked: "At what time does the supplication find the greatest response?" He ﷺ replied, "A supplication made during the middle of the last part of the night and after the conclusion of the obligatory prayers." [At-Tirmidhî – Hasan][1]

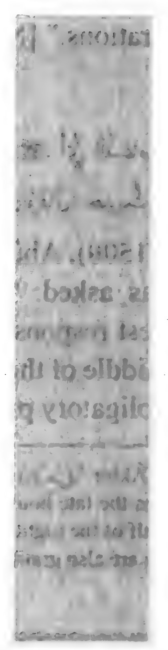
1- "Al-Âkhir" (الآخر) is the characteristic of "Jauf" (جوف) and in the present context it means the late hours of night. " Jauf " can also mean here "middle", that is in the later-half of the night.
Prayers are also granted by Allâh after the obligatory Salât.

593 (1502). Ibn 'Abbâs ﵄ said: The Messenger of Allâh ﷺ used to say when he was in distress: "Lâ ilâha illallâhul-Azîmul-Halîm. Lâ ilâha illallâhu Rabbul-'Arshil-'Azim. Lâ ilâha illallâhu Rabbus-samâwâti, wa Rabbul-ardi, wa Rabbul-'Arshil-Karîm. (None has the right to be worshipped but Allâh the Incomparably Great, the Compassionate. None has the right to be worshipped but Allâh the Rabb of the Mighty Throne. None has the right to be worshipped but Allâh the Rabb of the heavens, the Rabb of the earth, and the Rabb of the Honourable Throne)." [Al-Bukhârî and Muslim]

٥٩٣ (١٥٠٢) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لاَ إِلَهَ إِلاَّ اللهُ الْعَظِيمُ الْحَلِيمُ، لاَ إِلَهَ إِلاَّ اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لاَ إِلَهَ إِلاَّ اللهُ رَبُّ السَّمَاوَاتِ، وَرَبُّ الأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ». مُتَّفَقٌ عَلَيْهِ.



٢٢٦ (٢٥٣) باب كرامات الأولياء وفضلهم



قَالَ اللهُ تَعَالَى: {أَلاَ إِنَّ أَوْلِيَاءَ اللهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ *الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ *لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ لاَ تَبْدِيلَ لِكَلِمَاتِ اللهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ} [يونس: ٦٢-٦٤].

وَقَالَ تَعَالَى: { وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ فَكُلِى وَٱشْرَبِى } [مريم: ٢٥، ٢٦] وَقَالَ تَعَالَى: {كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَامَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللهِ إِنَّ اللهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ} [آل عمران: ٣٧]. وَقَالَ تَعَالَى: { وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾ ۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ } [الكهف: ١٦، ١٧].

226 (253) *Superiority of Auliyâ' and their Marvels*

Allâh, the Exalted, says:

"No doubt! Verily, the Auliyâ' of Allâh [i.e., those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh - Islamic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous



deeds). For them are glad tidings, in the life of the present world (i.e., through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success." (10:62-64)

"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you. So eat and drink." (19:25,26)

"Every time he (Zakariyâ) entered Al-Mihrâb to (visit) her, he found her supplied with sustenance. He said: 'O Maryam (Mary)! From where have you got this?' She said, 'This is from Allâh.' Verily, Allâh provides sustenance to whom He wills, without limit." (3:37)

"(The young men said to one another): 'And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Rabb will open a way for you from His Mercy and will make easy for you your affair (i.e., will give you what you will need of provision, dwelling). And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left..." (18:16,17)

٥٩٤ (١٥٠٣) وَعَنْ أَبِي مُحَمَّدٍ عَبْدِ الرَّحْمن بْنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُمَا أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ وَأَنَّ النَّبِيَّ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَالِثٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ بِسَادِسٍ» أَوْ كَمَا قَالَ، وَأَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ جَاءَ بِثَلاَثَةٍ، وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ، وَأَنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَتَّى صَلَّى العِشَاءَ، ثُمَّ رَجَعَ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللهُ. قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ؟ قَالَ: أَوَ مَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِيءَ وَقَدْ عَرَضُوا عَلَيْهِمْ قَالَ: فَذَهَبْتُ أَنَا، فَاخْتَبَأْتُ، فَقَالَ: يَا غُنْثَرُ! فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا لا هَنِيئًا، وَاللهِ! لا أَطْعَمُهُ أَبَدًا، قَالَ: وَايْمُ اللهِ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلاَّ رَبا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذٰلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَقَالَ لامْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ! مَا هٰذَا؟ قَالَتْ: لاَ وَقُرَّةِ عَيْنِي لَهِيَ الآنَ أَكْثَرُ مِنْهَا قَبْلَ ذٰلِكَ بِثَلاثِ مَرَّاتٍ! فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذٰلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ. ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ. وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَهْدٌ، فَمَضَى الأَجَلُ،

فَتَفَرَّقنَا اثْنَي عَشَرَ رَجُلاً، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ. مُتَّفَقٌ عَلَيهِ .

وَفِي رِوَايَةٍ: فَحَلَفَ أَبُو بَكْرٍ لا يَطْعَمُهُ، فَحَلَفَتِ الْمَرْأَةُ لاَ تَطْعَمُهُ، فَحَلَفَ الضَّيْفُ - أَوِ الأَضْيَافُ - أَنْ لاَ يَطْعَمَه، أَوْ يَطْعَمُوه حَتَّى يَطْعَمَه، فَقَالَ أَبُو بَكْرٍ: هذِهِ مِنَ الشَّيْطَانِ! فَدَعَا بِالطَّعَامِ، فَأَكَلَ وَأَكَلُوا، فَجَعَلُوا لاَ يَرْفَعُونَ لُقْمَةً إِلاَّ رَبَتْ مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، فَقَالَ: يَا أُخْتَ بَنِي فِرَاسٍ! مَا هذَا؟ فَقَالَتْ: وَقُرَّةِ عَيْنِي إِنَّهَا الآنَ لأَكْثَرُ مِنْهَا قبل أَنْ نَأْكُلَ، فَأَكَلُوا، وَبَعَثَ بِهَا إِلَى النَّبِيِّ ﷺ فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا.

594 (1503). 'Abdur-Rahmân bin Abû Bakr ﵄ reported: The Companions of As-Suffah were poor people. The Prophet ﷺ said, "Whoever has food enough for two people, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or sixth (or said something similar)." Abû Bakr ﵁ took three people with him while Messenger of Allâh ﷺ took ten. Abû Bakr ﵁ took his supper with the Prophet ﷺ and stayed there till he offered the 'Ishâ' prayers. After a part of the night had passed, he returned to his house. His wife said to him: "What has detained you from your guests?" He said: "Have you not served supper to them?" She said: "They refused to take supper until you come." [Abdur-Rahmân (Abû Bakr's son) or the servants] presented the meal to them but they refused to eat. I (the narrator) hid myself out of fear. Abû Bakr ﵁ (my father) rebuked me. Then he said to them: "Please eat. By Allâh! I will never eat the meal." 'Abdur-Rahmân added: Whenever we took a morsel of the meal, the meal grew from underneath more than that morsel we had till everybody ate to his satisfaction; yet the remaining food was more than what was in the beginning. On seeing this, Abû Bakr ﵁ called his wife and said: "O sister of Banû Firâs! What is this?" She said: "O pleasure of my eyes! The food has increased thrice in quantity." Then Abû Bakr ﵁ started eating. He said: "My oath not to take the meal was because of Satan." He took a morsel handful from it and carried the rest to the Prophet ﷺ . That food remained with him. In those days there was a treaty between us and the pagans and when the period



of that treaty elapsed, he ﷺ divided us into twelve groups and every group was headed by a man. Allâh knows how many men were under the command of each leader. Anyhow, all of them ate of that meal. [Al-Bukhârî and Muslim]

There are some more narrations in both Al-Bukhârî and Muslim with very minor differences in wordings and in details.[1]

1- We learn the following points from this Hadîth :
1. It is permissible to take students of religious schools home for meals, as was the practice in certain areas in the past.
2. A father can admonish his children for disciplinary purposes.
3. If a better situation develops, one can break his vow and go for the new and better choice. It is, however, necessary to expiate for breaking the vow.
4. This Hadîth affirms miracles. This is evident from the fact that a small quantity of food was so blessed by Allâh that all the members of the family, guests, the Prophet ﷺ and twelve " Arîf " (leader) along with their companions took that food. (Gist of the text of Hadîth from Fath Al-Bârî , Kitâb Al-Manâqib.)





٥٩٥ (١٥٠٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الأُمَمِ نَاسٌ مُحَدَّثُونَ، فَإِن يَكُ فِي أُمَّتِي أَحَدٌ، فَإِنَّهُ عُمَرُ». رَوَاهُ الْبُخَارِي، وَرَوَاهُ مُسلمٌ مِنْ رِوَايَةِ عَائِشَةَ، وَفِي رِوَايَتِهِمَا قَالَ ابنُ وَهْبٍ: «مُحَدَّثُونَ» أَيْ: مُلْهَمُونَ. رواه الْبُخَارِي .

595 (1504). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "There were Muhaddathûn (the recipients of Divine inspiration) among the nations before you. If there is any of such Muhâddith among my followers, he must be 'Umar." [Al-Bukhârî]

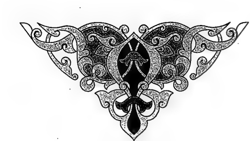
In Muslim, this Hadîth is narrated by 'Aishah ﷺ , and in both these narrations Ibn Wahb has said that the meaning of Muhaddathûn is recipients of Divine inspiration.[2]

2- " Mulhamûn " (ملهمون) [persons endowed with inspiration (إلهام)]; in other words, things are put in their hearts by Allâh, it was done in the case of the mother of Prophet Mûsâ. It was put in her mind by Allâh that if she felt any fear, she should then trust the child to the sea. Maryam (Mary) also used to receive inspiration, which is also a form of marvel. This Hadîth evidently shows the distinction of 'Umar .

596 (1505). Jâbir bin Samurah ﷺ said: The inhabitants of Kûfah complained to 'Umar ﷺ against Sa'd bin Abû Waqqâs ﷺ and 'Umar ﷺ appointed 'Ammâr ﷺ as Governor of Kûfah in his place. Their complaint was that he did not even conduct As-Salât (the prayers) properly. 'Umar ﷺ sent for Sa'd and said to him: "O Abû Ishâq, the people claim that you do not offer the Salât properly." Sa'd replied: "By Allâh! I observe Salât according to the Salât of the Messenger of Allâh ﷺ, and I make no decrease in it. I prolong Qiyâm (standing) in the first two Rak'ah in Maghrib and 'Ishâ' prayers and shorten in the last ones." 'Umar ﷺ said: "This is what I thought of you, O Abû Ishâq!" Then he sent with him a man (or some men) to Kûfah to investigate the matter about him (from the people of Kûfah). The inquiry was conducted in every mosque and all the people in these mosques praised him; but in the mosque of the Banû 'Abs, a man, with the name of Usâmah bin Qatâdah and surname Abû Sa'dah, stood up and said, "Sa'd bin Abû Waqqâs did not participate in Jihâd and he did not distribute the spoils equitably and did not judge justly." On this Sa'd said: "I shall make three supplications in respect of him: O Allâh! If this slave of Yours is a liar and seeker of notoriety, please prolong his life and lengthen his period of adversity and afflict him with trials." (And so did it happen.) Thereafter, when the man was asked about his condition he would say, "I am an old man afflicted with trials and overtaken by the curses of Sa'd."

٥٩٦ (١٥٠٥) وَعَنْ جَابِرِ بْنِ سَمُرَةَ، رَضِيَ اللهُ عَنْهُمَا، قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا، يَعْنِي: ابْنَ أَبِي وَقَّاصٍ، رَضِيَ اللهُ عَنْهُ، إِلَى عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللهُ عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا، فَشَكَوْا حَتَّى ذَكَرُوا أَنَّهُ لاَ يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ، فَقَالَ: يَا أَبَا إِسْحَاقَ! إِنَّ هؤُلاَءِ يَزْعَمُونَ أَنَّكَ لاَ تُحْسِنُ تُصَلِّي، فَقَالَ: أَمَّا أَنَا وَاللهِ! فَإِنِّي كُنْتُ أُصَلِّي بِهِمْ صَلاَةَ رَسُولِ اللهِ، ﷺ لا أَخْرِمُ عَنْهَا أُصَلِّي صَلاَةَ الْعِشَاءِ فَأَرْكُدُ فِي الأُولَيَيْنِ، وَأُخِفُّ فِي الأُخْرَيَيْنِ، قَالَ: ذلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ! وَأَرْسَلَ مَعَهُ رَجُلاً - أَوْ رِجَالاً - إِلَى الْكُوفَةِ يَسْأَلُ عَنْهُ أَهْلَ الْكُوفَةِ، فَلَمْ يَدَعْ مَسْجِدًا إِلاَّ سَأَلَ عَنْهُ، وَيُثْنُونَ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ أُسَامَةُ بْنُ قَتَادَةَ، يُكَنَّى أَبَا سَعْدَةَ، فَقَالَ: أَمَا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لا يَسِيرُ بِالسَّرِيَّةِ وَلاَ يَقْسِمُ بِالسَّوِيَّةِ، وَلاَ يَعْدِلُ فِي الْقَضِيَّةِ، قَالَ سَعْدٌ: أَمَا وَاللهِ! لأَدْعُوَنَّ بِثَلاثٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هذَا كَاذِبًا، قَامَ رِيَاءً وَسُمْعَةً، فَأَطِلْ عُمُرَهُ، وَأَطِلْ فَقْرَهُ، وَعَرِّضْهُ لِلْفِتَنِ. وَكَانَ بَعْدَ ذلِكَ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْنِي دَعْوَةُ سَعْدٍ.

قَالَ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ الرَّاوِي عَنْ جَابِرِ ابْنِ سَمُرَةَ: فَأَنَا رَأَيْتُهُ بَعْدُ قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي فِي الطُّرُقِ فَيَغْمِزُهُنَّ. متفقٌ عَلَيه.



'Abdul-Malik bin 'Umair (a subnarrator) said: I saw this man with eyebrows hung over his eyes as a result of his old age and he walked aimlessly, following young girls and winking at them. [Al-Bukhârî and Muslim][1]

1- This Hadîth brings out the following four points:
1. The distinction of Sa'd bin Abû Waqqâs and the fact that his prayers were granted by Allâh.
2. The principle that if inquiry is conducted against anybody, one should inquire the opinion of the righteous and worthy people about the person against whom complaint is made.
3. Government officials can be dismissed in the interest of public good, as 'Umar dismissed Sa'd bin Abû Waqqâs although the complaints made against him were false, but 'Umar thought it wise to dismiss him so that no one amongst his subject would show hatred towards him.
4. This Hadîth also proves the correctness of marvels. The acceptance of the prayer of Sa'd bin Abû Waqqâs is an instance of it.

597 (1506). 'Urwah bin Az-Zubair ﷺ reported: Arwa bint Aus brought a suit against Sa'îd bin Zaid bin 'Amr bin Nufail ﷺ. She complained to Marwân bin Al-Hakam that he had wrongfully taken possession of a portion of her land. Sa'îd said: "How can I take a portion out of her land while I have heard a denunciation from the Messenger of Allâh ﷺ." Marwân asked him: "What did you hear from the Messenger of Allâh?" He said, "I heard the Messenger of Allâh ﷺ saying, 'He who takes a span of land unjustly will be made to wear seven earths round his neck on the Day of Ressurection'." Marwân said to him: "I don't seek proof from you after this." Sa'îd supplicated: "O Allâh! If she is a liar, deprive her of her eye sight and cause her to die in her land." 'Urwah said: "She did not die till she became blind. While she was walking in her land (concerning which the dispute arose) she fell down into a pit and died." [Al-Bukhârî and Muslim]

In another narration of Muslim , Muhammad bin Zaid bin 'Abdullâh bin 'Umar said that he had seen Arwa blind,

٥٩٧ (١٥٠٦) وَعَنْ عُرْوَةَ بنِ الزُّبَيْرِ أَنَّ سَعِيدَ ابْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، رَضِيَ الله عَنْهُ خَاصَمَتْهُ أَرْوَى بِنْتُ أَوْسٍ إِلَى مَرْوَانَ بْنِ الْحَكَمِ، وَادَّعَتْ أَنَّهُ أَخَذَ شَيْئًا مِنْ أَرْضِهَا، فَقَالَ سَعِيدٌ: أَنَا كُنْتُ آخُذُ مِنْ أَرْضِهَا شَيْئًا بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ الله ﷺ؟ قَالَ: مَاذَا سَمِعْتَ مِنْ رَسُولِ الله ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الأَرْضِ ظُلْمًا، طُوِّقَهُ إِلَى سَبْعِ أَرَضِينَ» فَقَالَ لَهُ مَرْوَانُ: لا أَسْأَلُكَ بَيِّنَةً بَعْدَ هذا، فَقَالَ سَعِيدٌ: اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً، فَأَعْمِ بَصَرَهَا، وَاقْتُلْهَا فِي أَرْضِهَا، قَالَ: فَمَا مَاتَتْ حَتَّى ذَهَبَ بَصَرُهَا، وَبَيْنَمَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ. متفقٌ عَلَيهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ الله بْنِ عُمَرَ بِمَعْنَاهُ وَأَنَّهُ رَآهَا عَمْيَاءَ تَلْتَمِسُ الْجُدُرَ تَقُولُ: أَصَابَتْنِي دَعْوَةُ سَعِيدٍ، وَأَنَّهَا مَرَّتْ عَلَى بِئْرٍ فِي الدَّارِ الَّتِي خَاصَمَتْهُ فِيهَا، فَوَقَعَتْ فِيهَا، فَكَانَتْ قَبْرَهَا.

feeling for on the walls with her hand and saying: "I am ruined by the curse of Sa'îd." Later she fell in a well in the same disputed land and died.[1]

1- Sa'îd bin Zaid was an eminent Companion of the Prophet ﷺ and had the honour of being one from the group of Al-'Âshratul-Mubashsharûna bil-Jannah (العشرة المبشرون بالجنة). Marwân bin Al-Hakam was governor of Al-Madinah during the caliphate of Mu'âwiyah, and the incident quoted in this Hadîth relates to that particular period. After Mu'âwiyah bin Yazîd, he remained caliph for some months.
This Hadîth brings into prominence the following points:
1. The distinction of Sa'îd bin Zaid and the marvel which came about with the acceptance of his prayer by Allâh.
2. One should always save oneself from the curse of the pious people because the punishment can occur in this very life.



٥٩٨ (١٥٠٧) وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا حَضَرَتْ أُحُدٌ دَعَانِي أَبِي مِنَ اللَّيْلِ فَقَالَ: مَا أُرَانِي إِلاَّ مَقْتُولاً فِي أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَإِنِّي لاَ أَتْرُكُ بَعْدِي أَعَزَّ عَلَيَّ مِنْكَ غَيْرَ نَفْسِ رَسُولِ اللهِ ﷺ، وَإِنَّ عَلَيَّ دَيْنًا فَاقْضِ، وَاسْتَوْصِ بِأَخَوَاتِكَ خَيْرًا. فَأَصْبَحْنَا، فَكَانَ أَوَّلَ قَتِيلٍ؛ وَدَفَنْتُ مَعَهُ آخَرَ فِي قَبْرِهِ، ثُمَّ لَمْ تَطِبْ نَفْسِي أَنْ أَتْرُكَهُ مَعَ آخَرَ، فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ، فَإِذَا هُوَ كَيَوْمَ وَضَعْتُهُ غَيْرَ أُذُنِهِ، فَجَعَلْتُهُ فِي قَبْرٍ عَلَى حِدَةٍ. رَوَاهُ الْبُخَارِي .

598 (1507). Jâbir bin 'Abdullâh ﷺ said: My father called me on the evening before (the battle of) Uhud and said: "I perceive that I shall be among the first from among the Companions of the Prophet ﷺ to be martyred, and after him you are the dearest to me. I am under the burden of debt. Pay it and treat your sisters well." Next morning he was among the first to be killed, so I buried him along with another in the same grave. Thereafter, I did not like that I should leave him with another in the grave. So I dug up his corpse after six months and he was in the same condition in which he was on the day when I buried him, except that there was a scratch on his ear. Then I buried him in a separate grave. [Al-Bukhârî][2]

2- This Hadîth highlights the following five points:
1. The Companions' love for the Prophet ﷺ exceeded everything else, even one's own life and children.
2. The Companions' ardent desire for martyrdom.
3. The sixth sense of Jâbir's father that he would be honoured with martyrdom.
4. The miracle that his dead body remained intact and did not decompose even after the period of six months.
5. The justification to exhume a dead body, in case of need. This permission is subject to the condition that much time has not passed since the burial of the deceased.



٥٩٩ (١٥٠٨) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهمَا مِثْلُ الْمِصْبَاحَيْنِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا، صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى أَهْلَهُ. رَوَاهُ الْبُخَارِي مِنْ طرُقٍ؛ وَفِي بَعْضِهَا أَنَّ الرَّجُلَيْنِ أُسَيْدُ بنُ حُضَيْرٍ؛ وَعَبَّادُ بنُ بِشْرٍ رَضِيَ اللهُ عَنْهُمَا.

599 (1508). Anas ﷺ reported: Two Companions of the Prophet ﷺ left his home in a very dark night with something like lights in front of them; when they separated, each of them had one light in front of him till they arrived home. [Al-Bukhârî]

Other narrations reported in Al-Bukhârî say that the two men were Usaid bin Hudhair and 'Abbâd bin Bishr ﷺ.[1]

1- What was akin to light? Some people say it was their walking sticks which gave a shining effect in darkness and showed them their way. Some say that it was the light of the Prophethood. Thus, it was a marvel of the Companions and a miracle of the Prophet ﷺ.



٦٠٠ (١٥٠٩) وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللهُ عَنْهُ، قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ عَشرَةَ رَهْطٍ عَيْنًا سَرِيَّةً، وَأَمَّرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ الأَنْصَارِيَّ، رَضِيَ اللهُ عَنْهُ، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا بِالْهَدْأَةِ، بَيْنَ عُسْفَانَ وَمَكَّةَ؛ ذُكِرُوا لِحَيٍّ مِنْ هُذَيْلٍ يُقَالُ لَهُمْ: بَنُو لِحْيَانَ، فَنَفَرُوا لَهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامٍ، فَاقْتَصُّوا آثَارَهُمْ، فَلَمَّا أَحَسَّ بِهِمْ عَاصِمٌ وَأَصْحَابُهُ، لَجَؤُوا إِلَى مَوْضِعٍ، فَأَحَاطَ بِهِمُ الْقَوْمُ، فَقَالُوا: انْزِلُوا، فَاعْطُوا بِأَيْدِيكُمْ وَلَكُمُ الْعَهْدُ وَالْمِيثَاقُ أَنْ لاَ نَقْتُلَ مِنْكُمْ أَحَدًا، فَقَالَ عَاصِمُ بْنُ ثَابِتٍ: أَيُّهَا الْقَوْمُ! أَمَّا أَنَا، فَلا أَنْزِلُ عَلَى ذِمَّةِ كَافِرٍ: اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ ﷺ؛ فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِمًا، وَنَزَلَ إِلَيْهِمْ ثَلاثَةُ نَفَرٍ عَلَى الْعَهْدِ وَالْمِيثَاقِ، مِنْهُمْ خُبَيْبٌ، وَزَيْدُ ابْنُ الدَّثِنَةِ وَرَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ، فَرَبَطُوهُمْ بِهَا. قَالَ الرَّجُلُ الثَّالِثُ: هذَا أَوَّلُ الْغَدْرِ وَاللهِ! لا أَصْحَبُكُمْ إِنَّ لِي بِهؤُلاءِ أُسْوَةً، يُرِيدُ الْقَتْلَى، فَجَرُّوهُ وَعَالَجُوهُ، فَأَبَى أَنْ يَصْحَبَهُمْ، فَقَتَلُوهُ، وَانْطَلَقُوا بِخُبَيْبٍ، وَزَيْدِ بنِ الدَّثِنَةِ، حَتَّى بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقْعَةِ بَدْرٍ؛ فَابْتَاعَ بَنُو الْحَارِثِ بْنِ عَامِرِ بنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ خُبَيْبًا، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا عَلَى قَتْلِهِ، فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الْحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَدَرَجَ بُنَيٌّ لَهَا وَهِيَ غَافِلَةٌ حَتَّى أَتَاهُ، فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخْذِهِ وَالْمُوسَى بِيَدِهِ، فَفَزِعَتْ فَزْعَةً عَرَفَهَا خُبَيْبٌ. فَقَالَ: أَتَخْشَيْنَ أَنْ أَقْتُلَهُ مَا كُنْتُ لأَفْعَلَ ذلِكَ! قَالَتْ: وَاللهِ! مَا رَأَيْتُ أَسِيرًا خَيْرًا مِنْ خُبَيْبٍ، فَوَاللهِ! لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ قِطْفًا مِنْ عِنَبٍ فِي يَدِهِ وَإِنَّهُ لمُوثَقٌ بِالْحَدِيدِ وَمَا بِمَكَّةَ مِنْ ثَمَرَةٍ، وَكَانَتْ تَقُولُ: إِنَّهُ لَرِزْقٌ رَزَقَهُ اللهُ خُبَيْبًا، فَلَمَّا

خَرَجُوا بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِلِّ، قَالَ لَهُمْ خُبَيْبٌ: دَعُونِي أُصَلِّ رَكْعَتَيْنِ، فَتَرَكُوهُ، فَرَكَعَ رَكْعَتَيْنِ فَقَالَ: واللهِ! لَوْلاَ أَنْ تَحْسَبُوا أَنَّ مَا بِي جَزَعٌ لَزِدْتُ. اللَّهُمَّ أَحْصِهِمْ عَدَدًا، واقْتُلْهمْ بَدَدًا، وَلا تُبْقِ مِنْهُم أَحَدًا، وَقَالَ:

فَلَسْتُ أُبَالِي حِينَ أُقْتَلُ مُسْلِمًا　　عَلَى أَيِّ جَنْبٍ كَانَ للهِ مَصْرَعِي

وَذلِكَ فِي ذَاتِ الإِلهِ وَإِنْ يَشَأْ　　يُبَارِكْ عَلَى أَوْصَالِ شِلْوٍ مُمَزَّعِ

وَكَانَ خُبَيْبٌ هُوَ سَنَّ لِكُلِّ مُسْلِمٍ قُتِلَ صَبْرًا الصَّلاَةَ، وَأَخْبَرَ - يَعْنِي النَّبِيَّ ﷺ - أَصْحَابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ بْنِ ثَابِتٍ حِينَ حُدِّثُوا أَنَّهُ قُتِلَ أَنْ يُؤْتَوا بِشَيْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَتَلَ رَجُلاً مِنْ عُظَمَائِهِمْ، فَبَعَثَ اللهُ لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئًا. رَوَاهُ الْبُخَارِي .

قَوْلُهُ: الْهَدْأَةُ: مَوضِعٌ، وَالظُّلَّةُ: السَّحَابُ. الدَّبْرُ: النَّحْلُ.

وَقَوْلُهُ: «اقْتُلْهُمْ بَدَدًا» بِكَسْرِ الْبَاءِ وَفَتْحِهَا، فَمَنْ كَسَرَ، قَالَ: هُوَ جَمْعُ بِدَّةٍ بِكَسْرِ الْبَاءِ، وَهِيَ النَّصِيبُ، وَمعْنَاهُ: اقْتُلْهُمْ حِصَصًا مُنْقَسِمَةً لِكُلِّ وَاحِدٍ مِنْهُمْ نَصِيبٌ، وَمَنْ فَتَحَ، قَالَ: مَعْنَاهُ: مُتَفَرِّقِينَ فِي الْقَتْلِ وَاحِدًا بَعْدَ وَاحِدٍ مِنَ التَّبْدِيدِ.

وَفِي الْبَابِ أَحَادِيثُ كَثِيرَةٌ صَحِيحَةٌ سَبَقَتْ فِي مَوَاضِعِهَا مِنْ هذَا الْكِتَابِ، مِنْهَا حَدِيثُ الْغُلاَمِ الَّذِي كَانَ يَأْتِي الرَّاهِبَ وَالسَّاحِرَ، وَمِنْهَا حَدِيث جُرَيْجٍ وَحَدِيثُ أَصْحَابِ الْغَارِ الَّذِينَ أَطْبَقَتْ عَلَيْهِمُ الصَّخْرَةُ، وَحَدِيثُ الرَّجُلِ الَّذِي سَمِعَ صَوْتًا فِي السَّحَابِ يَقُولُ: اسْقِ حَدِيقَةَ فُلاَنٍ، وَغَيْرُ ذلِكَ، وَالدَّلائِلُ فِي الْبَابِ كَثِيرَةٌ مَشْهُورَةٌ، وَبِاللهِ التَّوْفِيقُ.

600 (1509). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ sent an espionage mission of ten men under the leadership of 'Âsim bin Thâbit Al-Ansârî ﷺ. They proceeded till they reached Al-Had'ah, a place between 'Usfân and Makkah and the news of their arrival reached a section of the tribe of Hudhail, called Banû Lihyân. About one hundred men, who were all archers, hurried to follow their tracks. When 'Âsim and his companions came to know of their pursuers, they took refuge in a safe place. The infidels encircled them and said to them: "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." 'Âsim bin Thâbit ﷺ said: "By Allâh! I will not come down to be under the protection of disbelievers. O Allâh! convey this news to our Prophet ﷺ." Then the infidels shot arrows at them till they



killed 'Âsim. Three men came down relying on their promise and covenant. They were Khubaib, Zaid bin Ad-Dathinah and another man. When the disbelievers captured them, they tied them up with the strings of their bows. The third of the captives said: "This is the beginning of first betrayal. By Allâh! I will not go with you. I have a good example in these (martyrs)." So they dragged him and tried to compel him to accompany them, but he refused. At last they killed him. They took Khubaib and Zaid bin Ad-Dathinah with them and sold them as slaves in Makkah. This incident took place after the battle of Badr.

Khubaib was bought by the sons of Al-Hârith bin 'Âmir bin Naufal bin 'Abd Manâf. It was Khubaib who had killed Al-Hârith in the battle of Badr. Khubaib remained a prisoner with those people for a few days till the sons of Al-Hârith resolved to kill him.

When Khubaib ﷺ got wind of this plot, he borrowed a razor from one of Al-Hârith's daughters in order to remove his pubic hair. Her little son crawled towards Khubaib because of her carelessness. Later on, she saw her son on his thigh and the razor was in his hand. She got scared so much that Khubaib noticed the agitation on her face and said: "Are you afraid that I will kill him? No, I will never do that." She later remarked (after Al-Khubaib got martyred): "By Allâh! I never saw a prisoner better than Khubaib." She added: "By Allâh! I saw him once eating of a bunch of grapes in his hand while he was chained and there was no such fruit at that time in Makkah. Probably it was a boon which Allâh bestowed upon Khubaib."

When they took him out of the Haram of Makkah to kill him outside its boundaries, Khubaib requested them to let him offer two Rak'ah of voluntary prayer. They allowed him and he offered two Rak'ah prayer. Then he said: "Had I not apprehended that you would think that I was afraid of death, I would have prolonged the prayer. O Allâh! Count their number; slay them one by one and spare not one of them." He then recited these poetic verses:

'I do not care how they kill me as long as I get martyred in the Cause of Allâh as a Muslim. I received my death for Allâh's sake. If Allâh so desires, He will bless, the amputated limbs of the torn body.'

Then the son of Al-Hârith killed him. It was Khubaib who set the tradition for any Muslim sentenced to death in captivity to offer two Rak'ah of voluntary prayer. On that day the Messenger of Allâh ﷺ informed his Companions of the martyrdom of Khubaib. Later on, when some disbelievers from Quraish were informed that 'Âsim had been martyred, they sent some people to fetch a significant part of his body to ascertain his death. (This was because) 'Âsim had killed one of their chiefs. So Allâh sent a swarm of wasps, resembling a shady cloud, to hover over the body of 'Âsim and to shield him from their messengers, and thus they could not cut off anything from his body. [Al-Bukhârî][1]

1- " Raht " (رهط) means a group or party. Some people say it consisted of six persons - 'Âsim bin Thâbit, Marthad bin Abû Marthad, Khubaib bin 'Adi, Zaid bin Ad-Dathinah, 'Abdullâh bin Târiq and Khâlid bin Bukair رضي الله عنهم . Some say that it comprised ten persons. Allâh knows better.

The incident reported in this Hadîth has many miracles and marvels. For instance, according to his prayer, the news of his assassination was conveyed by Allâh through Wahy to the Prophet ﷺ on the very day when he was martyred and he ﷺ informed his Companions about it.

Second, Allâh provided Khubaib with grapes when they were out of season during his imprisonment.

Third, Allâh sent wasps for the safety of 'Âsim's corpse.

Fourth, his enemies met with the evil end which he had imprecated for them.

This Hadîth brings forth the following six points:

1. If one's enemy shows strictness and oppression, then he should not accept the offer of protection from them even if he is killed as a result of this. One can, however, try to save his life if he sees some signs of leniency in the enemy's attitude.

2. The matchless perseverance and steadfastness of the Companions of the Prophet ﷺ and their patience on the tyrannies perpetrated on them by their enemies.

3. Even in the worst of circumstances, the Companion of the Prophet ﷺ (i.e., Khubaib) maintained the best standard of morality and did not harm the enemy's child in any way.

4. If the enemy is bent upon killing, then it is permissible to request them for permission to offer two Rak'ah of voluntary Salât because this act of Khubaib was upheld by the Prophet ﷺ .

5. It is lawful to imprecate for oppressors and disbelievers.

There are many Ahâdîth on the validity of marvels and miracles which have been mentioned in the present book in different chapters. The following instances can be quoted in this respect:

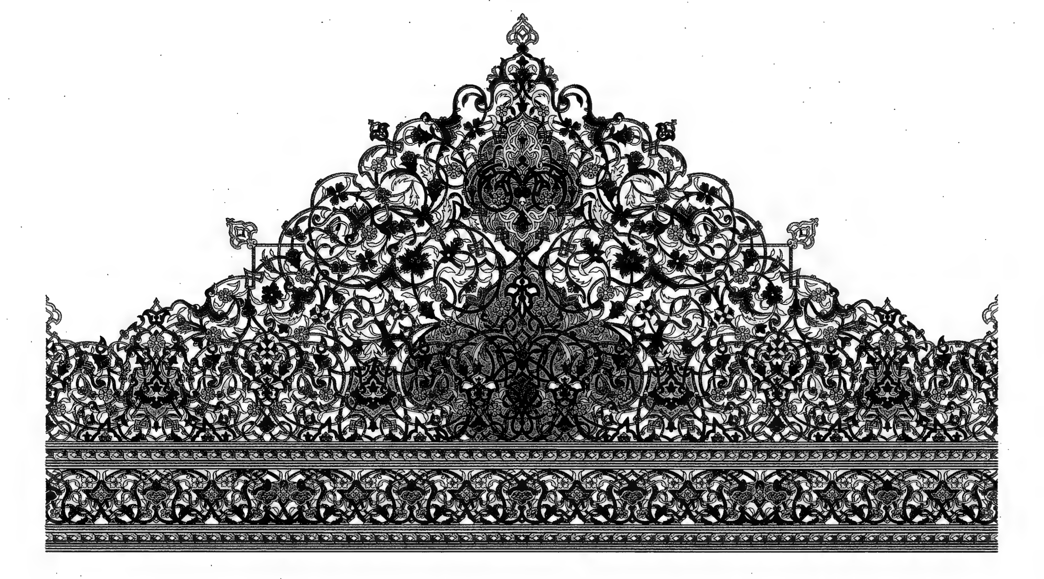
1. The incident of the boy who used to visit a priest and a magician. (See the Chapter on Patience).

2. The story of Juraij (which occurs in the Chapter on Sincerity).

3. The story of the men of the cave, the entrance of which was closed with a huge stone. (The Chapter on Generosity).

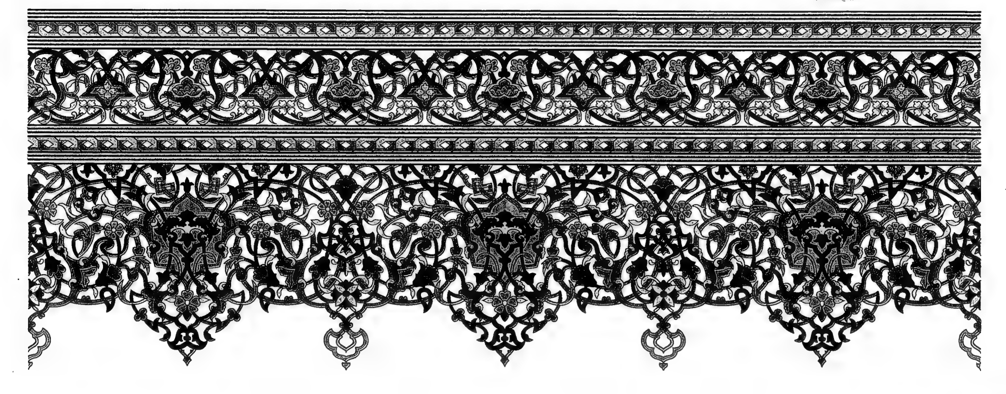
4. The story of the man who had heard the voice from the clouds ordering them to shower rain on a particular garden (the Chapter on Generosity).

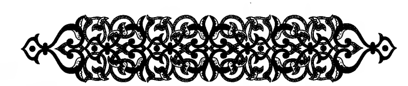
Many other incidents also come in this category which are supported by evidence and are well-known. Allâh is Capable of doing everything.



كتاب الأمور المنهي عنها

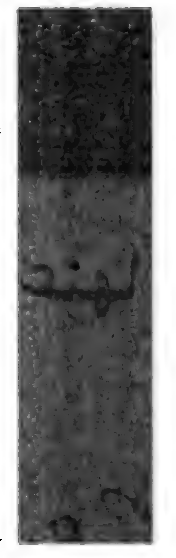
The Book of the Prohibited Actions







٢٢٧ (٢٥٤) باب تحريم الغيبة والأمر بحفظ اللّسان



قَالَ اللهُ تَعَالَى: {وَلاَ يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللهَ إِنَّ اللهَ تَوَّابٌ رَّحِيمٌ} [الحجرات: ١٢]. وَقَالَ تَعَالَى: {وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَـٰئِكَ كَانَ عَنْهُ مَسْؤُولاً} [الإسراء: ٣٦]. وَقَالَ تَعَالَى: {مَا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ} [ق: ١٨] .

اعْلَمْ أَنَّهُ يَنْبَغِي لِكُلِّ مُكَلَّفٍ أَنْ يَحْفَظَ لِسَانَهُ عَنْ جَمِيعِ الْكَلاَمِ إِلاَّ كَلاَمًا ظَهَرَتْ فِيهِ الْمَصْلَحَةُ، وَمَتَى اسْتَوَى الْكَلاَمُ وَتَرْكُهُ فِي الْمَصْلَحَةِ، فَالسُّنَّةُ الإِمْسَاكُ عَنْهُ، لأَنَّهُ قَدْ يَنْجَرُّ الْكَلاَمُ الْمُبَاحُ إِلَى حَرَامٍ أَوْ مَكْرُوهٍ، وَذَلِكَ كَثِيرٌ فِي الْعَادَةِ، وَالسَّلاَمَةُ لاَ يَعْدِلُهَا شَيْءٌ.

227 (254) *The prohibition of backbiting and the commandment of guarding one's tongue*

Allâh, the Exalted, says:

"And backbite not one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful." (49: 12)

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart, of each of those ones will be questioned (by Allâh)." (17: 36)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)



٦٠١ (١٥١١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، فَلْيَقُل خَيْرًا، أَوْ لِيَصْمُتْ». متَّفَقٌ عَلَيه.

وَهذَا الْحَدِيثُ صَرِيحٌ فِي أَنَّهُ يَنْبَغِي أَنْ لاَ يَتَكَلَّمَ إِلاَّ إِذَا كَانَ الْكَلاَمُ خَيْرًا، وَهُوَ الَّذِي ظَهَرَتْ مَصْلَحَتُهُ، وَمَتَى شَكَّ فِي ظُهُورِ الْمَصْلَحَةِ، فَلا يَتَكَلَّمْ.

601 (1511). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "He who believes in Allâh and the Last Day must either speak good or remain silent." [Al-Bukhâri and Muslim]





٦٠٢ (١٥١٢) وَعَنْ أَبِي مُوسى رَضِيَ عنه اللهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ». مُتَّفَقٌ عَلَيْهِ .

602 (1512). Abû Mûsâ Al-Ash'arî ﷺ reported: I asked the Messenger of Allâh ﷺ : "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure." [Al-Bukhârî and Muslim]

٦٠٣ (١٥١٣) وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ». متفقٌ عَلَيه .

603 (1513). Sahl bin Sa'd ﷺ reported: The Messenger of Allâh ﷺ said, "Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah ." [Al-Bukhârî][1]

1- What is between the jaws and what is between the legs refers to the tongue and the sexual organs, respectively. The Prophet ﷺ has given the assurance of Jannah to every Muslim who protects these two parts of the body. Protection here means their use permitted by the Islamic Sharî'ah . They should be guarded against every act that is prohibited by the Sharî'ah.

٦٠٤ (١٥١٧) وَعَنْ سُفْيَانَ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ: «قُلْ رَبِّيَ اللهُ، ثُمَّ اسْتَقِمْ» قُلْتُ: يَا رَسُولَ اللهِ! مَا أَخْوَفُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ بِلِسَانِ نَفْسِهِ، ثُمَّ قَالَ: «هذَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

604 (1517). Sufyân bin 'Abdullâh ﷺ reported: I asked: "O Messenger of Allâh! Tell me, of something to which I may remain steadfast." He ﷺ said, "Say: My Rabb is Allâh and then remain steadfast." Then I said: "O Messenger of Allâh! What do you fear most about me?" He took hold of his own tongue and said: "This." [At-Tirmidhî – Hasan Sahîh]

٦٠٥ (١٥١٨) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تُكْثِرُوا الْكَلاَمَ بِغَيْرِ ذِكْرِ اللهِ؛ فَإِنَّ كَثْرَةَ الْكَلاَمِ بِغَيْرِ ذِكْرِ اللهِ تَعَالَى قَسْوَةٌ لِلْقَلْبِ! وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللهِ الْقَلْبُ الْقَاسِي». رَوَاهُ التِّرْمِذِي .

605 (1518). Ibn 'Umar رضي الله عنهما reported: The Messenger of Allâh ﷺ said, "Do not indulge in excessive talk except when remembering Allâh. Excessive talking without the Remembrance of Allâh hardens the heart; and those who are the farthest from Allâh are those whose hearts are hard." [At-Tirmidhî][1]

1- The hardening of the heart is a condition where one neither learns any lesson from Allâh's Signs nor does one accept anyone's good advice and religious preaching.

٦٠٦ (١٥٢٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! مَا النَّجَاةُ؟ قَالَ: «أَمْسِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعْكَ بَيْتُكَ، وَابْكِ عَلى خَطِيئَتِكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

606 (1520). 'Uqbah bin 'Âmir رضي الله عنه said: I asked the Messenger of Allâh ﷺ , "How can salvation be achieved?" He replied, "Control your tongue, keep to your house, and weep over your sins." [At-Tirmidhî – Hasan][2]

2- It is better for one to spend his surplus time at home in the remembrance of Allâh, the recitation of the Qur'ân and the performance of acts of obedience, if one feels unable to benefit others or if one fears that he, as well as his religion will not be safe if one mixes with others. Allâh greatly likes it that one repents of his own sins and weeps over them.

٦٠٧ (١٥٢٢) وَعَنْ مُعَاذٍ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّارِ؟ قَالَ: «لَقَدْ سَأَلْتَ عَنْ أَمْرٍ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ تَعَالَى عَلَيْهِ: تَعْبُدُ اللهَ لاَ تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ: أَلاَ أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ كَمَا يُطْفِىءُ الْمَاءُ النَّارَ، وَصَلاَةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» ثُمَّ تَلا: {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} حَتَّى بَلَغَ {يَعْمَلُونَ} [السَّجدة: ١٦، ١٧] . ثُمَّ قَالَ: «أَلا أُخْبِرُكَ بِرَأْسِ الأَمْرِ، وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ» قُلْتُ: بَلَى يَا رَسُولَ اللهِ! قَالَ: «رَأْسُ الأَمْرِ الإِسْلاَمُ، وَعَمُودُهُ الصَّلاَةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ» ثُمَّ قَالَ: «أَلاَ أُخْبِرُكَ بِمِلاكِ ذلِكَ كُلِّهِ؟» قُلْتُ: بَلَى يَا رَسُولَ اللهِ! فَأَخَذَ بِلِسَانِهِ قَالَ: «كُفَّ عَلَيْكَ هَذَا» قُلْتُ: يَا رَسُولَ اللهِ! وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «ثَكِلَتْكَ أُمُّكَ! وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلى وُجُوهِهِمْ إِلاَّ حَصَائِدُ أَلْسِنَتِهِمْ؟». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ سَبَقَ شرحه.

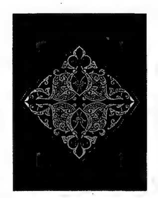
607 (1522). Mu'âdh bin Jabal رضي الله عنه reported: I asked the Messenger of Allâh ﷺ : "Inform me of an act which will cause me to enter Jannah and keep me far from Hell." He ﷺ replied, "You have asked me about



a matter of great importance, but it is easy for one for whom Allâh makes it easy." He added, "Worship Allâh, associate nothing with Him in worship, offer As-Salât (the prayer), pay the Zakât , observe Saum (fasting) during Ramadân and perform Hajj (pilgrimage) to the House of Allâh, if you can afford it." He ﷺ further said, "Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes fire, and standing in prayers by a slave of Allâh during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (32:17,18) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allâh." He said, "The root of this matter (foundation) is Islam, its pillar (mainstay is) As-Salât (the prayer) and its highest point is Jihâd (fighting in the Cause of Allâh)." Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allâh." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allâh! Shall we really be accounted for what we talk about?" He replied, "May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues." [At-Tirmidhi – Hasan Sahîh]

608 (1523). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "Do you know what is backbiting?" The Companions said: "Allâh and His Messenger know better." Thereupon he said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." It was said to him: "What if my (Muslim) brother is as I say." He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering." [Muslim]

٦٠٨ (١٥٢٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْغِيبَةُ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدِ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَتَّهُ» رَوَاهُ مسلم.



٢٢٨ (٢٥٥) بابُ تحريم سَماع الغيبة وأمر من سمع غيبة محرَّمة بردِّها وَالإنكار على قائلها فإن عجز أو لم يقبل منه فارق ذلك المجلس إن أمكنه



قَالَ الله تَعَالَى: {وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ} [القصص: ٥٥] . وَقَالَ تَعَالَى: {وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ} [الْمُؤمنون: ٣]. وَقَالَ تَعَالَى: {إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولاً} [الإسراء: ٣٦]. وَقَالَ تَعَالَى: {وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلاَ تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ} [الأنعام: ٦٨] .

228 (255) *Prohibition of listening to Backbiting*

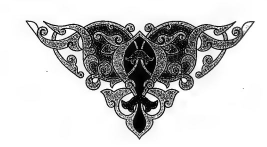
Allâh, the Exalted, says:

"And when they hear Al-Laghw (dirty, false, evil vain talk) they withdraw from it." (28:55)

"And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden)." (23:3)

"Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh)." (17:36)

"And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrongdoers)." (6:68)



609 (1528). Abud-Dardâ' ﷺ said: The Prophet ﷺ said, "He who defends the honour of his (Muslim) brother, Allâh will secure his face against the Fire on the Day of Resurrection." [At-Tirmidhî – Hasan]

٦٠٩ (١٥٢٨) وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ، رَدَّ اللهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ.

610 (1530). Ka'b bin Mâlik ﷺ said in his long story about his repentance: The Prophet ﷺ was sitting among the people in Tabûk. He ﷺ said, "What happened to Ka'b bin Mâlik?" A person from the tribe of Banu Salimah said: "O Messenger of Allâh! The embellishment of his cloak and an appreciation of his sides have allured him, and he was thus detained." Mu'âdh bin Jabal ﷺ said: "Woe be upon you! You have passed indecent remarks. O Messenger of Allâh! by Allâh, we know nothing about him but good." The Messenger of Allâh ﷺ remained silent. [Al-Bukhârî and Muslim]

٦١٠ (١٥٣٠) وَعَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ فِي قِصةِ تَوْبَتِهِ وَقَدْ سَبَقَ فِي بَابِ التَّوْبَةِ. قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يَا رَسُولَ اللهِ! حَبَسَهُ بُرْدَاهُ، وَالنَّظَرُ فِي عِطْفَيْهِ. فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللهُ عَنْهُ: بِئْسَ مَا قُلْتَ، وَاللهِ! يَا رَسُولَ اللهِ! مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا، فَسَكَتَ رَسُولُ اللهِ ﷺ. متفقٌ عَلَيه .

«عِطْفَاهُ»: جَانِبَاهُ، وَهُوَ إِشَارَةٌ إِلَى إِعْجَابِهِ بِنَفْسِهِ.





٢٢٩ (٢٥٦) بابُ ما يُباح منَ الْغِيبَة

اعْلَمْ أَنَّ الْغِيبَةَ تُبَاحُ لِغَرَضٍ صَحِيحٍ شَرْعِي لا يُمْكِنُ الْوُصُولُ إِلَيْهِ إِلاَّ بِهَا، وَهُوَ سِتَّةُ أَسْبَابٍ.

الأَوَّلُ: التَّظَلُّمُ، فَيَجُوزُ لِلْمَظْلُومِ أَنْ يَتَظَلَّمَ إِلَى السُّلْطَانِ وَالْقَاضِي وَغَيْرِهِمَا مِمَّنْ لَهُ وِلاَيَةٌ، أَوْ قُدْرَةٌ عَلَى إِنْصَافِهِ مِنْ ظَالِمِهِ، فَيَقُولُ: ظَلَمَنِي فُلانٌ بِكَذَا.

الثَّانِي: الاسْتِعَانَةُ عَلَى تَغْيِيرِ الْمُنْكَرِ، وَرَدِّ الْعَاصِي إِلَى الصَّوَابِ، فَيَقُولُ لِمَنْ يَرْجُو قُدْرَتَهُ عَلَى إِزَالَةِ الْمُنْكَرِ: فُلانٌ يَعْمَلُ كَذَا، فَازْجُرْهُ عَنْهُ وَنَحْوَ ذلِكَ، وَيَكُونُ مَقْصُودُهُ التَّوَصُّلَ إِلَى إِزَالَةِ الْمُنْكَرِ، فَإِنْ لَمْ يَقْصِدْ ذلِكَ كَانَ حَرَامًا.

الثَّالِثُ: الاسْتِفْتَاءُ، فَيَقُولُ لِلْمُفْتِي: ظَلَمَنِي أَبِي، أَوْ أَخِي، أَوْ زَوْجِي، أَوْ فُلانٌ بِكَذَا، فَهَلْ لَهُ ذلِكَ؟ وَمَا طَرِيقِي فِي الْخَلاصِ مِنْهُ، وَتَحْصِيلِ حَقِّي، وَدَفْعِ الظُّلْمِ؟ وَنَحْو ذلِكَ، فَهذَا جَائِزٌ لِلْحَاجَةِ، وَلكِنَّ الأَحْوَطَ وَالأَفْضَلَ أَنْ يَقُولَ: مَا تَقُولُ فِي رَجُلٍ أَوْ شَخْصٍ، أَوْ زَوْجٍ، كَانَ مِنْ أَمْرِهِ كَذَا؟ فَإِنَّهُ يَحْصُلُ بِهِ الْغَرَضُ مِنْ غَيْرِ تَعْيِينٍ، وَمَعَ ذلِكَ فَالتَّعْيِينُ جَائِزٌ كَمَا سَنَذْكُرُهُ فِي حَدِيثِ هِنْدٍ إِنْ شَاءَ اللهُ تَعَالَى.

الرَّابِعُ: تَحْذِيرُ الْمُسْلِمِينَ مِنَ الشَّرِّ وَنَصِيحَتُهُمْ، وَذلِكَ مِنْ وُجُوهٍ:

مِنْهَا: جَرْحُ الْمَجْرُوحِينَ مِنَ الرُّوَاةِ وَالشُّهُودِ، وَذلِكَ جَائِزٌ بِإِجْمَاعِ الْمُسْلِمِينَ، بَلْ وَاجِبٌ لِلْحَاجَةِ.

وَمِنْهَا: الْمُشَاوَرَةُ فِي مُصَاهَرَةِ إِنْسَانٍ، أَوْ مُشَارَكَتِهِ، أَوْ إِيدَاعِهِ، أَوْ مُعَامَلَتِهِ، أَوْ غَيْرِ ذلِكَ، أَوْ مُجَاوَرَتِهِ، وَيَجِبُ عَلَى الْمُشَاوَرِ أَنْ لا يُخْفِيَ حَالَهُ، بَلْ يَذْكُرُ الْمَسَاوِىءَ الَّتِي فِيهِ بِنِيَّةِ النَّصِيحَةِ.

وَمِنْهَا: إِذَا رَأَى مُتَفَقِّهًا يَتَرَدَّدُ إِلَى مُبْتَدِعٍ، أَوْ فَاسِقٍ يَأْخُذُ عَنْهُ الْعِلْمَ، وَخَافَ أَنْ يَتَضَرَّرَ الْمُتَفَقِّهُ بِذلِكَ، فَعَلَيْهِ نَصِيحَتُهُ بِبَيَانِ حَالِهِ، بِشَرْطِ أَنْ يَقْصِدَ النَّصِيحَةَ، وَهذَا مِمَّا يُغْلَطُ فِيهِ. وَقَدْ يَحْمِلُ الْمُتَكَلِّمَ بِذلِكَ الْحَسَدُ، وَيُلَبِّسُ الشَّيْطَانُ عَلَيْهِ ذلِكَ، وَيُخَيِّلُ إِلَيْهِ أَنَّهُ نَصِيحَةٌ فَلْيُتَفَطَّنْ لِذلِكَ.

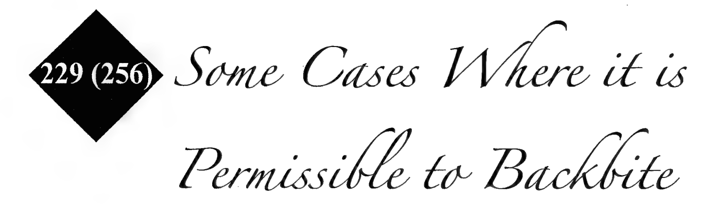


وَمِنْهَا: أَن يكونَ لَهُ وِلاَيَةٌ لا يَقُومُ بِهَا عَلَى وَجْهِهَا: إِمَّا بأَنْ لا يَكُونَ صَالِحًا لَهَا، وَإِمَّا بأَنْ يَكونَ فَاسِقًا، أَوْ مُغَفَّلاً، وَنَحْوَ ذلِكَ فَيَجِبُ ذِكْرُ ذلِكَ لِمَنْ لَهُ عَلَيْهِ وِلاَيَةٌ عَامَّةٌ لِيُزيلَهُ، وَيُوَلِّيَ مَنْ يَصْلُحُ، أَوْ يَعْلَمَ ذلِكَ مِنْهُ لِيُعَامِلَهُ بِمُقْتَضَى حَالِهِ، وَلاَ يَغْتَرَّ بِهِ، وَأَنْ يَسْعَى فِي أَنْ يَحُثَّهُ عَلَى الاسْتِقَامَةِ أَوْ يَسْتَبْدِلَ بِهِ.

الخَامِسُ: أَنْ يَكُونَ مُجَاهِرًا بِفِسْقِهِ أَوْ بِدْعَتِهِ كَالْمُجَاهِرِ بِشُرْبِ الخَمْرِ، وَمُصَادَرَةِ النَّاسِ، وَأَخْذ المَكْسِ؛ وَجِبَايَةِ الأَمْوَالِ ظُلْمًا، وَتَوَلِّي الأُمُورِ البَاطِلَةِ، فَيَجُوزُ ذِكْرُهُ بِمَا يُجَاهِرُ بِهِ؛ وَيَحْرُمُ ذِكْرُهُ بِغَيْرِهِ مِنَ العُيُوبِ، إِلاَّ أَنْ يَكُونَ لِجَوَازِهِ سَبَبٌ آخَرُ مِمَّا ذَكَرْنَاهُ.

السَّادِسُ: التَّعْرِيفُ، فَإِذَا كَانَ الإِنْسَانُ مَعْرُوفًا بِلَقَبٍ؛ كَالأَعْمَشِ وَالأَعْرَجِ وَالأَصَمِّ، وَالأَعْمَى؛ وَالأَحْوَلِ، وَغَيْرِهِمْ جَازَ تَعْرِيفُهُمْ بِذلِكَ؛ وَيَحْرُمُ إِطْلاقُهُ عَلَى جِهَةِ التَّنَقُّصِ؛ وَلَوْ أَمْكَنَ تَعْرِيفُهُ بِغَيْرِ ذلِكَ كَانَ أَولى.

فَهذِهِ سِتَّةُ أَسْبَابٍ ذَكَرَهَا العُلَمَاءُ وَأَكْثَرُهَا مُجمَعٌ عَلَيْهِ؛ وَدَلائِلُهَا مِنَ الأَحَادِيثِ الصَّحِيحَةِ مَشْهُورَةٌ. فَمِنْ ذلِكَ:



229 (256) Some Cases Where it is Permissible to Backbite

[Backbiting is permissible only for valid reasons approved by Sharî'ah . These reasons are as follows:]

1. It is permissible for an oppressed person to speak before the judge or someone in a similar position of authority to help him or her establish his or her rights by telling him 'so-and-so wronged me and has done such and such to me' etc.

2. It is permissible to seek somebody's assistance in forbidding evil and helping someone change his or her immoral conduct. One can say to the person who can offer such assistance, 'so-and-so does such and such evil deeds. Can you exhort him?' etc. This is permissible as long as one intends to forbid evil. If, however,

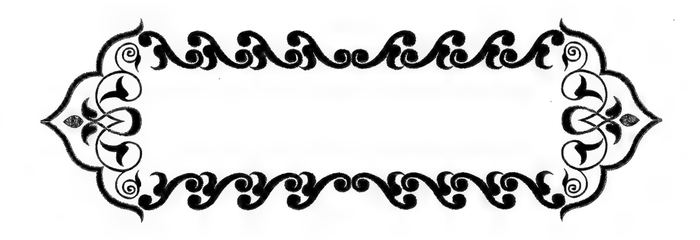
one intends something else apart from this, then this act becomes unlawful.

3. One who seeks legal verdict on a certain matter may point out the defaults of another person or relate something else. One in this case can say to the Muftî (religious scholar who issues verdicts): "My father or brother (for example) treated me unjustly. Can I get my right established?" etc. This is permissible to say only if need be, but it is better to say 'What do you think of someone who did such and such?' This does not mean, however, that naming the person in question is not permissible, Hadîth No. 613 (1535) makes this point clear.

4. One who criticizes those who openly commit acts of disobedience, such as drinking wine, gambling, engaging in immoral habits, fornication, hypocrisy, and making mischief.

5. It is permissible to call into question the narrators of Hadîth , and witnesses in the court when the need arises. It is also permissible to mention the bad qualities of somebody for marriage purposes in case an advice is sought. Also, if one has noticed that a "seeker of knowledge" frequently goes to the gatherings of an innovator in religion and one fears that this "seeker of knowledge" may be affected by this so-called scholar, then he must in this case give counsel to the "seeker of knowledge" by telling him about the "innovator," etc.

6. It is permissible to use names such as " Al-A'mash " (which means 'the blear-eyed') to talk about people who are known by such names for the sake of identification and not for disparaging people and underestimating them. To identify them without resorting to such names is however better.





٦١١ (١٥٣٣) وَعَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ الله عَنْهَا قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ أَبَا الجَهْمِ وَمُعَاوِيَةَ خَطَبَانِي؟ فَقَالَ رَسُولُ الله، ﷺ: «أَمَّا مُعَاوِيَةُ، فَصُعْلُوكٌ لا مَالَ لَه، وَأَمَّا أَبو الجَهْمِ، فَلا يَضَعُ الْعَصَا عنْ عَاتِقِهِ». متَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «وَأَمَّا أَبُو الجَهْمِ فَضَرَّابٌ للنِّسَاءِ» وَهُوَ تَفْسِير لرواية: «لا يَضَعُ الْعَصَا عَنْ عَاتِقِهِ» وَقِيلَ: مَعْنَاهُ: كَثِيرُ الأَسْفَارِ.

611 (1533). Fâtimah bint Qais ﷺ said: I came to the Prophet ﷺ and said to him: "Mu'âwiyah and Abul-Jahm sent me a proposal of marriage." The Messenger of Allâh ﷺ said, "Mu'âwiyah is destitute and he has no property, and Abul-Jahm is very hard on women." [Bukhârî and Muslim][1]

1- We learn from this Hadîth that it is permissible to mention the true facts, virtues and vices without equivocation, about the parties who intend to enter into wedlock provided one does it for their welfare.

٦١٢ (١٥٣٤) وَعَنْ زَيْدِ بنِ أَرْقَمَ رَضِيَ الله عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ الله ﷺ فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ الله بنُ أُبَيٍّ: لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ الله حَتَّى يَنْفَضُّوا وَقَالَ: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ، فَأَتَيْتُ رَسُولَ الله ﷺ، فَأَخْبَرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَى عَبْدِ الله بْنِ أُبَيٍّ، فَاجْتَهَدَ يَمِينَهُ: مَا فَعَلَ، فَقَالُوا: كَذَبَ زيدٌ رَسُولَ الله، ﷺ، فَوَقَعَ فِي نَفْسي مِمَّا قَالُوهُ شِدَّةٌ حَتَّى أَنْزَلَ الله تَعَالَى تَصْدِيقِي: {إِذَا جَاءَكَ الْمُنَافِقُونَ} ثم دَعَاهُمُ النَّبِيُّ، ﷺ، لِيَسْتَغْفِرَ لهم فَلَوَّوْا رُؤُوسَهُمْ. متفقٌ عَلَيه.

612 (1534). Zaid bin Al-Arqam ﷺ said: We set out on a journey along with the Messenger of Allâh ﷺ and we faced many hardships. 'Abdullâh bin Ubaiy (the chief of the hypocrites at Al-Madinah) said to his friends: "Do not spend on those who are with the Messenger of Allâh ﷺ until they desert him." He also said: "If we return to Al-Madinah, the more honourable (meaning himself, i.e., Abdullâh bin Ubaiy) will drive out therefrom the meaner (meaning Messenger of Allâh ﷺ)." I went to the Messenger of Allâh ﷺ and informed him about that and he sent someone to 'Abdullâh bin Ubaiy. He asked him whether he had said that or not. Abdullâh took an oath that he had not done anything of that sort and said that it was Zaid who

carried a false tale to the Messenger of Allâh ﷺ . Zaid said: I was so much perturbed because of this until this Verse was revealed verifying my statement:

"When the hypocrites come to you (O Muhammad ﷺ), they say: 'We bear witness that you are indeed the Messenger of Allâh.' Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed." (63:1) Then the Messenger of Allâh ﷺ called the hypocrites in order to seek forgiveness for them from Allâh, but they turned away their heads. [Al-Bukhârî and Muslim][1]

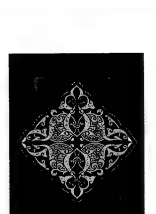
1- 'Abdullâh bin Ubaiy was the chief of the hypocrites at Al-Madinah. In the journey mentioned in this Hadîth , which was undertaken in connection with the war with Banu Al-Mustaliq, he had used improper words against the Prophet ﷺ and Muslims, which were overheard by Zaid bin Al-Arqam . The latter informed the Prophet ﷺ about this occurrence. This incident goes to prove that exposing the designs and conspiracies of hypocrites does not form backbiting. In fact, it is essential to keep people informed about them in the interest of Islam and Muslims.



٦١٣ (١٥٣٥) وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَتْ هِنْدُ امْرَأَةُ أَبِي سُفْيَانَ لِلنَّبِيِّ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي إِلاَّ ما أَخَذْتُ مِنْهُ، وَهُوَ لا يَعْلَمُ؟ قَالَ: «خُذِي مَا يَكْفِيكِ وَوَلَدَكِ بِالْمَعْرُوفِ». مُتَّفَقٌ عَلَيهِ.

613 (1535). 'Aishah ؓ said: Hind, the wife of Abû Sufyân, said to the Prophet ﷺ : Abû Sufyân is a niggardly man and does not give me and my children adequate provisions for maintenance unless I take something from his possession without his knowledge. The Prophet ﷺ said to her, "Take from his possessions on a reasonable basis that much which may suffice for you and your children." [Al-Bukhârî and Muslim][2]

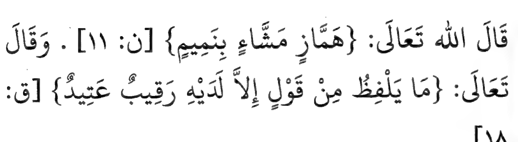
2- Hind was the mother of Mu'âwiyah . Along with her husband, Abû Sufyân, she embraced Islam in the year of conquest of Makkah.
We learn from this Hadîth that:
1. In order to know religious injunctions, husband and wife can mention each other's shortcomings before a Mufti (a religious scholar who is in a position to issue verdicts on religious matters).
2. If a husband does not give his wife enough money to cover the domestic expenses, then it is permissible for his wife to take some of his money without his permission, provided the amount thus taken is for essential expenses not for superfluous matters.





٢٣٠ (٢٥٧) بابُ تحريم التّميمة وهي نقل الكلام بين الناس على جهة الإفساد




قَالَ اللهُ تَعَالَى: {هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ} [ن: ١١]. وَقَالَ تَعَالَى: {مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ} [ق: ١٨].





Allâh, the Exalted, says:

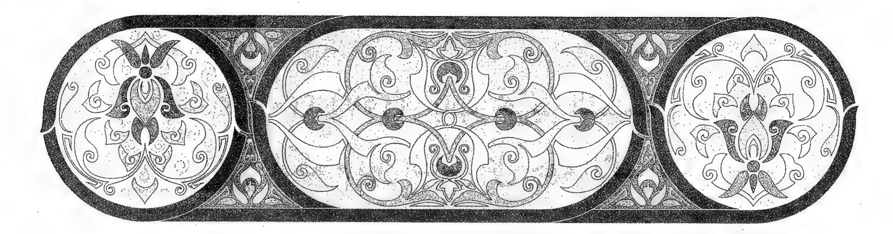
"A slanderer, going about with calumnies." (68:11)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

٦١٤ (١٥٣٦) وَعَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يَدْخُلُ الْجَنَّةَ نَمَّامٌ». متفقٌ عَلَيْهِ.

614 (1536). Hudhaifah ﷺ said: The Messenger of Allâh ﷺ said, "The person who goes about with calumnies will never enter Jannah ." [Al-Bukhârî and Muslim][1]

1- A person who thinks that talebearing is lawful, and practices it to create conflict and quarrel among people despite the fact that he knows it is unanimously forbidden, will never go to Jannah . A person who considers it unlawful but does it out of sheer human weakness, will in the first instance go to Hell, if Allâh does not pardon him for it. He will then be shifted to Jannah after suffering punishment for it.

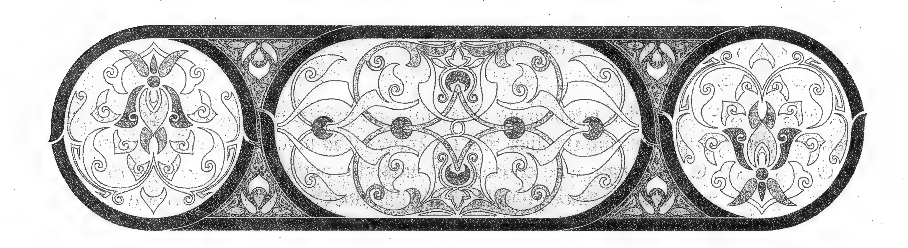


٦١٥ (١٥٣٦) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِقَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ! بَلَى إِنَّهُ كَبِيرٌ: أَمَّا أَحَدُهُمَا، فَكَانَ يَمْشِي بِالنَّمِيمَةِ، وَأَمَّا الآخَرُ فَكَانَ لاَ يَسْتَتِرُ مِنْ بَولِهِ». مُتَّفَقٌ عَلَيْهِ، وَهذَا لَفْظُ إِحْدَى رِوَايَاتِ الْبُخَارِي.

قَالَ الْعُلَمَاءُ: مَعْنَى: «وَمَا يُعَذَّبَانِ فِي كَبِيرٍ» أَيْ: كَبِيرٍ فِي زَعْمِهِمَا وَقِيلَ: كَبِيرٌ تَرْكُهُ عَلَيْهِمَا.

615 (1537). Ibn 'Abbâs ﵄ said: The Messenger of Allâh ﷺ passed by two graves and said, "Both of them (the persons in these graves) are being tortured, and they are not being tortured for a cardinal sin. But indeed they are great sins. One of them used not to save himself from being soiled with his urine, and the other one used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." [Al-Bukhârî and Muslim][1]

1- 1. " Lâ yastatiru min baulihi " has another meaning, namely: "he does not pass urine in privacy but does it shamelessly in the presence of other people." Obviously shamelessness is also a sin. Talebearing, carelessness in saving oneself from splash of urine drops, and lack of observance of privacy are sins which are liable to punishment.
2. The Hadîth also proves punishment in the grave.





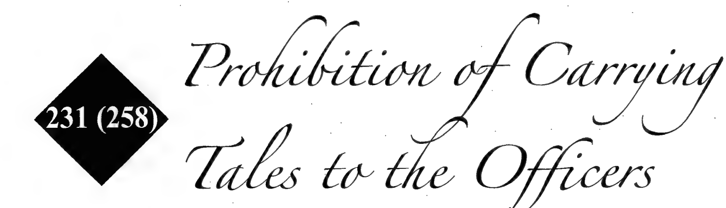


٢٣١ (٢٥٨) باب النهي عن نقل الحديث و كلام الناس إلى ولاة الأمور إذا لم تدْعُ إِلَيْهِ حَاجة كخوف مفسدة ونحوها



قَالَ الله تَعَالَى: {وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ} [المائدة: ٢]. وَفِي الْبَابِ الأحاديثُ السابقةُ في الْبَابِ قبلَهُ.

231 (258)



Prohibition of Carrying Tales to the Officers

Allâh, the Exalted, says:

"... Do not help one another in sin and transgression." (5:2)

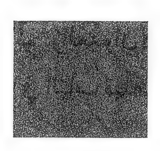
٦١٦ (١٥٣٩) وَعَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ يُبَلِّغْنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا، فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ». رَوَاهُ أَبُو داود، والتِّرْمِذِيُّ.

616 (1539). Ibn Mas'ûd ﷺ said: The Messenger of Allâh ﷺ said, "None of my Companions should convey to me anything regarding another because I desire to meet everyone of you with a clean heart." [Abû Dâwûd and At-Tirmidhî][1]

1- 'Should not convey to me anything' here signifies anything undesirable or which is harmful for the person concerned. Thus, this Hadîth stresses that defects of people should not be unnecessarily reported to those who are at the helm of affairs, as is evident from the caption given to this chapter by Imâm An-Nawawî.



٢٣٢ (٢٥٩) بابُ ذَمِّ ذِي الْوَجهَين



قَالَ اللهُ تَعَالَى: {يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ اللهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لاَ يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللهُ بِمَا يَعْمَلُونَ مُحِيطًا} [النِّسَاء: ١٠٨].

232 (259) *Condemnation of double-Faced People*

Allâh, the Exalted, says:

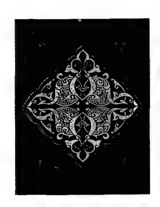
"They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do." (4:108)

٦١٧ (١٥٤٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَجِدُونَ النَّاسَ مَعَادِنَ: خِيارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلامِ إذا فَقِهُوا، وَتَجِدُونَ خِيَارَ النَّاسِ في هذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هؤُلاءِ بِوَجْهٍ وَهؤُلاءِ بِوَجْهٍ». مُتَّفَقٌ عَلَيه.

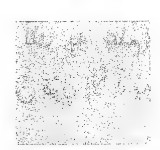
617 (1540). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "People are like ores. Those who were excellent in the Days of Ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion. You will find the best people in it (Islam) those who had a deep hatred (for leadership). You will find the worst among the people a double-faced person who appears to some people with one face and to others with another face." [Al-Bukhârî and Muslim][1]

1- 1. "Like ores" here signifies origin or source which will be a means of honour for them. That is, the tribes which were distinguished for nobility in the pre-Islâmic period will also be distinguished after embracing Islam. There will be no reduction in their prestige and honour provided they attain true understanding of religion and adhere to its teachings.
2. Such people who do not have any desire for office and position are most suitable for holding the reins of government. They serve the interest of public better because, being aware to their responsibilities, they honestly endeavour to fulfill the trust reposed in them. They keep the boundaries marked by Allâh and prefer the interests of the nation and their own country.
3. A "double-faced person" is one who makes a group believe that he is their supporter and well-wisher, but when he goes to the opposite group, he tries to make them believe that he is entirely with them. The best among people is one who goes to every group and earnestly tries to reform it.





٢٣٣ (٢٦٠) بابُ تَحْريم الكذب



قَالَ الله تَعَالَى: {وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ} [الإسراء: ٣٦]. وَقَالَ تَعَالَى: {مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ} [ق: ١٨].

233 (260) *Condemnation and Prohibition of Falsehood*

Allâh, the Exalted, says:

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge." (17:36)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

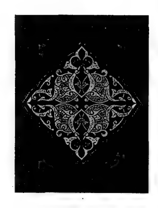
٦١٨ (١٥٤٢) وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ الله صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتى يُكْتَبَ عِنْدَ الله كَذَّابًا». مُتَّفَقٌ عَلَيْهِ.

618 (1542). Ibn Mas'ûd ﷺ reported: The Messenger of Allâh ﷺ said, "Truth leads to piety and piety leads to Jannah . A man persists in speaking the truth till he is recorded with Allâh as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allâh as a great liar." [Al-Bukhârî and Muslim]

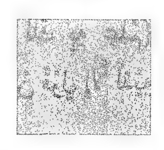
٦١٩ (١٥٤٣) وَعَنْ عَبْدِ الله بنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ الله عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ، كَانَ منَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيهِ خَصْلَةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ». متفقٌ عَلَيه.

وَقَدْ سَبَقَ بَيَانه مَعَ حديثِ أَبِي هُرَيْرَةَ بِنَحْوِهِ فِي «بَابِ الْوَفَاءِ بِالْعَهْدِ».

619 (1543). 'Abdullâh bin 'Amr bin Al-'Âs ﷺ said: The Prophet ﷺ said, "Whosoever possesses these four characteristics, is a sheer hypocrite; and anyone who possesses one of them, possesses a characteristic of hypocrisy till he gives it up. (These are:) When he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he utters foul language." [Al-Bukhârî and Muslim]



٢٣٤ (٢٦٢) باب الحث على التثبت فيما يقوله ويحكيه



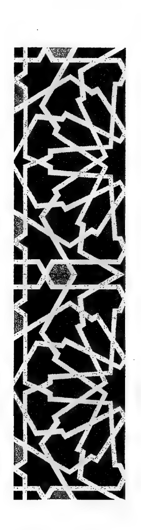
قَالَ اللهُ تَعَالَى: {وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ} [الإِسْراء: ٣٦]. وَقَالَ تَعَالَى: {مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ} [ق: ١٨].

234 (262) *Ascertainment of what one Hears and Narrates*

Allâh, the Exalted, says:

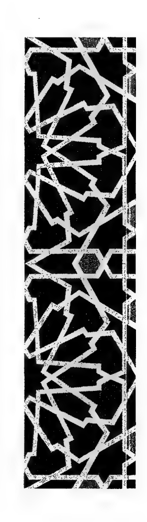
"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge." (17:36)

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)



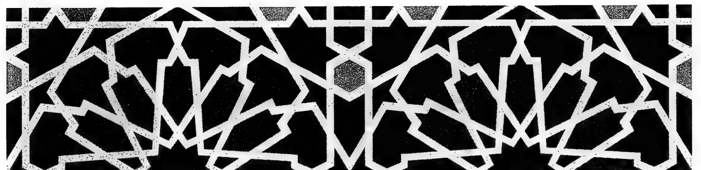
٦٢٠ (١٥٤٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ». رَوَاهُ مسلم.

620 (1547). Abû Hurairah ﵁ said: The Prophet ﷺ said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears." [Muslim][1]



1- We learn from this Hadîth that it is not fair to accept everything one hears as true without verifying it. Nor it is right to communicate it to others because it is quite possible that what one has heard is untrue and by communicating it to others, he adds it to his own lies. It is, therefore, necessary that one should make sure that what he is communicating to others is true.



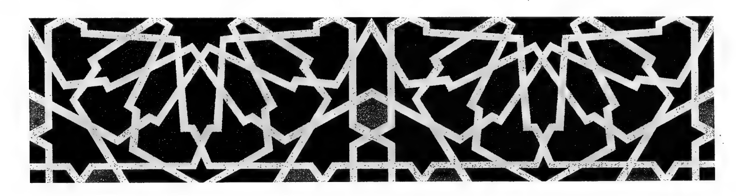


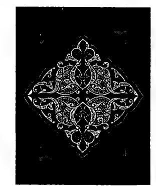
٦٢١ (١٥٤٩) وَعَنْ أَسْمَاءَ رَضِيَ الله عَنْهَا أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ لِي ضَرَّةً فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي؟ فَقَالَ النَّبِيُّ ﷺ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَي زُورٍ». مُتَّفَقٌ عَلَيه.

الْمُتَشَبِّعُ: هُوَ الَّذِي يُظْهِرُ الشِّبَعَ وَلَيْسَ بِشَبْعَانَ، وَمَعْنَاهُ هُنَا: أَنَّهُ يُظْهِرُ أَنَّهُ حَصَلَ لَهُ فَضِيلَةٌ وَلَيْسَتْ حَاصِلَةً. «وَلابِسِ ثَوْبَيْ زُورٍ» أَيْ: ذِي زُورٍ، وَهُوَ الَّذِي يُزَوِّرُ عَلَى النَّاسِ، بِأَنْ يَتَزَيَّى بِزِيِّ أَهْلِ الزُّهْدِ أَوِ الْعِلْمِ أَوِ الثَّرْوَةِ؛ لِيَغْتَرَّ بِهِ النَّاسُ وَلَيْسَ هُوَ بِتِلْكَ الصِّفَةِ. وَقِيلَ غَيْرُ ذلِكَ وَاللهُ أَعْلَمُ.

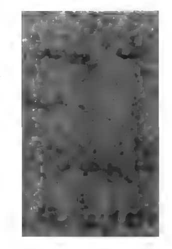
621 (1549). Asmâ' ﷺ reported: A woman came to the Messenger of Allâh ﷺ and said: "I have a co-wife. "Is there any harm for me if I give her the false impression of getting something from my husband which he has not in fact given me?" The Messenger of Allâh ﷺ said, "The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood." [Al-Bukhârî and Muslim][1]

1- Some people disguise themselves as pious to create a false impression of their piety; some put up the appearance of scholars to establish their scholarship; and some take to highly expensive clothes to give the impression of being rich. Since these things are fabricated and false, they constitute great sins. One should live as one really is. Similarly, the second wife should not invent false stories to give wrong impression of herself to the other wife. Nor should make false claims of greater love and attention of the husband only to incite the jealousy of the other one while the real position is far from that. In fact, even if this is so, she should not expose the weakness of the husband so that the feelings of his other wife are not injured.





٢٣٥ (٢٦٣) باب بَيان غلظ تحريم شهادة الزور



قَالَ الله تَعَالَى: {وَاجْتَنِبُوا قَوْلَ الزُّورِ} [الحج: ٣٠]. وَقَالَ تَعَالَى: {وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ} [الإسْرَاء: ٣٦]. وَقَالَ تَعَالَى: {مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ} [ق: ١٨]. وَقَالَ تَعَالَى: {إِنَّ رَبَّكَ لَبِالْمِرْصَادِ} [الفجر: ١٤]. وَقَالَ تَعَالَى: {وَالَّذِينَ لاَ يَشْهَدُونَ الزُّورَ} [الفرقان: ٧٢].

235 (263) Prohibition Of giving False Testimony

Allâh, the Exalted, says:

"And shun lying speech (false statements)." (22:30)

"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge." (17:36)

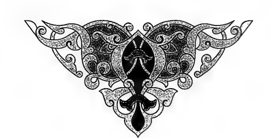
"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (50:18)

"Verily, your Rabb is Ever Watchful (over them)." (89:14)

"And those who do not witness falsehood..." (25:72)

622 (1550). Abû Bakrah ﷺ reported: The Messenger of Allâh ﷺ said, "Shall I not inform you of one of the gravest of the cardinal sins?" We said: "Yes, O Messenger of Allâh!" He ﷺ said, "To join others as partners with Allâh in worship and to be undutiful to one's parents." The Messenger of Allâh ﷺ sat up from his reclining position (in order to stress the importance of what he was going to say) and added, "I warn you making a false statement and giving a false testimony. I warn you against making a false statement and giving a false testimony." The Messenger of Allâh ﷺ kept on repeating this (warning) till we wished he should stop. [Al-Bukhârî and Muslim]

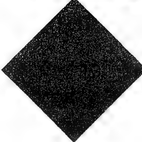
٦٢٢ (١٥٥٠) وَعَنْ أَبِي بَكْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «أَلاَ أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟» قُلْنَا: بَلَى يَا رَسُولَ الله. قَالَ: «الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَّكِئًا فَجَلَسَ، فَقَالَ: «أَلاَ وَقَوْلُ الزُّورِ!» فَمَا زَالَ يُكَرِّرُهَا حَتى قُلْنَا: لَيْتَهُ سَكَتَ. مُتَّفَقٌ عَلَيه.







٢٣٦ (٢٦٤) باب تحريم لَعْن إِنْسان بعَيْنه أَو دابة





236 (264) *Prohibition of Cursing one Particular Man or Animal*

٦٢٣ (١٥٥١) عَنْ أَبِي زَيْدٍ ثَابتِ بنِ الضَّحَّاكِ الأنصاريِّ رَضِيَ الله عَنْهُ، وَهُوَ مِنْ أَهْلِ بَيْعَةِ الرِّضْوَانِ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ بِمِلَّةٍ غَيْرِ الإِسْلاَمِ كَاذِبًا مُتَعَمِّدًا، فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لا يَمْلِكُهُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ». مُتَّفَقٌ عَلَيه .

623 (1551). Abû Zaid Thâbit bin Ad-Dahhâk Al-Ansârî ﷺ (he is one of those who gave their pledge of allegiance to the Messenger of Allâh ﷺ under the Tree) said: The Messenger of Allâh ﷺ said, "He who swears by a religion other than that of Islam, is like what he has professed. He who kills himself with something, will be tormented with it on the Day of Resurrection. A person is not bound to fulfill a vow about something which he does not possess. Cursing a believer is like murdering him."[Al-Bukhârî and Muslim][1]

1- "He who swears by a religion other than that of Islam" here means either of the two things stated here. For instance, if a person says: "If I do such and such, then I am a Christian or a Jew." Now if he really intends to embrace Christianity or Judaism, he will immediately become so because his intention to be a Kâfir (disbeliever) is Kufr (infidelity) in itself. But if the vow is meant to deny the adoption of other religions and is intended to express his firm resolution to live as a Muslim to the last even then such a vow is undesirable and is a sin for which one must seek Allâh's forgiveness.
The last sentence of this Hadîth evidently shows that to curse a Muslim is forbidden because it is akin to killing him.

٦٢٤ (١٥٥٥) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلا اللَّعَّانِ، وَلا الْفَاحِشِ، وَلا الْبَذِيِّ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

624 (1555). Ibn Mas'ûd ﷺ reported: The Messenger of Allâh ﷺ said, "A true believer is not involved in taunting, or frequently cursing (others) or in indecency or abusing." [At-Tirmidhi – Hasan][1]

1- This Hadîth tells us the virtues of a Mu'min (true Muslim). Taunting here means to disgrace someone with reference to his lineage or by means of backbiting and slander. Lâ'in (لاعن) is a person who is given to frequently cursing others, reproaching and using abusive language. Fâhish (فاحش) is one who commits through word or practice immodesty. Badhiy (بذي) is a person with a loose tongue. This word is also used for an impudent and abusive person. This Hadîth strongly criticizes these vices.

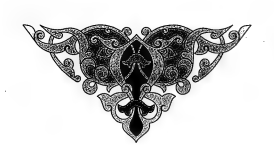
٦٢٥ (١٥٥٦) وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا، صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ، فَتُغْلَقُ أَبْوَابُ السَّمَاءِ دُونَهَا، ثُمَّ تَهبِطُ إِلى الأَرْضِ، فَتُغْلَقُ أَبوابُها دُونَها، ثُمَّ تَأْخُذُ يَمِينًا وَشِمَالاً، فَإِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لُعِنَ، فَإِنْ كَانَ أَهْلاً لِذلِكَ، وَإِلاَّ رَجَعَتْ إِلى قَائِلِهَا». رَوَاهُ أَبُو دَاود.

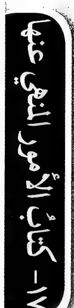
625 (1556). Abud-Dardâ' ﷺ said: The Messenger of Allâh ﷺ said, "When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then it comes down to the earth and its gates get closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed; if he or it deserves to be cursed; otherwise it returns to the person who uttered it." [Abû Dâwûd]

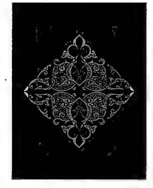
٦٢٦ (١٥٥٧) وَعَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رَضِيَ الله عَنْهُمَا قَالَ: بَيْنَمَا رَسُولُ الله ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الأَنْصَارِ عَلَى نَاقَةٍ، فَضَجِرَتْ، فَلَعَنَتْهَا، فَسَمِعَ ذلِكَ رَسُولُ الله ﷺ فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا؛ فَإِنَّهَا مَلْعُونَةٌ» قَالَ عِمْرَانُ: فَكَأَنِّي أَرَاهَا الآنَ، تَمْشِي فِي النَّاسِ مَا يَعرِضُ لَهَا أَحَدٌ. رَوَاهُ مسلمٌ.



626 (1557). 'Imrân bin Husain ﷺ said: We were with the Messenger of Allâh ﷺ on a journey and there was a woman from the Ansâr riding a she-camel. She abused and invoked curse upon it. The Messenger of Allâh ﷺ heard it and said, "Off load the she-camel and set it free because it has been cursed." [Muslim]







٢٣٧ (٢٦٥) باب جواز لَعْن [بعض] أَصْحاب المعَاصي، غير المعيَّنِين



قَالَ اللهُ تَعَالَى: {أَلَا لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ} [هود: ١٨]. وَقَالَ تَعَالَى: {فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللهِ عَلَى الظَّالِمِينَ} [الأعراف: ٤٤].

وَثَبَتَ فِي الصَّحِيحِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَعَنَ اللهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ». وَأَنَّهُ قَالَ: «لَعَنَ اللهُ آكِلَ الرِّبَا»، وَأَنَّهُ لَعَنَ الْمُصَوِّرِينَ؛ وَأَنَّهُ قَالَ: «لَعَنَ اللهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ» أَيْ: حُدُودَهَا؛ وَأَنَّهُ قَالَ: «لَعَنَ اللهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ». وَأَنَّهُ قَالَ: «لَعَنَ اللهُ مَنْ لَعَنَ وَالِدَيْهِ» «وَلَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ»، وَأَنَّهُ قَالَ: «مَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى مُحدِثًا، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». وَأَنَّهُ قَالَ: «اللَّهُمَّ! الْعَنْ رِعْلاً، وَذَكوانَ، وَعُصَيَّةَ عَصَوُا اللهَ وَرَسُولَهُ». وَهذِهِ ثَلَاثُ قَبَائِلَ مِنَ الْعَرَبِ وَأَنَّهُ قَالَ: «لَعَنَ اللهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». وَأَنَّهُ لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

وَجَمِيعُ هذِهِ الأَلْفَاظِ فِي الصَّحِيحِ، بَعْضُهَا فِي صَحِيحَي الْبُخَارِي ومسلمٍ، وَبَعْضُهَا فِي أَحَدِهِمَا، وَإِنَّمَا قَصَدْتُ الاخْتِصَارَ بِالإِشَارَةِ إِلَيْهَا، وَسَأَذْكُرُ مُعْظَمَهَا فِي أَبْوَابِهَا مِنْ هذَا الْكِتَابِ، إِنْ شَاءَ اللهُ تَعَالَى.

237 (265) *Justification of cursing the wrongdoers without specifying one of them*

Allâh, the Exalted, says:

"No doubt! the Curse of Allâh is on the Zâlimûn (polytheists, wrongdoers, oppressors)." (11:18)

"Then a crier will proclaim between them: 'The Curse of Allâh is on the Zâlimûn (polytheists and wrongdoers).'" (7:44)

It has been authentically reported that the Messenger of Allâh ﷺ said, "Curse of Allâh is upon those women who wear false hair, and those women who prepare such." And he ﷺ said, "Curse of Allâh is upon the one who eats Ribâ (usury)." And he also cursed the painters of pictures of living objects. And he ﷺ said, "Curse of Allâh is upon him who make changes in land boundaries (to deprive others)." He ﷺ also said, "Curse of Allâh is upon the thief who steals (even) an egg." He also said, "Curse of Allâh is upon the one who curses his parents." And: "Curse of Allâh is upon the one who sacrifices an animal for other than Allâh." And he ﷺ said, "Who invents heresies in religion here (Al-Madinah), and upon those who supported him, is the Curse of Allâh and the angels and all the people." And he ﷺ said, "O Allâh! Curse be upon Ri'l, Dhakwân and Usaiyyah, the three tribes of Arab who are disobedient to Allâh and His Messenger." He ﷺ also said, "Curse of Allâh is upon the Jews who turned the graves of their Prophets into places of worship." And he ﷺ cursed those men who imitate women and those women who imitate men.

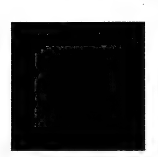
All these Ahâdîth are authentic, and are reported by Al-Bukhârî or Muslim or by them both. These Ahâdîth will be cited under their respective chapters, In shâ' Allâh .







٢٣٨ (٢٦٦) بابُ تحريم سَبِّ المسلم بغير حقّ



قَالَ اللهُ تَعَالَى: {وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْمًا مُبِيناً} [الأحزاب:٥٨].



238 (266) Prohibition of reviling a Muslim without any cause

Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

627 (1559). Ibn Mas'ûd ﷺ reported: The Messenger of Allâh ﷺ said, "Reviling a Muslim is Fusûq (disobedience of Allâh) and killing him is (tantamount to) disbelief." [Al-Bukhârî and Muslim]

٦٢٧ (١٥٥٩) وَعنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». مُتَّفَقٌ عَلَيه.

628 (1560). Abû Dharr ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "When any Muslim accuses another Muslim of sin or of disbelief, the reproach rebounds upon the one who utters it, if the other person is not deserving of it." [Al-Bukhârî]

٦٢٨ (١٥٦٠) وَعَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ يَرْمِي رَجُلٌ رَجُلاً بِالْفِسْقِ أَوِ الْكُفْرِ، إلاَّ ارتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذلِكَ». رَوَاهُ الْبُخَارِيُّ.

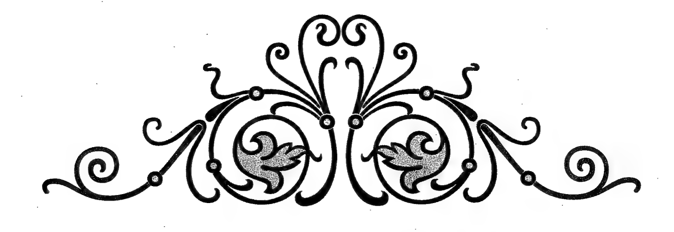


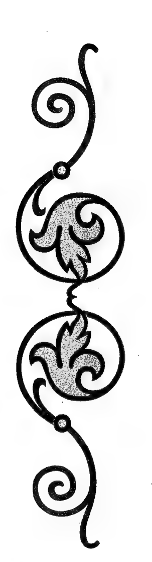
٢٣٩ (٢٦٧) باب تحريم سَبّ الأموات بغير حَقّ وَمَصْلحةٍ شَرعيّة



وَهُوَ التَّحْذِيرُ مِنَ الاقْتِدَاءِ بِهِ فِي بِدْعَتِهِ، وَفِسْقِهِ، وَنَحْوِ ذلِكَ؛ وَفِيهِ الآيَةُ وَالأَحَادِيثُ السَّابِقَةُ فِي الْبَابِ قَبْلَهُ.

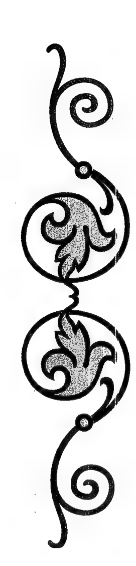
239 (267) *Prohibition of abusing the deceased without a valid legal reason approved by Sharî'ah*





٦٢٩ (١٥٦٤) وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «لاَ تَسُبُّوا الأَمْوَاتَ؛ فَإِنَّهُمْ قَدْ أَفْضَوا إِلَى مَا قَدَّمُوا». رَوَاهُ الْبُخَارِي.

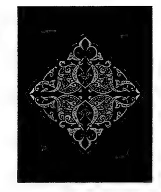
629 (1564). 'Aishah ﵂ said: The Messenger of Allâh ﷺ said, "Do not abuse the dead, because they have attained that which they had forwarded (i.e., their deeds, good or bad)." [Al-Bukhârî][1]



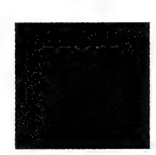
1- We learn from this Hadîth that we should not censure or condemn the deceased because they have reached their end and they are receiving in the Hereafter return for whatever deeds they did in their life. There is no harm, however, in abusing the disbelievers who died in a state of Kufr.







٢٤٠ (٢٦٨) باب النَّهي عَن الإيذاء



قَالَ اللهُ تَعَالَى: {وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْمًا مُبِيناً} [الأَحْزَاب: ٥٨].

240 (268) *Prohibition of Maligning*

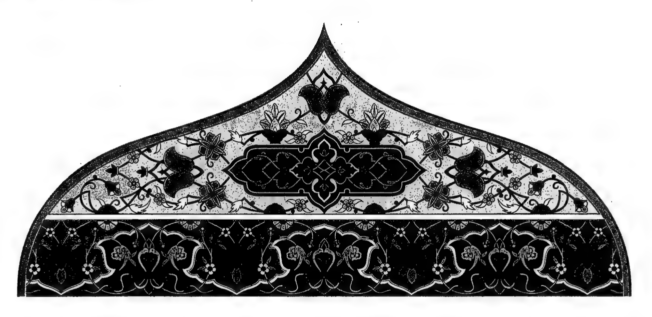
Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

٦٣٠ (١٥٦٥) وَعَنْ عَبْدِ الله بنِ عَمرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى الله عَنْهُ». مُتَّفَقٌ عَلَيه.

630 (1565). 'Abdullâh bin 'Amr bin Al-'Âs ﷺ reported: The Messenger of Allâh ﷺ said, "A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a Muhâjir (Emigrant) is he who leaves the deeds which Allâh has prohibited." [Al-Bukhârî and Muslim][1]

1- Everyone who professes Tauhîd (توحيد) and acknowledges the Prophethood of Muhammad ﷺ, is a Muslim, but a perfect Muslim is one who has attained that high level where he does not harm any Muslim with his hand and tongue (speech). Similarly, an Emigrant is the one who abandons his homeland and relatives and goes to a place where he can easily practise the religion of Allâh. But such a person is also an Emigrant who renounces all such things which are forbidden by Allâh, because emigration means abandoning, whether it is abandoning of homeland or sins.



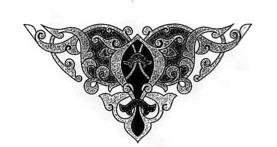
٦٣١ (١٥٦٦) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُزَحْزَحَ عَنِ النَّارِ، وَيُدْخَلَ الجَنَّةَ، فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ، وَلْيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ». رَوَاهُ مسلمٌ.

وَهُوَ بَعْضُ حَدِيثٍ طَوِيلٍ سَبَقَ فِي بَابِ طَاعَةِ وُلاَةِ الأُمُورِ.

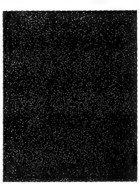
631 (1566). ‘Abdullâh bin ‘Amr bin Al-‘Âs ﷺ said: The Messenger of Allâh ﷺ said, “He who desires to be rescued from the fire of Hell and to enter Jannah , should die in a state of complete belief in Allâh and the Last Day, and should do unto others what he wishes to be done unto him.” [Muslim][1]

1- It stresses steadfastness in Faith and virtuous deeds because the time of death is not known to anyone. Since one can die at any moment, one should never be unmindful of the obligations of Faith and good deeds so that he embraces death in a state of perfect Faith. This Hadîth has the same meanings which are contained in the Verse 102 of the Sûrat Âl-‘Imrân exhorting the Muslims thus: “And die not except in a state of Islam [(as Muslim) with complete submission to Allâh].”
Every Muslim should treat people as nicely as he himself desires to be treated by others.

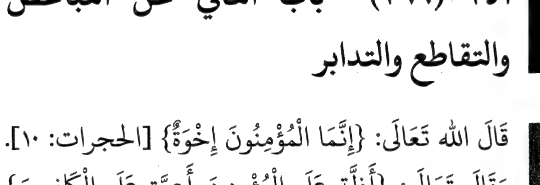




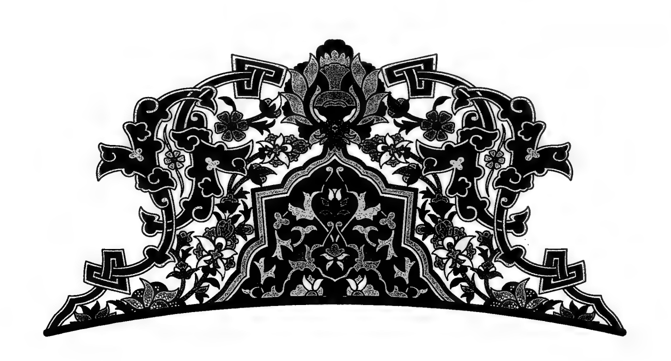




٢٤١ (٢٦٩) باب النَّهي عَن التباغض والتقاطع والتدابر



قَالَ اللهُ تَعَالَى: {إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ} [الحجرات: ١٠]. وَقَالَ تَعَالَى: {أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ} [الْمَائِدَة: ٥٤]. وَقَالَ تَعَالَى: {مُحَمَّدٌ رَسُولُ اللهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ} [الفتح: ٢٩].



241 (269) *Prohibition of nursing rancour and enmity*

Allâh, the Exalted, says:

"The believers are nothing else than brothers (in Islamic religion)." (49:10)

"... humble towards the believers, stern towards the disbelievers ..." (5:54)

"Muhammad (ﷺ) is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves." (48:29)

٦٣٢ (١٥٦٧) وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ تَبَاغَضُوا، وَلا تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَلاَ تَقَاطَعُوا، وَكُونُوا عِبَادَ الله إِخْوَانًا، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ». مُتَّفَقٌ عَلَيْهِ.

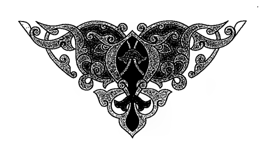
632 (1567). Anas bin Mâlik ﷺ said: The Prophet ﷺ said, "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and slaves of Allâh. It is not lawful for a Muslim to avoid speaking with his brother beyond three days." [Al-Bukhârî and Muslim][1]

1- "Do not harbour grudge against one another" means that one should not say or do any thing which is likely to create ill-will and hatred in others. "Nor jealousy" signifies that if a Muslim is granted any blessing by Allâh, one should not wish that he be deprived of it. "Do not show your backs to one another" means that if you come across one another, exchange salutations rather than avoid each other. Since all such things create conflict and dissension, these are strictly forbidden in Islam. Muslims are required to resume their conversation and contacts after a maximum period of three days. Any breach beyond this period is prohibited.

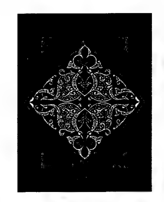
٦٣٣ (١٥٦٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لاَ يُشْرِكُ بِالله شَيْئًا، إِلاَّ رَجُلاً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ: أَنْظِرُوا هذَيْنِ حَتَّى يَصْطَلِحَا! أَنْظِرُوا هذَيْنِ حَتَّى يَصْطَلِحَا!». رَوَاهُ مسلمٌ.

وَفِي رِوَايَةٍ له: «تُعْرَضُ الأَعْمَالُ فِي كُلِّ يَوْمِ خَمِيسٍ وَاثْنَيْنِ» وَذَكَرَ نَحْوَهُ.

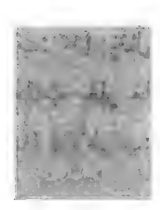
633 (1568). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "The gates of Jannah are opened on Mondays and Thursdays, and then every slave (of Allâh) is granted forgiveness if he does not associate anything with Allâh in worship. But the person in whose heart there is rancour against his (Muslim) brother, they will not be pardoned and with regard to them it will be said twice: 'Hold both of them until they are reconciled with each other.'" [Muslim]







٢٤٢ (٢٧٠) باب تحريم الحَسد



وَهُوَ تَمَنِّي زَوَالِ النِّعْمَةِ عَنْ صَاحِبِها، سَوَاءٌ كَانَتْ نِعْمَةَ دِينٍ أَوْ دُنْيَا قَالَ الله تَعَالَى: {أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ} [النِّسَاء: ٥٤]. وَفِيهِ حَدِيثُ أَنَسٍ السَّابِقُ فِي الْبَابِ قَبْلَهُ.



242 (270) Prohibition of Envy

Allâh, the Exalted, says:

"Or do they envy men (Muhammad ﷺ and his followers) for what Allâh has given them of His bounty?" (4:54)

634 (1569). Abû Hurairah ﷺ said: The Prophet ﷺ said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass." [Abû Dâwûd]

٦٣٤ (١٥٦٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْحَسَدَ؛ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ». رَوَاهُ أَبُو دَاود.

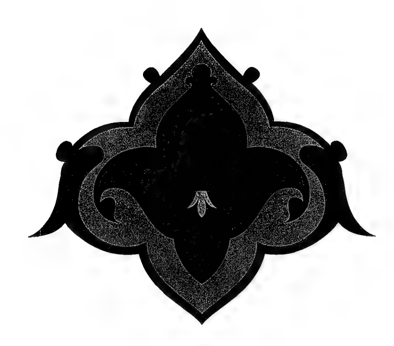




٢٤٣ (٢٧١) بابُ النَّهي عَن التجسُّس والتسمُّع لكلام من يكره استماعه



قَالَ الله تَعَالَى: {وَلاَ تَجَسَّسُوا} [الْحجرات: ١٢]. وَقَالَ تَعَالَى: {وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْمًا مُبِيناً} [الأَحْزَاب: ٥٨].

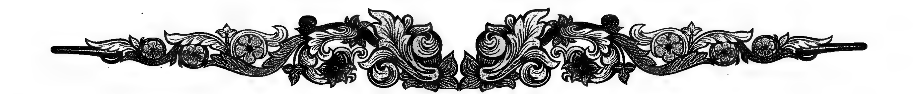


243 (271) *Prohibition of spying on Muslims and to be Inquisitive about others*

Allâh, the Exalted, says:

"And spy not." (49:12)

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)





635 (1570). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allâh, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" While saying so he pointed towards his chest. "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour. Verily, Allâh does not look to your bodies nor to your faces but He looks to your hearts and your deeds."

Another narration is: "Do not feel envy against one another; do not nurse enmity; do not spy on one another and do not cheat one another. Be Allâh's slaves, brethren to one another." [Muslim]

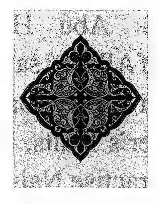
٦٣٥ (١٥٧٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلاَ تَحَسَّسُوا، وَلاَ تَجَسَّسُوا وَلاَ تَنَافَسُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا كَمَا أَمَرَكُمْ. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ، وَلاَ يَخْذُلُهُ وَلاَ يَحْقِرُهُ، التَّقْوَى هٰهُنَا، التَّقْوَى هٰهُنَا» وَيُشِيرُ إِلَى صَدْرِهِ «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَعِرْضُهُ، وَمَالُهُ، إِنَّ اللهَ لاَ يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلاَ إِلَى صُوَرِكُمْ، وَلٰكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ».

وَفِي رِوَايَةٍ: «لاَ تَحَاسَدُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَجَسَّسُوا، وَلاَ تَحَسَّسُوا، وَلاَ تَنَاجَشُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا».

٦٣٦ (١٥٧١) وَعَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّكَ إِنِ اتَّبَعْتَ عَوْرَاتِ الْمُسْلِمِينَ أَفْسَدْتَهُمْ، أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ» حَدِيثٌ صَحِيحٌ. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

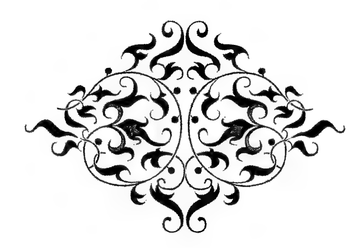
636 (1571). Mu'âwiyah ﷺ said: I heard the Messenger of Allâh ﷺ saying, "If you find faults with Muslims, you will corrupt them." [Abû Dâwûd][1]

1- If a Muslim looks for the defects of another and hunts for his weaknesses, other Muslims will also adopt the same attitude towards him, and this situation will create dissension and conflict in society. This also will make them fall prey to sins and make them persistent in committing them. For this reason, spying and finding faults with Muslims has been prohibited by Sharî'ah.



٢٤٤ (٢٧٣) باب تحريم احتقار المُسْلمين

قَالَ الله تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا لاَ يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلاَ نِسَاءٌ مِنْ نِسَاءٍ عَسى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلاَ تَلْمِزُوا أَنْفُسَكُمْ وَلاَ تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الإِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ} [الْحجرات: ١١] وَقَالَ تَعَالَى: {وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ} [الهمزة:١].

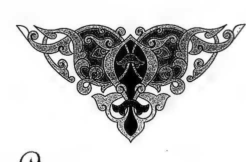


244 (273) *Prohibition of Despising Muslims*

Allâh, the Exalted, says:

"O you who believe! Let not a group scoff at another group; it may be that the latter are better than the former. Nor let (some) women scoff at other women; it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e., to call your Muslim brother (a faithful believer) as: 'O sinner', or 'O wicked']. And whosoever does not repent, then such are indeed Zâlimûn (wrongdoers)." (49:11)

"Woe to every slanderer and backbiter." (105:1)







٦٣٧ (١٥٧٥) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبْرٍ» فَقَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً، فَقَالَ: «إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطَرُ الْحَقِّ، وَغَمْطُ النَّاسِ». رَوَاهُ مُسْلِمٌ.

وَمَعْنَى «بَطَرُ الْحَقِّ»: دَفْعُه، «وَغَمْطُهُمْ»: احْتِقَارُهُمْ، وَقَدْ سَبَقَ بَيَانُهُ أَوْضَحَ مِنْ هذَا، فِي بَابِ الْكِبْرِ.

637 (1575). Ibn Mas'ûd ﷺ said: The Prophet ﷺ said, "The haughty, even with pride equal to a mustard seed in his heart, will not enter Jannah ." A man enquired: "What about that a person likes fine dress and fine shoes?" He said: "Allâh is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self-esteem, and despising people." [Muslim][1]

1- Imâm An-Nawawî has interpreted the words " Batarul-Haq " (بطر الحق) as " Daf'ul-Haq " (دفع الحق), that is to evade the truth and return it to the person who says it, which practically means evasion. To dress well does not come in the category of pride, as people generally consider it. In fact, pride constitutes what is mentioned in this Hadîth.



٢٤٥ (٢٧٤) باب النّهي عَن إِظْهَارِ الشماتة بالمسلم

قَالَ اللهُ تَعَالَى: {إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ} [الحجرات: ١٠].
وَقَالَ تَعَالَى: {إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالآخِرَةِ} [النور: ١٩].



245 (274) Prohibition of rejoicing over another's trouble

Allâh, the Exalted, says:

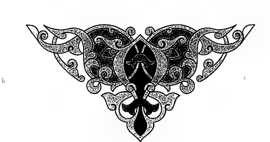
"The believers are nothing else than brothers (in Islamic religion)." (49:10)

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter." (24:19)

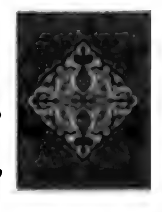
638 (1577). Wâthilah bin Al-Asqa' ﷺ said: The Messenger of Allâh ﷺ said, "Do not express pleasure at the misfortune of a (Muslim) brother lest Allâh should bestow mercy upon him and make you suffer from a misfortune." [At-Tirmidhi]

٦٣٨ (١٥٧٧) وَعَنْ واثلةَ بْنِ الأَسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تُظْهِرِ الشَّمَاتَةَ لأَخِيكَ، فَيَرْحَمَهُ اللهُ وَيَبْتَلِيَكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَفِي الْبَابِ حَدِيثُ أَبِي هُرَيْرَةَ السَّابِقُ فِي بَابِ التَّجَسُّسِ: «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ» الْحَدِيثَ.







٢٤٦ (٢٧٥) باب تحريم الطّعْن في الأنساب الثابتة في ظاهر الشرع

قَالَ اللهُ تَعَالَى: {وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْماً مُبِيناً} [الأحزاب: ٥٨].



246 (275) Prohibition of deriding One's Lineage

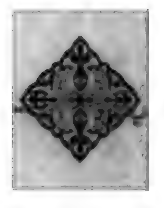
Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

٦٣٩ (١٥٧٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ». رَوَاهُ مسلم .

639 (1578). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead." [Muslim][1]

1- Both the sins mentioned in this Hadîth are such that if a Muslim thinks them lawful and still commits them he will become a Kâfir . To defame someone's lineage means to disgrace or humiliate somebody by saying to him or to her: "Your father belongs to such and such profession" or "Your mother is such and such / so-and-so" or "You are a weaver, blacksmith, laundrer, cobbler, etc."
Mourning and wailing means expressing qualities of a deceased person through weeping, crying and lamenting loudly. Imâm An-Nawawî said that such qualities are attributes and acts of the disbelievers and practices of the pre-Islamic period, or Jâhiliyyah.



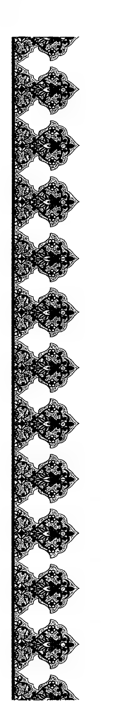
٢٤٧ (٢٧٦) بابُ النّهي عَنِ الغشّ والخِدَاع

قَالَ اللهُ تَعَالَى: {وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْماً مُبِيناً} [الأَحْزَاب: ٥٨].

247 (276) *Prohibition of Deceiving Others*

Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (33:58)

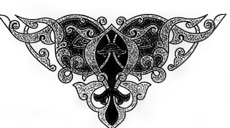


٦٤٠ (١٥٧٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا». رَوَاهُ مُسْلم .

وَفِي رِوَايَةٍ لَهُ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَى صُبْرَةِ طَعَامٍ، فَأَدْخَلَ يَدَهُ فِيهَا، فَنَالَتْ أَصَابِعُهُ بَلَلاً، فَقَالَ: «مَا هذَا يَا صَاحِبَ الطَّعَامِ؟» قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللهِ! قَالَ: «أَفَلا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ! مَنْ غَشَّنَا فَلَيْسَ مِنَّا».

640 (1579). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "He who takes up arms against us is none of us; and he who cheats us is none of us." [Muslim]

Another narration of Muslim is: The Messenger of Allâh ﷺ happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, "What is this?" He replied: "O Messenger of Allâh! These have been drenched by rainfall." He remarked, "Why did you not place this (the drenched part of the heap) over the corn so that people



might see it? He who deceives is not of us."[1]

1- 1. To take arms here signifies to revolt against the Muslim community (and a Muslim government, for that matter) or draw a sword, gun, etc., to kill a Muslim - a common practice in the present-day terrorism.
2. Forgery and deceit have two different forms; one is implied and other is physical and visible. In the former, falsehood is given a veneer of truth. The latter is concealment of some defect, adulteration of some inferior quality merchandise in a superior one, addition of something to increase weight or volume or a substance by unfair means and other malpractices.
3. "He is none of us" means "He is not following the way of Muslims" or "His conduct is unlike that of Muslims." It is therefore, necessary for every Muslim to abstain from such evils.

٦٤١ (١٥٨٢) وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا، قَالَ: ذَكَرَ رَجُلٌ لِرَسُولِ الله ﷺ أَنَّهُ يُخْدَعُ فِي الْبُيُوعِ؟ فَقَالَ رَسُولُ الله ﷺ: «مَنْ بَايَعْتَ، فَقُلْ: لَا خِلَابَةَ». متَّفقٌ عَلَيه.

«الخِلَابَةُ» بِخَاءٍ مُعْجَمَةٍ مَكْسُورَةٍ، وَبَاءٍ موحّدة: وهي الخَدِيعَةُ.

641 (1582). Ibn 'Umar ﷺ said: A man mentioned to the Messenger of Allâh ﷺ that he was often deceived in dealings. The Messenger of Allâh ﷺ said to him, "When you enter into a transaction you should say: "There should be no deception."' [Al-Bukhârî and Muslim][2]

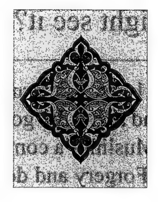
2- The words mentioned in the Hadîth for the customer are meant to protect his right, implying that if there is something amiss in the bargain, he will have the right to return the commodity purchased by him. The seller will have to respect this right of the buyer.

٦٤٢ (١٥٨٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ خَبَّبَ زَوْجَةَ امْرِىءٍ، أَوْ مَمْلُوكَهُ، فَلَيْسَ مِنَّا». رَوَاهُ أَبُو دَاود.

«خبب» بِخَاءٍ مُعْجَمة، ثُمَّ بَاءٍ مُوحدة مُكرّرة: أَيْ: أَفْسَدَهُ وَخَدَعَهُ.

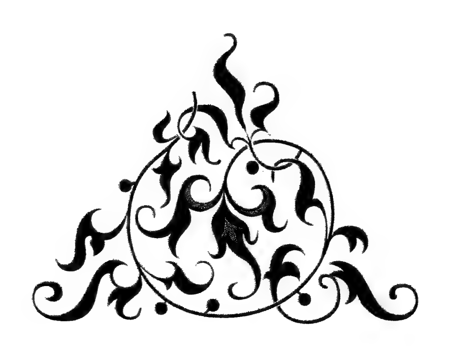
642 (1583). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "He who deceives another's wife or his slave is none of us." [Abû Dâwûd][3]

3- To incite or provoke someone's wife or slave against her husband or his master or to create hatred between the two is a great crime, because a Muslim is required to create peace and accord amongst people. It is against his conduct to foment dissension and discord between them.



٢٤٨ (٢٧٧) بابُ تحريم الغَدر

قَالَ اللهُ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ} [الْمَائِدة: ١]. وَقَالَ تَعَالَى: {وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْؤُولاً} [الإسراء: ٣٤].

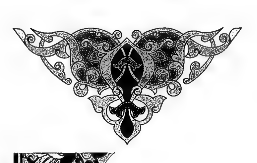


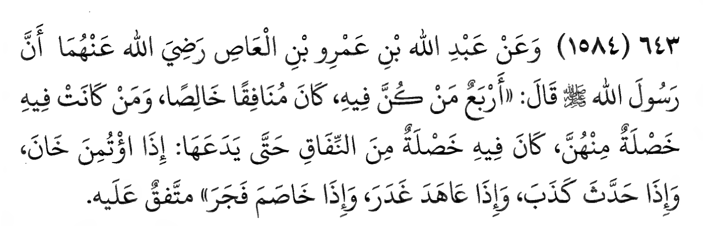
248 (277) *Prohibition of the treachery and breaking one's covenant*

Allâh, the Exalted, says:

"O you who believe! Fulfill (your) obligations." (5:1)

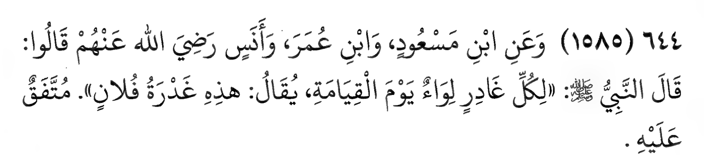
"And fulfill (every) covenant. Verily! The covenant will be questioned about." (17:34)





٦٤٣ (١٥٨٤) وَعَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ، كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ» متفقٌ عَلَيه.

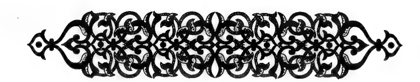
643 (1584). 'Abdullâh bin 'Amr bin Al-'Âs ﷺ said: Messenger of Allâh ﷺ said, "Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with something, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner." [Al-Bukhârî and Muslim]

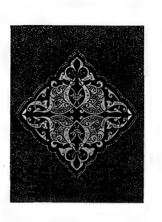


٦٤٤ (١٥٨٥) وَعَنِ ابْنِ مَسْعُودٍ، وَابْنِ عُمَرَ، وَأَنَسٍ رَضِيَ اللهُ عَنْهُمْ قَالُوا: قَالَ النَّبِيُّ ﷺ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، يُقَالُ: هٰذِهِ غَدْرَةُ فُلَانٍ». مُتَّفَقٌ عَلَيْهِ.

644 (1585). Ibn Mas'ûd, Ibn 'Umar and Anas ﷺ said: The Prophet ﷺ said, "For every one who breaks his covenant, there will be a (huge) flag on the Day of Resurrection and it will be said: 'This flag proclaims a breach of covenant by so-and-so.'" [Al-Bukhârî and Muslim][1]

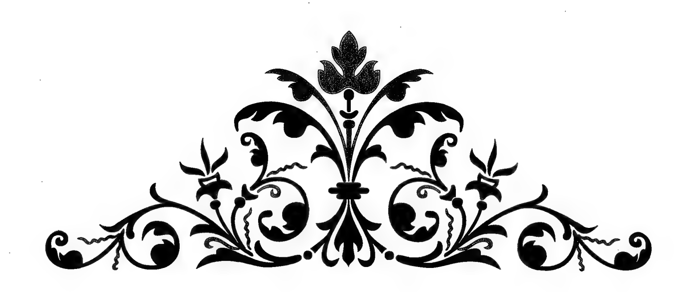
1- " Ghadr " (غدر) means breach of oath and its disregard. On the Day of Judgement, a person with such a quality will be given a (huge) flag which will be a sign of his lack of sincerity to his words.





٢٤٩ (٢٧٨) باب النّهي عَن الْمَنّ بالعَطية ونحوها

قَالَ اللهُ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا لاَ تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالأَذَى} [الْبَقَرَة: ٢٦٤]. وَقَالَ تَعَالَى: {الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللهِ ثُمَّ لاَ يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلاَ أَذىً} [الْبقرة: ٢٦٢].



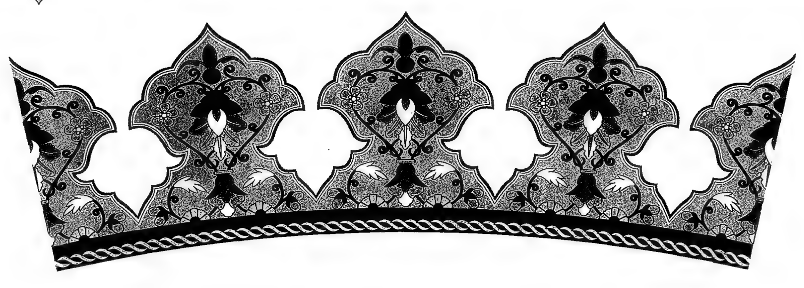
249 (278) *Prohibition of the treachery and breaking one's covenant*

Allâh, the Exalted, says:

"O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury." (2:264)

"Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury." (2:262)





٦٤٥

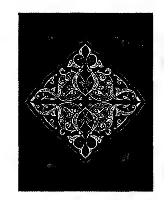
(١٥٨٨) وَعَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلاثَةٌ لاَ يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ، وَلاَ يَنْظُرُ إِلَيْهِمْ، وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ اللهِ ﷺ ثَلاثَ مَرَّاتٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا مَنْ هُمْ يَا رَسُولَ اللهِ؟ قَالَ: «الْمُسْبِلُ، وَالْمَنَّانُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ». رَوَاهُ مُسْلِمٌ.

وَفِي رِوَايَةٍ لَهُ: «الْمُسْبِلُ إِزَارَهُ» يَعْنِي: الْمُسْبِلُ إِزَارَهُ وَثَوْبَهُ أَسْفَلَ مِنَ الْكَعْبَيْنِ لِلْخُيَلاءِ.

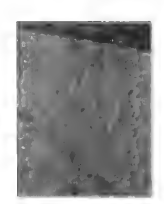
645 (1588). Abû Dharr ﷺ said: The Prophet ﷺ observed: "There are three (types of) people to whom Allâh will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allâh ﷺ repeated it three times. Abû Dharr ﷺ remarked: "They are ruined. Who are they, O Messenger of Allâh?" Upon this, the Messenger of Allâh ﷺ said, "One who lets down his lower garments (below his ankels) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath." [Muslim]



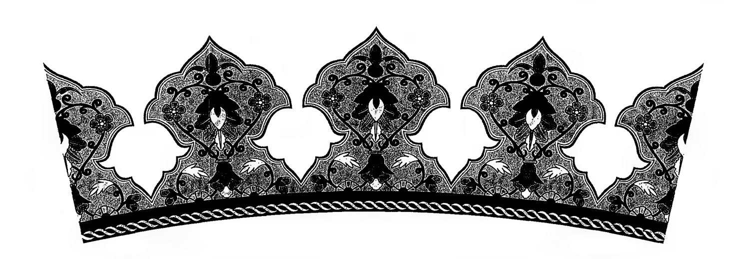


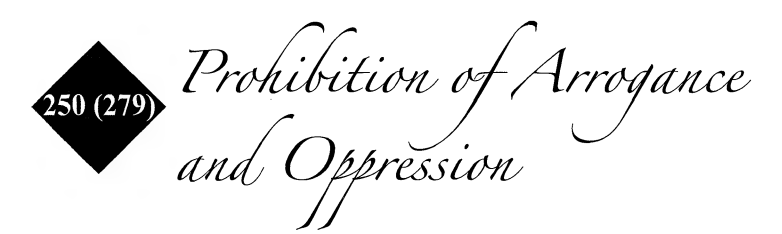


٢٥٠ (٢٧٩) باب النّهي عَن الافتِخَار وَالبغي



قَالَ الله تَعَالَى: {فَلاَ تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى} [النجم: ٣٢]. وَقَالَ تَعَالَى: {إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ} [الشورى: ٤٢].





250 (279) Prohibition of Arrogance and Oppression

Allâh, the Exalted, says:

"So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e., those who are Al-Muttaqûn (the pious)]." (53:32)

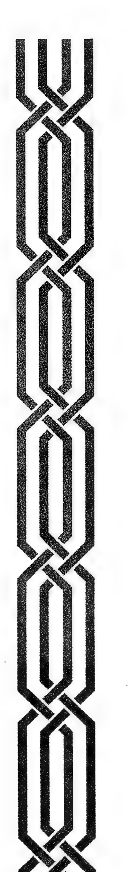
"The way (of blame) is only against those who oppress men and wrongly rebel in the earth without justification; for such there will be a painful torment." (42:42)

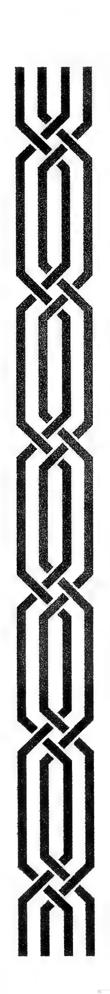


٦٤٦ (١٥٨٩) وَعَنْ عِيَاضِ بْنِ حِمَارٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لاَ يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلاَ يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ». رَوَاهُ مسلم .

قَالَ أَهْلُ اللُّغَةِ: الْبَغْيُ: التَّعَدِّي وَالاسْتِطَالَةُ.

646 (1589). 'Iyâd bin Himâr ﷺ said: The Messenger of Allâh ﷺ said, "Verily, Allâh has revealed to me that you should adopt humility. So that no one may wrong another and no one may be disdainful and haughty towards another." [Muslim]





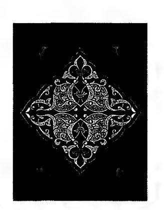
٦٤٧ (١٥٩٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ، فَهُوَ أَهْلَكُهُمْ». رَوَاهُ مُسْلِمٌ .

الرِّوَايَةُ الْمَشْهُورَةُ: «أَهْلَكُهُمْ» بِرَفْعِ الْكَافِ، وَرُوِيَ بِنَصْبِهَا. وَهذَا النَّهْيُ لِمَنْ قَالَ ذَلِكَ عُجْبًا بِنَفْسِهِ، وَتَصَاغُرًا لِلنَّاسِ، وَارْتِفَاعًا عَلَيْهِمْ، فَهذَا هُوَ الْحَرَامُ. وَأَمَّا مَنْ قَالَهُ لِمَا يَرَى فِي النَّاسِ مِنْ نَقْصٍ فِي أَمْرِ دِينِهِمْ، وَقَالَهُ تَحَزُّنًا عَلَيْهِمْ، وَعَلَى الدِّينِ، فَلا بَأْسَ بِهِ. هكَذَا فَسَّرَهُ الْعُلَمَاءُ وَفَصَّلوهُ، وَمِمَّنْ قَالَهُ مِنَ الأَئِمَّةِ الأَعْلاَمِ: مَالِكُ بنُ أَنَسٍ، وَالْخَطَّابِيُّ، وَالْحُمَيْدِيُّ وَآخَرُونَ، وَقَدْ أَوْضَحْتُهُ فِي كِتَابِ «الأَذْكَارِ».

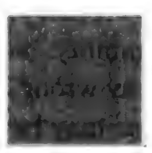
647 (1590). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "When a person says: 'People have been ruined, he is the one to be ruined the most.'" [Muslim]

In another version: "He himself is the most ruined among them."[1]

1- This Hadîth prohibits a Muslim from saying the statement in the Hadîth or something similar to it out of arrogance and pride. There is no harm, however, if one says it in view of the bad state of affairs to which Muslims have been reduced as a result of, for example, neglecting the teachings of Islam. Of the religious scholars, who hold this view, are Imâm Mâlik bin Anas, Imâm Al-Khattâbî, Al-Humaidî and others. This point has been made clear in Imâm An-Nawawî's Al-Adhkâr.



٢٥١ (٢٨٠) باب تحريم الهجران بين المسلمين فوق ثلاثة أيام، إلا لبدعة في المهجور أو تظاهرٍ بفسقٍ أو نحو ذلك



قَالَ اللهُ تَعَالَى: {إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ} [الحجرات: ١٠]. وَقَالَ تَعَالَى: {وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ} [المائدة: ٢].



251 (280) *Prohibition of Breaking Ties and Relationships*

Allâh, the Exalted, says:

"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers." (49:10)

"But do not help one another in sin and transgression." (5:2)

648 (1591). Anas bin Mâlik ﷺ said: The Messenger of Allâh ﷺ said, "Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allâh. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days." [Al-Bukhârî and Muslim]

٦٤٨ (١٥٩١) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَقَاطَعُوا، وَلاَ تَدَابَرُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا، وَلا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ». مُتَّفَقٌ عَلَيْهِ.



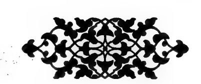
Bukhârî and Muslim][1]

1- 1. Since Islam is a religion based on the nature of man, it has a suitable concession in all his natural affairs. When there occurs a dispute between two Muslims then unpleasantness and contraction of mind are bound to result from it. In such a situation they naturally do not like to speak or maintain contact with each other. Islamic Sharî'ah has acknowledged the validity of this reaction and granted permission to the party to suspend speech for three days. Since longevity of suspension of contact leads to severe hatred and animosity which increases dissension in society, creates obstruction in family relations and injures the bond of friendship, Muslims have been ordered not to let this temporary unpleasantness and turbidity go beyond a period of three days.
2. By highlighting the merit of Salâm (salutation), this Hadîth has prescribed an easy way for resuming the relations because Salâm increases mutual love and paves the way for conversation and reconciliation.

٦٤٩ (١٥٩٢) وَعَنْ أَبِي أَيُّوب رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثِ لَيَالٍ: يَلْتَقِيَانِ، فَيُعرِضُ هذَا وَيُعرِضُ هذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ». مُتَّفَقٌ عَلَيه.

649 (1592). Abû Ayyûb Al-Ansârî ﷺ said: The Messenger of Allâh ﷺ said, "It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other." [Al-Bukhârî and Muslim][1]

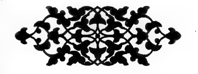


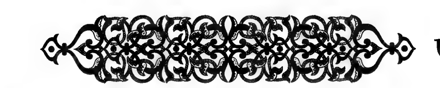


650 (1597). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "It is not permissible for a believer to forsake his (Muslim) brother for more than three days. If three days have passed, he should meet him and greet him; and if other responds to it they will both share the reward; but if he does not respond, he will bear his sin and the one who (has taken the initiative to) greet (the other) will be absolved of the sin of forsaking (one's brother in Faith)." [Abû Dâwûd]

٦٥٠ (١٥٩٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لاَ يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلاثٌ، فَلْيَلْقَهُ، فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلاَمَ، فَقَدِ اشْتَرَكَا فِي الأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ، فَقَدْ بَاءَ بِالإِثْمِ، وَخَرَجَ الْمُسَلِّمُ مِن الْهِجْرَةِ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ. قَالَ أَبُو دَاود: إِذَا كَانَتِ الْهِجْرَةُ لله تَعَالَى، فَلَيْسَ مِنْ هذَا فِي شَيْءٍ.









٢٥٢ (٢٨١) باب النَّهي عَن تناجي اثنين دونَ الثالث بغير إذنه إلاَّ لحاجةٍ: وهو أَن يتحدثا سرًّا بحيث لا يسمعهما، وفي معناه ما إذا تحدثا بلسان لا يفهمه



قَالَ الله تَعَالَى: {إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ} [المْجادلة: ١٠] .

252 (281) *Prohibition of two holding secret counsel to the exclusion of conversing together a third*

Allâh, the Exalted, says:

"Secret counsels (conspiracies) are only from Shaitân (Satan)." (58:10)





٦٥١ (١٥٩٨) وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا كَانُوا ثَلاثَةً، فَلا يَتَنَاجَى اثْنَانِ دُونَ الثَّالِثِ». مُتَّفَقٌ عَلَيه.

وَرَوَاهُ أَبُو دَاود وَزَادَ: قَالَ أَبُو صَالِح: قُلْتُ لابْنِ عُمَرَ: فَأَرْبَعَةً؟ قَالَ: لاَ يَضُرُّكَ.

وَرَوَاهُ مَالِكٌ فِي «الْمُوَطأ» : عَنْ عَبْدِ الله بْنِ دِينَارٍ قَالَ: كُنْتُ أَنَا وَابْنُ عُمَرَ عِنْدَ دَارِ خَالِدِ بْنِ عُقْبَةَ الَّتِي فِي السُّوقِ، فَجَاءَ رَجُلٌ يُرِيدُ أَنْ يُنَاجِيَهُ، وَلَيْسَ مَعَ ابْنِ عُمَرَ أَحَدٌ غَيْرِي، فَدَعَا ابْنُ عُمَرَ رَجُلاً آخَرَ حَتَّى كُنَّا أَرْبَعَةً، فَقَالَ لِي وَلِلرَّجُلِ الثَّالِثِ الَّذِي دَعَا: اسْتَأْخِرَا شَيْئًا، فَإِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لاَ يَتَنَاجَى اثْنَانِ دُونَ وَاحِدٍ».

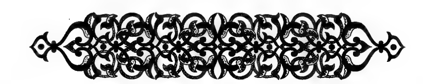


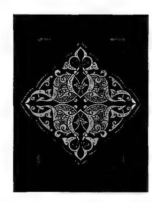
651 (1598). Ibn 'Umar ﷺ said: the Messenger of Allâh ﷺ said, "In the presence of three people, two should not hold secret counsel, to the exclusion of the third." [Al-Bukhârî and Muslim]

In Abû Dâwûd , Abû Sâlih related: I asked Ibn 'Umar: "What if there are four people." He said, "There is no harm in that."

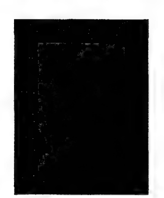
Mâlik reported in Al-Muwatta that 'Abdullâh bin Dinâr related: Ibn 'Umar and I were together in Khâlid bin 'Uqbah's house which was situated in the market place. A man came to consult Ibn 'Umar. None besides me was present. Ibn 'Umar called another man in and we became four and said to me and the man he had called: Move away a bit because I have heard the Messenger of Allâh ﷺ saying, "The two people should not hold secret counsel together excluding the third."[1]

1- This Hadîth teaches us certain etiquettes of society. Ibn 'Umar called the fourth person so that he (Ibn 'Umar) could hear the conversation of the man who wanted to speak to him in isolation. He asked the other two to move to a distance so that they could not overhear what the person in question wanted to say to him. Thus, we learn that in the presence of more than one person, two can speak to each other in confidence. If there are four people, three of them are not permitted to speak in confidence leaving the fourth alone. Moreover, this prohibition is for lawful matters only because in unlawful matters such private conversation is altogether forbidden, even if there is no third person. The Noble Qur'ân ordains:
"O you who believe! When you hold secret counsel, do it not for sin and wrong and disobedience to the Messenger, but do it for righteousness and self-restraint; and fear Allâh, to Whom you shall be brought back." (V.58:9)





٢٥٣ (٢٨٢) باب النّهي عَن تعذيب الْعَبْد والدّابة والمرأة والولد بغير سبب شرعي أو زائد على قدر الأدب



قَالَ الله تَعَالَى: {وَبِالْوَالِدَيْنِ إِحْسَاناً وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللهَ لاَ يُحِبُّ مَنْ كَانَ مُخْتَالاً فَخُوراً} [النِّسَاء: ٣٦].

253 (282) *Prohibition of Cruelty*

Allâh, the Exalted, says:

"And do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful." (4:36)

٦٥٢ (١٦٠٠) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عُذِّبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لاَ هِيَ أَطْعَمَتْهَا وَ[لاَ] سَقَتْهَا، إِذْ حَبَسَتْهَا، وَلاَ هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الأَرْضِ». مُتَّفَقٌ عَلَيْهِ.

«خَشَاشُ الأَرْضِ» بِفَتْحِ الْخَاءِ الْمُعْجَمَةِ، وَبِالشِّينِ الْمُعْجَمَةِ الْمُكَرَّرَة: وهِيَ هَوَامُّهَا وَحَشَرَاتُهَا.

652 (1600). Ibn 'Umar ﷺ said: The Messenger of Allâh ﷺ said, "A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth." [Al-Bukhârî and Muslim]



٦٥٣ (١٦٠١) وَعَنْهُ أَنَّهُ مَرَّ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوُا ابْنَ عُمَرَ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هذَا؟ لَعَنَ اللهُ مَنْ فَعَلَ هذَا، إِنَّ رَسُولَ اللهِ ﷺ لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا. مُتَّفَقٌ عَلَيهِ.

«الْغَرَضُ» بِفَتْحِ الْغَيْنِ الْمُعْجَمَةِ وَالرَّاءِ: وَهُوَ الْهَدَفُ، وَالشَّيْءُ الَّذِي يُرْمَى إِلَيْهِ.

653 (1601). Ibn 'Umar ﷺ reported: I happened to pass by some lads of the Quraish who had tied a bird at which they have been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. No sooner had they seen Ibn 'Umar, they dispersed. Thereupon, Ibn 'Umar said: "Who has done this? May Allâh curse him who has done so. Verily, the Messenger of Allâh ﷺ has cursed anyone who makes a live thing the target (of one's marksmanship)." [Al-Bukhârî and Muslim]

٦٥٤ (١٦٠٥) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ضَرَبَ غُلامًا له حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَهُ، فَإِنَّ كَفَّارَتَهُ أَنْ يُعْتِقَهُ». رَوَاهُ مسلمٌ.

654 (1605). Ibn 'Umar ﷺ reported: The Prophet ﷺ said, "The expiation for beating or slapping a slave on the face for something he has not done is to set him free." [Muslim]



٦٥٥ (١٦٠٦) وَعَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ مَرَّ بِالشَّامِ عَلَى أُنَاسٍ مِنَ الأَنْبَاطِ، وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبَّ عَلَى رُؤُوسِهِمُ الزَّيْتُ! فَقَالَ: مَا هذَا؟ قِيلَ: يُعَذَّبُونَ في الْخَرَاجِ، وَفي رِوَايَةٍ: حُبِسُوا في الْجِزْيَةِ. فَقَالَ هِشَامٌ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا» فَدَخَلَ عَلَى الأَمِيرِ، فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَخُلُّوا. رَوَاهُ مُسْلِمٌ.

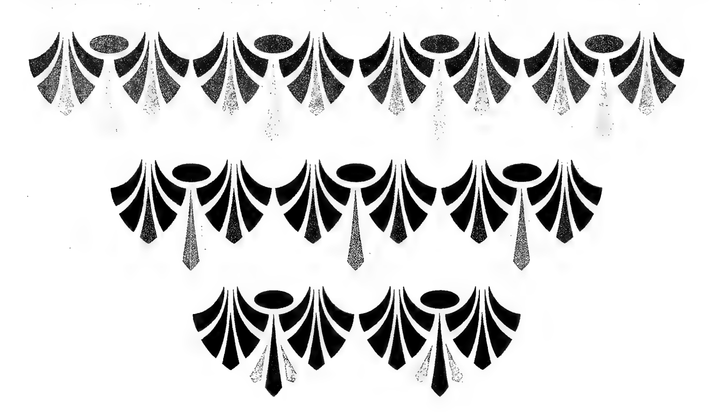
«الأَنْبَاطُ» الفَلاَّحُونَ مِنَ الْعَجَمِ.

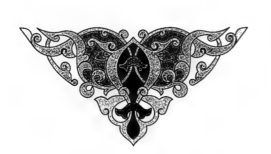
655 (1606). It has been narrated that Hishâm bin Hakîm bin Hizâm ﷺ happened to pass by some (non-Arab) farmers of Syria who had been made to



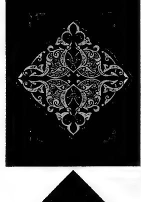
stand in the sun, and olive oil was poured on their heads. He said: "What is the matter?" He was told that they had been detained for the non-payment of Jizyah . (Another narration says that they were being tortured for not having paid Al-Kharâj). Thereupon Hishâm said: "I bear testimony to the fact that I heard the Messenger of Allâh ﷺ saying, 'Allâh will torment those who torment people in the world.'" Then he proceeded towards their Amîr and reported this Hadîth to him. The Amîr then issued orders for their release. [Muslim][1]

1- 1. " Al-Kharâj " (الخراج) is that tax which is charged on the produce yielded by land which is in the possession of non-Muslims in a Muslim State, while the revenue that is recovered from the Muslims on the lands held by them is called " Al-Ushr " (العشر). " Jizyah " (جزية) is that annual fee which is charged from the non-Muslims for the safety and security provided to their life, property and honour by a Muslim State. Muslims pay Zakât and non-Muslims pay Jizyah .
2. " Adhâb " (عذاب - torment) is that particular punishment which Allâh will inflict upon the inhabitants of Hell. If anyone gives a similar punishment to anybody in this world, he will be punished by Allâh in the Hereafter for it, because He does not like anyone to do so. To make someone stand in a sizzling hot day and pour oil over his head is one type of tormenting people. For this reason, Hishâm bin Hakim mentioned this Hadîth to the Governor to warn him and make him abolish the punishment.
3. We also learn from this Hadîth that it is incumbent on every Muslim to enjoin good on people and forbid them from doing evil.
4. Tyrants should be warned against their tyrannies so that they abstain from them.



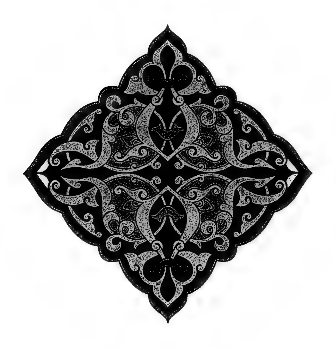






٢٥٤ (٢٨٣) باب تحريم التعذيب بالنار في كل حيوان حتى النملة ونحوها





254 (283) Prohibition of Chastisement with Fire

٦٥٦ (١٦٠٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ فِي بَعْثٍ فَقَالَ: «إِن وَجَدْتُمْ فُلانًا وَفُلانًا» لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهُمَا «فَأَحْرِقُوهُمَا بِالنَّارِ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ حِينَ أَرَدْنَا الْخُرُوجَ: «إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلانًا وَفُلانًا، وَإِنَّ النَّارَ لاَ يُعَذِّبُ بِهَا إِلاَّ اللهُ، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا». رَوَاهُ الْبُخَارِي.

656 (1609). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ sent us on an expedition and said to us, "If you find so-and-so (he named two persons belonging to the Quraish) commit them to the fire." When we were on the verge of departure, he said to us, "I ordered you to burn so-and-so, but it is Allâh Alone Who punishes with the fire. So if you find them put them to death." [Al-Bukhârî]

٦٥٧

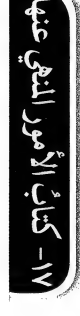
(١٦١٠) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَانْطَلَقَ لِحَاجَتِهِ، فَرَأَيْنَا حُمَّرَةً مَعَهَا فَرخَانِ، فَأَخَذْنَا فَرْخَيْهَا، فَجَاءَتِ الْحُمَّرَةُ فَجَعَلَتْ تُعَرِّشُ فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ فَجَعَ هذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا» وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا، فَقَالَ: «مَنْ حَرَّقَ هذِهِ؟» قُلْنَا: نَحْنُ. قَالَ: «إِنَّهُ لاَ يَنْبَغِي أَنْ يُعَذِّبَ بِالنَّارِ إِلاَّ رَبُّ النَّارِ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

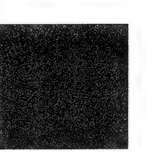
قَوْلُهُ: «قَرْيَةُ نَمْلٍ» مَعْنَاهُ: مَوْضِعُ النَّمْلِ مَعَ النَّمْلِ.

657 (1610). Ibn Mas'ûd ﷺ reported: We were with the Messenger of Allâh ﷺ in a journey when he drew apart (to relieve nature). In his absence, we saw a red bird which had two young ones with it. We caught them and the red mother bird came, beating the earth with its wings. In the meantime the Prophet ﷺ returned and said, "Who has put this bird to distress on account of its young? Return them to her." He ﷺ also noticed a mound of ants which we had burnt up. He asked, "Who has set fire to this?" We replied: "We have done so." He ﷺ said, "None can chastise with fire except the Rabb of the fire." [Abû Dâwûd][1]

1- 1. To catch nestlings of a bird and torment them or to burn the holes of insects along with their inmates is forbidden. One can, however, burn their vacant holes.
2. If somebody has burnt a person to death, it is not permissible to kill him in return by burning. If the heirs of the victim want to kill him in the same way under Al-Qisâs (the law of equality in punishment) they can do so; otherwise he can be put to the sword.







٢٥٥ (٢٨٤) باب تحريم مطل الغني بحقٍّ طلبه صاحبه

قَالَ اللهُ تَعَالَى: {إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلى أَهْلِهَا} [النِّسَاء: ٥٨]. وَقَالَ تَعَالَى: {فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ} [البقرة: ٢٨٣].

255 (284) Prohibition of procrastinating by a rich person to fulfill his obligation

Allâh, the Exalted, says:

"Verily, Allâh commands that you should render back the trusts to those, to whom they are due." (4:58)

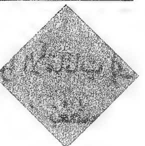
"Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully)." (2:283)

٦٥٨ (١٦١١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ». مُتَّفَقٌ عَلَيه.

مَعْنَى «أُتْبِعَ»: أُحِيلَ.

658 (1611). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "It is an act of oppression on the part of a person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution." [Al-Bukhârî and Muslim]





٢٥٦ (٢٨٥) باب كراهة عودة الإنسان في هبته إلا في هِبَةٍ لَم يُسلّمها إلى الموهوب له، وفي هبة وهبها لولده وسلمها أو لم يسلمها، وكراهة شرائه شيئًا تصدّق به من الذي تصدّق عَلَيه، أو أخرجه عن زكاة أو كفارة ونحوها، ولا بأس بشرائه من شخص آخر قد انتقل إليه

256 (285) *Undesirability of giving a gift and then asking back for it*

٦٥٩ (١٦١٢) عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَالَ: «الَّذِي يَعُودُ فِي هِبَتِهِ كَالْكَلْبِ يَرْجِعُ فِي قَيْئِهِ». متفقٌ عَلَيه.

وَفِي رِوَايَةٍ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

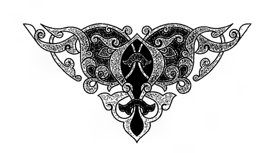
659 (1612). Ibn 'Abbâs ﷺ said: The Messenger of Allâh ﷺ said, "He who gives something (to someone) as a gift and then gets it back (from him or her) is like a dog which eats its own vomit." [Al-Bukhârî and Muslim][1]

1- The evil and abomination of taking back a gift (Hibah) is evident from the fact that one who does it has been considered akin to a dog, and what is taken back to vomit, which is extremely repulsive. Religious scholars are, however, of the opinion that this injunction is for the strangers (non-relatives). If a person gives something as a gift to his children or grandchildren, this order will not apply to him. It is permissible for him to take it back.

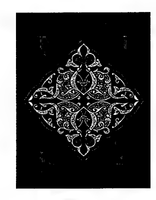
٦٦٠ (١٦١٣) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ الله عَنْهُ قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ الله فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «لاَ تَشْتَرِهِ وَلاَ تَعُدْ فِي صَدَقَتِكَ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». مُتَّفَقٌ عَلَيْهِ.

قَوْلُهُ: «حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ الله» مَعْنَاهُ: تَصَدَّقْتُ بِهِ عَلَى بَعْضِ الْمُجَاهِدِينَ.

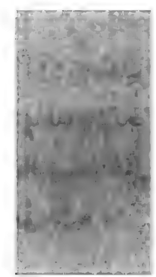
660 (1613). 'Umar bin Al-Khattâb ﷺ said: I donated a horse in the way of Allâh. Its new possessor did not treat it properly. I made my mind to buy it because I thought that he would sell it at a cheap price (now that it became weak and emaciated). I asked the Prophet ﷺ about it, whereupon he said, "Do not buy it and do not get back your charity, for one who gets back the charity is like a dog that eats its own vomit." [Al-Bukhârî and Muslim]







٢٥٧ (٢٨٦) باب تأكيد تحريم مَال اليتيم



قَالَ اللهُ تَعَالَى: {إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا} [النِّسَاء: ١٠]، وَقَالَ تَعَالَى: {وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ} [الأَنْعَام: ١٥٢]. وَقَالَ تَعَالَى: {وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلاَحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ} [الْبَقَرَة: ٢٢٠].

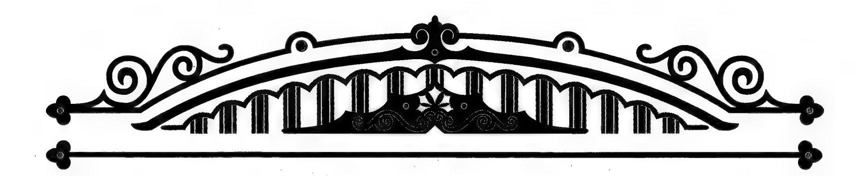
257 (286) *Prohibition of Devouring the Property of an Orphan*

Allâh, the Exalted, says:

"Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!" (4:10)

"And come not near to the orphan's property, except to improve it." (6:152)

"And they ask you concerning orphans. Say: 'The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property)." (2:220)

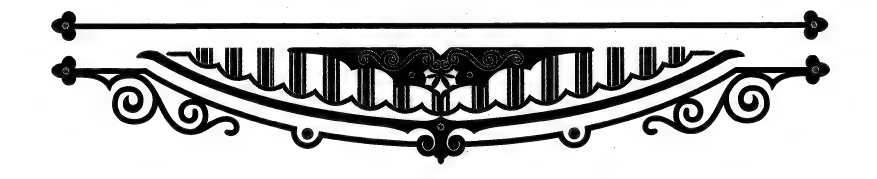


٦٦١ (١٦١٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ» قَالُوا: يَا رَسُولَ اللهِ وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِاللهِ، وَالسِّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاتِ». متفقٌ عَلَيه .

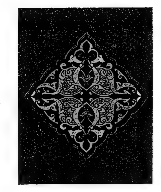
«الْمُوبِقَاتُ»: الْمُهْلِكَاتُ.

661 (1614). Abû Hurairah ﷺ said: The Prophet ﷺ said, "Keep away from the seven fatalities." It was asked: "What are they, O Messenger of Allâh?" He ﷺ replied, "Associating anything with Allâh in worship (i.e., committing an act of Shirk), sorcery, killing of one whom Allâh has declared inviolable without a just cause, devouring the property of an orphan, the eating of usury (Ribâ), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity." [Al-Bukhârî and Muslim][1]

1- All the sins mentioned in the Hadîth are major sins but Shirk is the greatest of all. The reason behind this is that it will never be pardoned, and one who commits it, will abide in Hell for all eternity. So far as the other major sins are concerned with Allâh, He may forgive them if He so wills; otherwise one who is guilty of such sins will have to suffer the torments of Hell. He will, however, be sent to Jannah after suffering the punishment if he is a Muslim.







٢٥٨ (٢٨٧) بابُ تغليظ تحريم الرّبا

قَالَ اللهُ تَعَالَى: {ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓاْ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰاْ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ وَمَنْ عَادَ فَأُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾ يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرْبِى ٱلصَّدَقَٰتِ} إِلَى قَوْلِهِ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا} [البقرة: ٢٧٥-٢٧٨].

وَأَمَّا الأَحَادِيثُ فَكَثِيرَةٌ فِي الصَّحِيحِ، مَشْهُورَةٌ، مِنْهَا حَدِيثُ أَبِي هُرَيْرَةَ السَّابِقُ فِي الْبَابِ قَبْلَهُ.

258 (287) Prohibition of taking Ar-Ribâ (The Usury)

Allâh, the Exalted, says:

"Those who eat Ar-Ribâ (the usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: 'Trading is only like Ar-Ribâ , whereas Allâh has permitted trading and forbidden Ar-Ribâ . So whosoever receives an admonition from his Rabb and stops eating Ar-Ribâ , shall not be punished for the past; his case is for Allâh (to judge); but whoever returns (to Ar-Ribâ), such are the dwellers of the Fire - they will abide therein. Allâh will destroy Ar-Ribâ and will give increase for Sadaqât (deeds of charity, alms). And Allâh likes not the disbelievers, sinners. Truly, those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmatas-Salât), and give Zakât , they will have their reward with their Rabb . On them shall be no fear, nor shall they grieve. O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ar-Ribâ (from now onward)." (2:275-278)

Ahâdîth on the subject are many, including Hadîth No. 662 (1615).

٦٦٢ (١٦١٥) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَالَ: «لَعَنَ رَسُولُ الله ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ». رَوَاهُ مسلم.

زَادَ التِّرْمِذِيُّ وَغَيْرُه: «وَشَاهِدَيْهِ، وَكَاتِبَهُ».

662 (1615). 'Abdullâh bin Mas'ûd ﷺ reported: The Messenger of Allâh ﷺ cursed the one who accepts Ar-Ribâ (the usury) and the one who pays it. [Muslim]

The narration in At-Tirmidhî adds: And the one who records it, and the two persons who stand witness to it.[1]

1- Both the parties, that is the one who charges interest and the one who pays it, are equally guilty in the matter of usury (or Ribâ). This Hadîth highlights the intensity of unlawfulness of Ar-Ribâ , or what has come to be called nowadays interest which can be judged from the fact that not only the person who charges it and the one who pays it are cursed but even those who write the documents and bear witness to the transaction are condemned although the latter two have no active part in the deal. They have been condemned for their mere co-operation in the matter of interest. Thus, we learn that even co-operation in the deal in which interest is involved is an invitation to the Curse and Wrath of Allâh. The reason for such severity in the matter of interest is that Islam wants to create a society which is founded on fraternity, sympathy, selflessness and sacrifice. If someone is in need of money, the rich should fulfill his needs for the sake of Allâh's Pleasure or give him a loan without interest. As against the Islamic system, this system of interest is based on selfishness, exploitation and suppression. In the interest-ridden societies, the affluent ones are not inclined to co-operate with the needy for the sake of Allâh. All they are concerned with is their own interest. Their lust and greed are not reduced in the slightest measure even after draining the last drop of the blood of the poor. This is the reason why Sharî'ah has forbidden interest of every kind and regarded it unlawful, no matter whether the loan is for the personal need or commercial requirements.

Some people say that there did not exist any practice of commercial loan in Arabia at that time and people used to borrow money for their personal needs only. On the basis of this plea, they say that the interest which has been forbidden by Islam relates to the latter form. For this reason, they hold that interest lawful which is charged on loan taken for industry and commerce. They contend that since the borrowers in industrial and commercial sectors make huge profits from such loans, how does it become unlawful if they pay the lender a small fixed annual amount against it? In their opinion, it is a right of the lender which should be paid to him on his wealth. But such arguments are totally wrong for two major reasons:

First, the assumption that there was no practice of commercial loans in Arabia is altogether baseless. Commercial loan was certainly in vogue in the Arab society and there is no point in debating this fact.

Second, nobody can say with certainty that the amount invested by a person in business will yield profit without fail because we see it every day that sometimes huge investments made in business and industry result in colossal loss, but the lending agency does not bother about it at all and it recovers from the borrower every penny of his loan and interest. Is this not the height of tyranny and selfishness? If it is supposed that there is no loss, even then the interest on loan substantially contributes to the increase in prices of goods. Whatever interest an industrialist pays on loan is added to the cost of his goods, which ultimately increases their prices and in



turn adversely affects the purchasing capacity of the customers - the masses. This is the reason why Islam has closed this largest source of exploitation, suppression and tyranny by declaring every kind of interest unlawful.

It is very sad indeed that in emulating the western societies, Muslims have also founded their economy on the system of interest. The westernized rulers of the Muslim countries are not making any effort to emancipate their countries from this curse, nor do the people of these countries now have any passion to save themselves from it. In fact, a large majority of them borrow and lend money on interest through the bank without any regard to the Islamic injunctions in this respect.

Given below are some points for the consideration of those Muslims who want to protect their Faith and religion and save themselves from the curse of interest.

The word used for interest in the Qur'ân is Ar-Ribâ which means excess. In Sharî'ah , it is the measure of excess in one thing when two things are exchanged in some bargain; or in the case of a loan, an increased amount of the loan at the time of its payment. Ar-Ribâ is of two kinds:

First, Ribâ Al-Fadl : To take more in exchange of one commodity in the event of barter of two similar commodities.

Second, Ribâ An-Nasî'ah : To take a larger return of one thing while two identical things are bartered. But in this case the larger return is effected after a fixed period of time.

In Islamic jurisprudence, assets (مال) are of two types. One type is of commodities and the other is of the mode of price for exchanging commodities called Thaman (ثمن). Then every type has a class of varieties. For example, food grains are a type of assets and rice, wheat, etc., are its varieties. Similarly, silver, gold, etc., are varieties of the second type of assets. Coins, currency notes, company shares, etc., can also be considered varieties of this type in contemporary life.

This Hadîth has injunctions in respect of both types of assets. Six things mentioned in the Hadîth are gold, silver, wheat, barley, dates and Salāt. Some religious scholars have restricted the matters relating to interest to these six things only and do not regard increase or decrease in other things as usury, while going by analogy the majority of scholars and jurists have included other things also in this list. (For instance, all the food grains whether they are calculated in terms of weight or measure, or which have - like gold and silver - the quality of being Thaman, or according to some scholars and jurists which are capable of being stored).

Thus, to sum up, these two types of assets have four varieties:

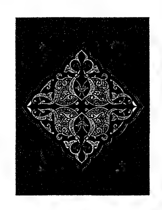
1. Commodities which are sold by weight.
2. Commodities which are sold by measure.
3. Commodities which can be stored.
4. Commodities which are used as Thaman in sale and purchase.

In all such matters the position of interest-bearing and interest-free things would be as under:

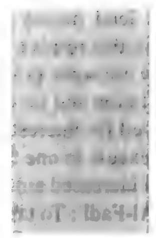
1. When commodities to be exchanged are of the same 'type' and 'variety,' any increase or decrease in them will be unlawful, as will be their sale on credit; for example, exchange of wheat with wheat and rice with rice. It is essential that these things are equal in measure and/or weight, and are in actual possession.

2. If two things to be exchanged are of the same 'type' but of a different 'variety,' any increase or decrease in them is permissible. Their sale on credit is, however, not lawful. For instance, the exchange of one kilogram of silver with two grams of gold, or the barter of one kilo barley with half a kilo wheat, or the exchange of one dinâr with four riyâls. If such a bargain is on cash basis it will be fair, but any credit in this case is not correct.

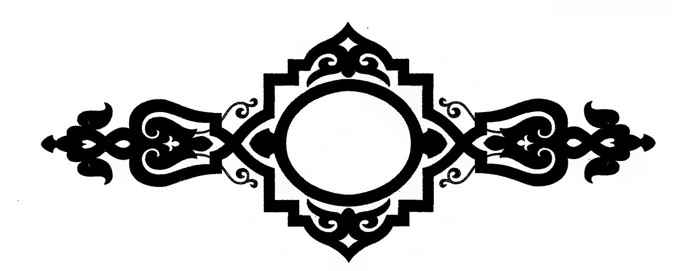
3. When the two things to be exchanged are not of the same 'type' and are also different in 'variety,' then any increase or decrease in them is permissible and their sale on credit is also allowed. For example, exchange of one kilogramme of wheat with a gram of gold, bargain of one kilogramme of dates with ten Tola (about 116 grams) silver. Any increase or decrease in them is permissible, as is their sale on credit.



٢٥٩ (٢٨٨) باب تحريم الرّياء



قَالَ الله تَعَالَى: {وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ} [البينة: ٥] . وَقَالَ تَعَالَى: {لاَ تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ} [البقرة: ٢٦٤]. وَقَالَ تَعَالَى: {يُرَاؤُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللهَ إِلاَّ قَلِيلاً} [النساء: ١٤٢] .



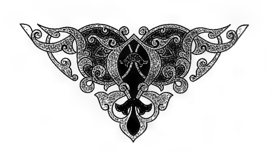
259 (288) Prohibition of Show-Off

Allâh, the Exalted, says:

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)." (98:5)

"Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men." (2:264)

"... and to be seen of men, and they do not remember Allâh but little." (4:142)



٦٦٣ (١٦١٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِي غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ». رَوَاهُ مسلم.

663 (1616). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "Almighty Allâh says, 'I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.' " [Muslim][1]

1- "He who does a thing for the sake of someone else beside Me" here means to do something virtuous for mere show for worldly benefit, or to gain the reputation of being pious. "I discard him and his polytheism" means that "I nullify his good deeds and deprive him of the reward." In this Hadîth any virtue done for the sake of mere show has been likened to Shirk to make its viciousness and harm obvious.
However, this is Ash-Shirk Al-Asghar , and those who commit it will not be forbidden access to Jannah. They will, after the punishment in Hell, ultimately enter Jannah . Whereas, those who are guilty of Ash-Shirk Al-Akbar and sheer Shirk will abide in Hell forever.

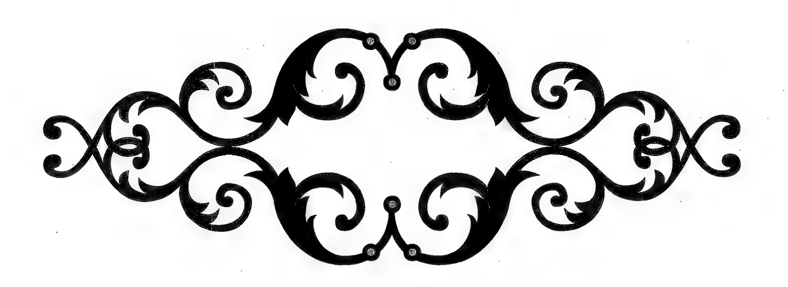
٦٦٤ (١٦١٧) وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعْمَتَهُ، فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ، وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ العِلْمَ وعَلَّمتُهُ، وقَرَأْتُ فِيكَ القُرآنَ، قَالَ: كَذَبْتَ، وَلكِنَّكَ تَعَلَّمْتَ لِيقَالَ: عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِىءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ، فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ، فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلاَّ أَنْفَقْتُ فِيهَا لَكَ. قَالَ: كَذَبْتَ، وَلكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ». رَوَاهُ مُسْلِمٌ.

«جَرِيءٌ» بِفَتْحِ الْجِيمِ وكَسْرِ الرَّاءِ وَبِالْمَدِّ، أَيْ: شُجَاعٌ حَاذِقٌ.

664 (1617). Abû Hurairah ﷺ said: I heard the Messenger of Allâh ﷺ saying, "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allâh will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allâh will say: 'You have lied. You fought so that people might call you courageous;

and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'ân will be brought forward, Allâh will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'ân for Your sake.' Allâh will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'ân so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allâh had made affluent and to whom Allâh had given plenty of wealth, will be brought forward, Allâh will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spend liberally for Your sake'. Allâh will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell." [Muslim][1]

1- We learn from this Hadîth that:
1. Almighty Allâh will first of all bring the show-offs to account for their pretentions.
2. No virtue will be accepted without Ikhlâs (sincerity), no matter how great it may be. A pretender who does good deeds for mere show will be consigned to Hell rather than being rewarded with Jannah.





٦٦٥ (١٦١٩) وَعَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ بْنِ سُفْيَانَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللهُ بِهِ». مُتَّفَقٌ عَلَيهِ.

وَرَوَاهُ مُسْلِمٌ أَيْضًا مِنْ رِوَايَةِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا.

«سَمَّعَ» بِتَشْدِيدِ الْمِيمِ، وَمَعْنَاهُ: أَظْهَرَ عَمَلَهُ لِلنَّاسِ رِيَاءً «سَمَّعَ اللهُ بِهِ» أَيْ: فَضَحَهُ يَوْمَ الْقِيَامَةِ، وَمَعْنَى: «مَنْ رَاءَى» أَيْ: مَنْ أَظْهَرَ لِلنَّاسِ الْعَمَلَ الصَّالِحَ لِيَعْظُمَ عِنْدَهُمْ «رَاءَى اللهُ بِهِ» أَيْ: أَظْهَرَ سَرِيرَتَهُ عَلَى رُؤُوسِ الْخَلاَئِقِ.

665 (1619). Jundub ﷺ said: The Prophet ﷺ said, "He who so acts to show off, Allâh will disgrace him on the Day of Resurrection, and he who does good deeds so that people (may hold him in high esteem), Allâh will expose his hidden evil intentions before the people on the Day of Resurrection." [Al-Bukhârî and Muslim]

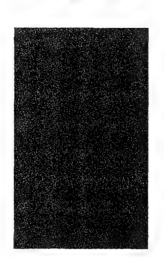
٦٦٦ (١٦٢٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللهِ عَزَّ وَجَلَّ لاَ يَتَعَلَّمُهُ إِلاَّ لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» يَعْنِي: رِيحَهَا. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

وَالأَحَادِيثُ فِي الْبَابِ كَثِيرَةٌ مَشْهُورَةٌ.

666 (1620). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "A person who acquires (religious) knowledge, which is (normally) acquired to gain the Pleasure of Allâh, (for the sole reason) to secure worldly comforts will not even smell the fragrance of Jannah on the Day of Resurrection (i.e., will not enter Jannah)." [Abû Dâwûd]



٢٦٠ (٢٩٠) باب تحريم النّظر إلى المرأة الأجنبيَّة والأمرد الحسن لغير حاجة شرعية



قَالَ الله تَعَالَى: {قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ} [النور: ٣٠]. وَقَالَ تَعَالَى: {إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولاً} [الإسراء: ٣٦]. وَقَالَ تَعَالَى: {يَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ} [غافر: ١٩]. وَقَالَ تَعَالَى: {إِنَّ رَبَّكَ لَبِالْمِرْصَادِ} [الفجر: ١٤].

260 (290) *Prohibition of gazing at women and beardless handsome boys except in exigency*

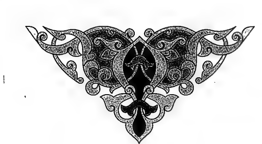
Allâh, the Exalted, says:

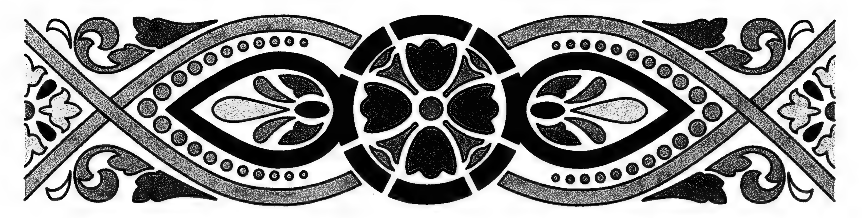
"Tell the believing men to lower their gaze (from looking at forbidden things)." (24:30)

"Verily, the hearing, and the sight, and the heart, of each of those ones will be questioned (by Allâh)." (17:36)

"He knows the fraud of the eyes, and all that the breasts conceal." (40:19)

"Verily, your Rabb is Ever Watchful (over them)." (89:14)



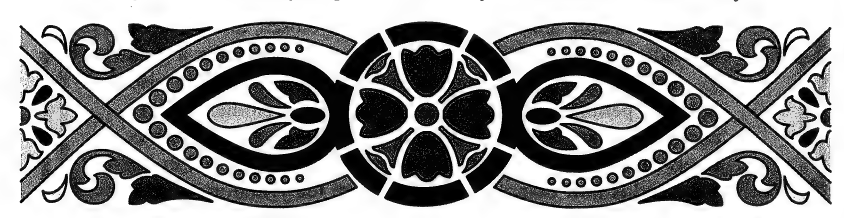


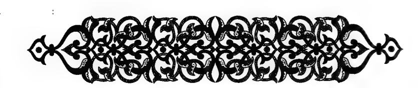
٦٦٧ (١٦٢٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَى مُدْرِكٌ ذلِكَ لاَ مَحَالَةَ: الْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالأُذُنَانِ زِنَاهُمَا الاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلامُ، وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرِّجْلُ زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذلِكَ الْفَرجُ أَوْ يُكَذِّبُهُ» مُتَّفَقٌ عَليهِ. وَهذَا لَفْظُ مُسْلِمٍ، وَرِوَايَةُ الْبُخَارِيِّ مُخْتَصَرَةٌ.

667 (1622). Abû Hurairah ﷺ said: The Prophet ﷺ said, "Allâh has written the very portion of Zinâ which a man will indulge in. There will be no escape from it. The Zinâ of the eye is the (lustful) look, the Zinâ of the ears is the listening (to voluptuous songs or talk), the Zinâ of the tongue is (the licentious) speech, the Zinâ of the hand is the (lustful) grip, the Zinâ of the feet is the walking (to the place where he intends to commit Zinâ), the heart yearns and desires and the private parts approve all that or disapprove it." [Al-Bukhârî and Muslim]

This is the wording in Muslim ; Al-Bukhârî's wording is a bit short.[1]

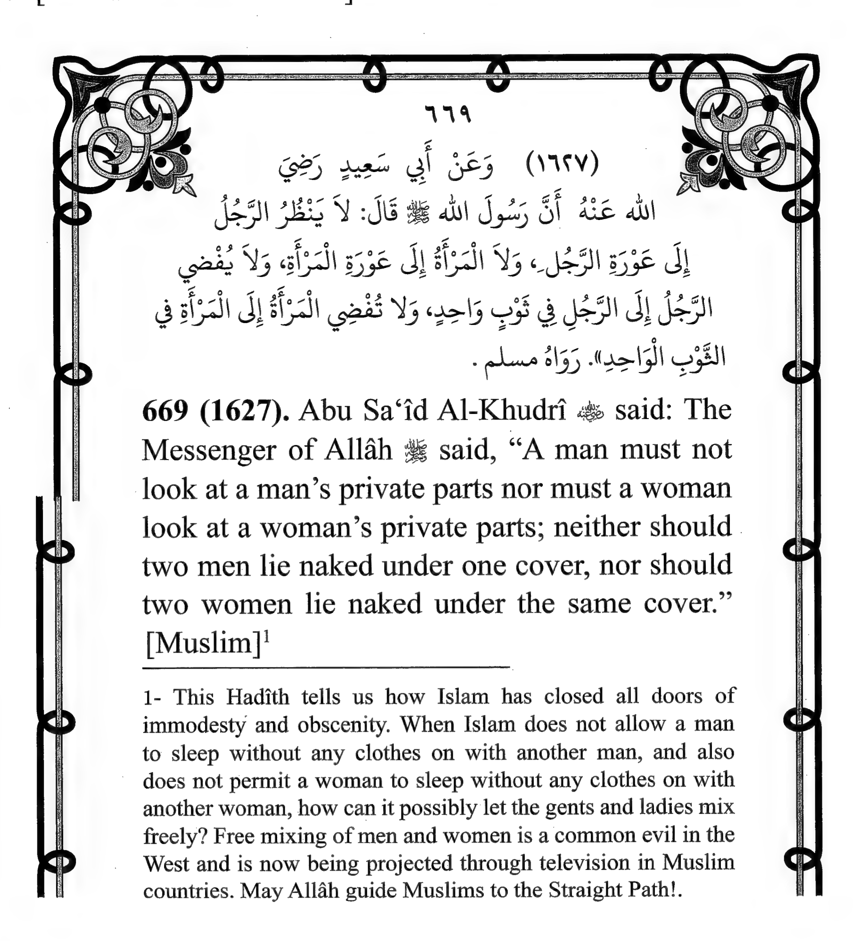
1- Seeing, listening, walking, etc., are means of committing the sin of fornication and adultery, but they have been termed so metaphorically so that every Muslim saves himself from them. If he does not try to save himself from them, his desires will find support from the private parts of his body; that is, he will incline to immoral acts. If he keeps himself away from the means of fornication and adultery, his private parts will crush his desires, that is to say he will be saved from immoral acts. This is the reason it is said that one should avoid glances, smiles, salutation, conversation, promises and then meetings which occur by stages on one's way to fornication and adultery.





٦٦٨ (١٦٢٣) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطُّرُقَاتِ» قَالُوا: يَا رَسُولَ اللهِ! مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ، نَتَحَدَّثُ فِيهَا. فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللهِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلاَمِ، وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». مُتَّفَقٌ عَلَيه.

668 (1623). Abû Sa‘îd Al-Khudrî ﷺ said: The Prophet ﷺ said, “Avoid sitting on roadsides.” His Companions said: “O Messenger of Allâh ﷺ, there is no other alternative but to sit there to talk.” Thereupon the Messenger of Allâh ﷺ said, “If you have to sit at all, then fulfill the rights of the road.” They asked: “What are their rights?” Thereupon he said, “Lowering the gaze (so that you may not stare at unlawful things); refraining from doing some harm to others, responding to greeting (i.e., saying ‘Wa ‘alaikumus-Salâm’ to one another) and commanding the good and forbidding the evil.” [Al-Bukhârî and Muslim]



٦٦٩

(١٦٢٧) وَعَنْ أَبِي سَعِيدٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: لاَ يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلاَ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلاَ يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ». رَوَاهُ مسلم.

669 (1627). Abu Sa‘îd Al-Khudrî ﷺ said: The Messenger of Allâh ﷺ said, “A man must not look at a man’s private parts nor must a woman look at a woman’s private parts; neither should two men lie naked under one cover, nor should two women lie naked under the same cover.” [Muslim][1]

1- This Hadîth tells us how Islam has closed all doors of immodesty and obscenity. When Islam does not allow a man to sleep without any clothes on with another man, and also does not permit a woman to sleep without any clothes on with another woman, how can it possibly let the gents and ladies mix freely? Free mixing of men and women is a common evil in the West and is now being projected through television in Muslim countries. May Allâh guide Muslims to the Straight Path!.





٢٦١ (٢٩١) باب تحريم الخلوة بالأجنبيَّة



قَالَ اللهُ تَعَالَى: {وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ} [الأَحْزَاب: ٥٣].



261 (291) *Prohibition of Meeting a Non-Mahram Woman in Seclusion*

Allâh, the Exalted, says:

"And when you ask (his wives) for anything you want, ask them from behind a screen." (33:53)

670 (1628). 'Uqbah bin 'Âmir ﷺ said: The Messenger of Allâh ﷺ said, "Avoid (entering a place) in which are women (uncovered or simply to mix with them in seclusion)." A man from the Ansâr said, "Tell me about the brother of a woman's husband." He replied, "The brother of a woman's husband is death." [Al-Bukhârî and Muslim][1]

٦٧٠ (١٦٢٨) وَعَنْ عُقْبَةَ بنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِيَّاكُمْ وَالدُّخُولَ على النِّسَاءِ»، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَفَرَأَيْتَ الحَمْوَ؟ قَالَ: «الحَمْوُ المَوْتُ». مُتَّفَقٌ عَلَيهِ.

«الحَمْوُ» قَرِيبُ الزَّوْجِ - كَأَخِيهِ، وَابْنِ أَخِيهِ، وَابْنِ عَمِّهِ.

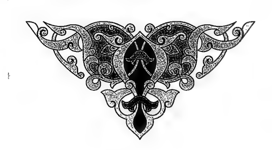
1- This Hadîth tells us an extremely important point in respect of the veil about which the majority of Muslims are unaware or negligent. The point that it tells us that a woman must observe the veil from the real brothers, cousins etc., of her husband because their visits in her home are very frequent and there may occur several occasions when they come across each other alone. For this reason, there are greater chances of mischief with them. This explains why the husband's male relatives have been regarded as "death", that is from the religious point of view they are fatal. In other words, if they commit the mischief, it will prove fatal because in

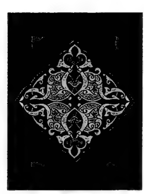
an Islamic state this crime is punishable by Rajm (stoning to death). This can also be fatal in another way. If the husband begins to suspect that his wife has illicit relations with someone else, he might kill her or divorce her out of his sense of honour. Even in case of divorce, her life will become desolate. Another meaning of it can be that one should be as much afraid of meeting such women in seclusion with whom any kind of contact is not permissible as one is afraid of death.
When a woman is required to observe the veil from the real brothers of her husband, why would it not be essential to observe the veil from the husband's friends. Slackness in this matter is also very common nowadays. Although the dangerous consequences of this fashion come to our notice everyday through newspapers, people do not learn any lesson from them, and the fashion of non-observance of the veil is spreading fast like an epidemic. May Allâh save us from this evil!

٦٧١ (١٦٣٠) وَعَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، مَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلاً مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ، فَيَخُونُهُ فِيهِمْ إِلاَّ وَقَفَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ حَسَنَاتِهِ مَا شَاءَ حَتَّى يَرْضَى» ثُمَّ الْتَفَتَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «مَا ظَنُّكُمْ؟». رَوَاهُ مُسلم.

671 (1630). Buraidah ﷺ said: The Messenger of Allâh ﷺ said, "The sanctity of the wives of Mujâhidûn (i.e., those who strive hard and fight in the way of Allâh) for those who remain at home (i.e., those who do not go to the battlefield to fight Jihâd) is like the sanctity of their own mothers. Anyone who remains behind to look after the family of a Mujâhid and betrays his trust, will be made to stand on the Day of Resurrection before the Mujâhid who will take away from his meritorious deeds whatever he likes till he is satisfied." The Messenger of Allâh ﷺ turned toward us and said, "Now, what do you think (i.e., will he leave anything with him)?" [Muslim][1]

1- The protection and supervision of the families of those Mujâhidûn who go to Jihâd , is an act of high merit, and if someone violates the trust reposed in him, he will be committing a grave sin indeed. Such breach of trust shakes the very structure of mutual cooperation which has a singular importance in Islam.





٢٦٢ (٢٩٢) باب تحريم تشبّه الرّجال بالنّساء وتشبّه النّساء بالرّجال، في لباسٍ وحركة وغير ذلك



262 (292) Prohibition for Men and Women Apeing one Another

٦٧٢ (١٦٣١) عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عنْهُمَا قَالَ: لَعَنَ رَسُولُ الله ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلاتِ مِنَ النِّسَاء.

وَفِي رِوَايَةٍ: لَعَنَ رَسُولُ الله ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. رَوَاهُ الْبُخَارِيُّ.

672 (1631). Ibn 'Abbâs ﵄ said: The Messenger of Allâh ﷺ cursed those men who ape women. He also cursed the hermaphrodite of men.

Another narration is: The Messenger of Allâh ﷺ cursed men who copy women and cursed women who copy men. [Al-Bukhârî][1]

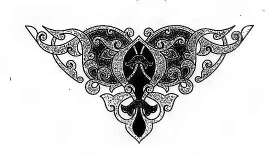
1- Mukhannath (hermaphrodite) is a man who dresses himself like a woman and has an effeminate gait and carriage, while Mutarajjilah is a woman who dresses herself like a man and adopts a masculine style. What we learn from this Hadîth is that men and women should stick to their natural qualities and characteristics and strictly avoid the imitation of the opposite sex in appearance as well as conduct. Those who violate their nature have been strongly cursed. Women who are influenced by western philosophies and thoughts and try to adopt all those professions which are special for men, fall in this category. Allâh has not entrusted them with those responsibilities which are marked for men only. It is a pity that out of sheer imprudence and blind imitation of the West, Muslim women are now adopting the western lifestyle in all walks of life. Such blind imitation has led many astray and is bound to bring Allâh's Wrath upon the transgressors.

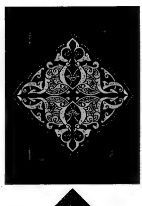
673 (1633). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance." [Muslim][1]

٦٧٣ (١٦٣٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلاَتٌ مَائِلاَتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لاَ يَدْخُلْنَ الجَنَّةَ، وَلاَ يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا». رَوَاهُ مسلم.

مَعْنَى «كَاسِيَات» أَيْ: مِنْ نِعْمَةِ اللهِ. «عَارِيَاتٌ» مِنْ شُكْرِهَا. وَقِيلَ: مَعْنَاهُ: تَسْتُرُ بَعْض بَدَنِهَا، وَتَكْشِفُ بَعْضَهُ إِظْهَارًا لِجَمَالِهَا وَنَحْوِهِ. وَقِيلَ: تَلْبَسُ ثَوْبًا رَقِيقًا يَصِفُ لَوْنَ بَدَنِهَا. وَمَعْنَى «مَائِلاَتٌ»، قِيلَ: عَنْ طَاعَةِ اللهِ تَعَالَى وَمَا يَلْزَمُهُنَّ حِفْظُهُ «مُمِيلاَتٌ»: أَيْ: يُعَلِّمْنَ غَيْرَهُنَّ فِعْلَهُنَّ الْمَذْمُومَ، وَقِيلَ: مَائِلاَتٌ: يَمْشِينَ مُتَبَخْتِرَاتٍ، مُمِيلاتٍ لأَكْتَافِهِنَّ، وَقِيلَ: مَائِلاَتٌ يَمْتَشِطْنَ الْمِشْطَةَ الْمَيْلاَءَ: وَهِيَ مِشْطَةُ الْبَغَايَا. وَ«مُمِيلاَتٌ»: يُمَشِّطْنَ غَيْرَهُنَّ تِلْكَ الْمِشْطَةَ. «رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ» أَيْ: يُكَبِّرْنَهَا وَيُعَظِّمْنَهَا بِلَفِّ عِمَامَةٍ أَوْ عِصَابَةٍ أَوْ نَحْوِهِ.

1- This Hadîth has the following three important points:
1. It has a warning for those who oppress people. Flogging in Hadd and Qisâs does not come in the category of oppression because oppression in the real sense is perpetrated when whipping is done as a means of tyranny and cruelty.
2. It has a stern warning for those women who go about without wearing the Islamic-type veil and take to adornment to display their charms, which is the habit of immoral women. Such women also adorn their hair in different styles and lure men with their coquetry and amorous playfulness. They are shameless and also make others likewise, shameless.
This Hadîth is one of the signs of the Prophethood of Muhammad ﷺ, the last of the Prophets of Allâh, because the evils which he had prophesied in this Hadîth have been fulfilled. Muslim women have adopted all these evils and shameless fashions without any fear of punishment in the Hereafter. May Allâh relieve us from these evils.





٢٦٣ (٢٩٣) باب النّهي عَن التشّبه بالشّيطان وَالكفّار





263 (293) Prohibition of following the Manners of satan and disbelievers

٦٧٤ (١٦٣٤) عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَأْكُلُوا بِالشِّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ وَيَشْرَبُ بِشِمَالِهِ». رَوَاهُ مُسْلِمٌ.

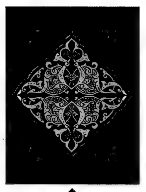
674 (1634). Jâbir ﷺ said: I heard the Messenger of Allâh ﷺ as saying: "Do not eat with your left hand, because Satan eats and drinks with his left hand." [Muslim]

٦٧٥ (١٦٣٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبِغُونَ، فَخَالِفُوهُمْ». مُتَّفَقٌ عَلَيهِ.

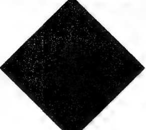
الْمُرَادُ: خِضَابُ شَعْرِ اللِّحْيَةِ وَالرَّأْسِ بِصُفْرَةٍ أَوْ حُمْرَةٍ، وَأَمَّا السَّوَادُ، فَمَنْهِيٌّ عَنْهُ كَمَا سَنَذْكُرُ فِي الْبَابِ بَعْدَهُ، إِنْ شَاءَ اللهُ تَعَالَى.

675 (1636). Abû Hurairah ﷺ said: I heard the Messenger of Allâh ﷺ as saying: "Jews and Christians do not dye their hair, so act differently from them." [Al-Bukhârî and Muslim][1]

1- Some religious scholars have regarded this as something desirable. Therefore, it is not necessary to dye the hair of head and beard. But this is certainly better. Since any resemblance with the Jews and Christians is unlawful, not dying the hair will create a resemblance with them. Therefore, in such a situation the colouring will be necessary, otherwise it will be Mustahabb , that is to say desirable.



٢٦٤ (٢٩٤) بابُ نَهي الرّجل وَالمرأة عَن خضاب شعرهما بسَواد



264 (294) *Forbiddance to Dye Hair Black*

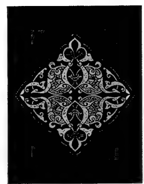


٦٧٦ (١٦٣٧) عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُتِيَ بِأَبِي قُحَافَةَ وَالِدِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُمَا يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا، فَقَالَ رَسُولُ اللهِ ﷺ: «غَيِّرُوا هذَا وَاجْتَنِبُوا السَّوَادَ». رَوَاهُ مسلمٌ.

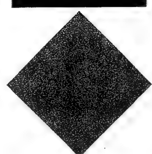
676 (1637). Jâbir ﷺ said: Abû Quhâfah, father of Abû Bakr ﷺ was presented to the Messenger of Allâh ﷺ on the day of the conquest of Makkah and his head and beard were snow white. The Messenger of Allâh ﷺ said, "Change it (i.e., dye it) and avoid black colour." [Muslim][1]

1- Abû Quhâfah was the Kunyah (nick-name) of Abû Bakr's father. His real name was Usmân bin 'Âmir. He had embraced Islam on the day Makkah was conquered by the Muslims. " Thaghamah " is a herb which grows in mountains and is completely white. Since Abu Quhafah's hair were gray, the Prophet ﷺ ordered him to dye them but forbade him from turning them black. Thus, we learn that except for inevitable circumstances, dying the hair of head and beard in black is prohibited.





٢٦٥ (٢٩٥) بابُ النّهي عَنْ القزع: وهو حلق بعض الرأس دون بعض، وَإباحة حلقه كله للرجل دون المرأة





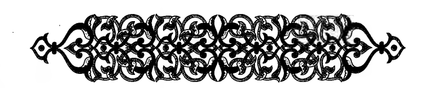
265 (295) On Prohibition of Shaving a Part of Head

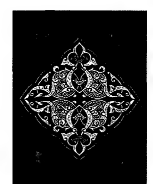
٦٧٧ (١٦٣٨) عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: نَهَى رَسُولُ الله ﷺ عَنِ الْقَزَعِ. مُتَّفَقٌ عَلَيهِ.

677 (1638). Ibn 'Umar ﷺ said: The Messenger of Allâh ﷺ forbade shaving a part of the head. [Al-Bukhârî and Muslim]

٦٧٨ (١٦٣٩) وَعَنْهُ قَالَ: رَأَى رَسُولُ الله ﷺ صَبِيًّا قَدْ حُلِقَ بَعْضُ شَعْرِ رَأْسِهِ وَتُرِكَ بَعْضُهُ، فَنَهَاهُمْ عَنْ ذلِكَ وَقَالَ: «احْلِقُوهُ كُلَّهُ، أَوِ اتْرُكُوهُ كُلَّهُ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِم.

678 (1639). Ibn 'Umar ﷺ said: The Messenger of Allâh ﷺ saw a boy, some portion of whose head was shaved and some of it was left out. He prohibited them from that and said, "Shave the whole of it or leave the whole of it." [Abû Dâwûd]





٢٦٦ (٢٩٦) باب تحريم وَصل الشعْر والوشم، وَالوَشر: وهو تحديد الأسنان



قَالَ اللهُ تَعَالَى: {إِنْ يَدْعُونَ مِنْ دُونِهِ إِلاَّ إِنَاثًا وَإِنْ يَدْعُونَ إِلاَّ شَيْطاناً مَرِيدًا *لَعَنَهُ اللهُ وَقَالَ لأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا *وَلأُضِلَّنَّهُمْ وَلأُمَنِّيَنَّهُمْ وَلآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الأَنْعَامِ وَلآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللهِ فَقَدْ خَسِرَ خُسْرَاناً مُبِيناً} [النساء: ١١٧-١١٩].

266 (296) *Prohibition of wearing false hair, tattooing and filling of teeth*

Allâh, the Exalted, says:

"They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaitân (Satan), a persistent rebel! Allâh cursed him. And he [Shaitân (Satan)] said: 'I will take an appointed portion of your slaves. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh'..." (4:117-119)

٦٧٩ (١٦٤٢) وَعَنْ أَسْمَاءَ رَضِيَ اللهُ عَنْهَا أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ، فَتَمَرَّقَ شَعْرُهَا، وَإِنِّي زَوَّجْتُهَا، أَفَأَصِلُ فِيهِ؟



فَقَالَ: «لَعَنَ اللهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: «الْوَاصِلَةَ، وَالْمُسْتَوْصِلَةَ».

قَوْلُهَا: «فَتَمَرَّقَ» هُوَ بِالرَّاءِ، وَمَعْنَاهُ: انْتَثَرَ وَسَقَطَ. وَالْوَاصِلَةُ: الَّتِي تَصِلُ شَعْرَهَا، أَو شَعْرَ غَيْرِهَا بِشَعْرٍ آخَرَ. «وَالْمَوْصُولَةُ»: الَّتِي يُوصَلُ شَعْرُهَا. «وَالْمُسْتَوْصِلَةُ»: الَّتِي تَسْأَلُ مَنْ يَفْعَلُ ذلِكَ لَهَا.

وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا نَحْوُهُ. مُتَّفَقٌ عَلَيْهِ.

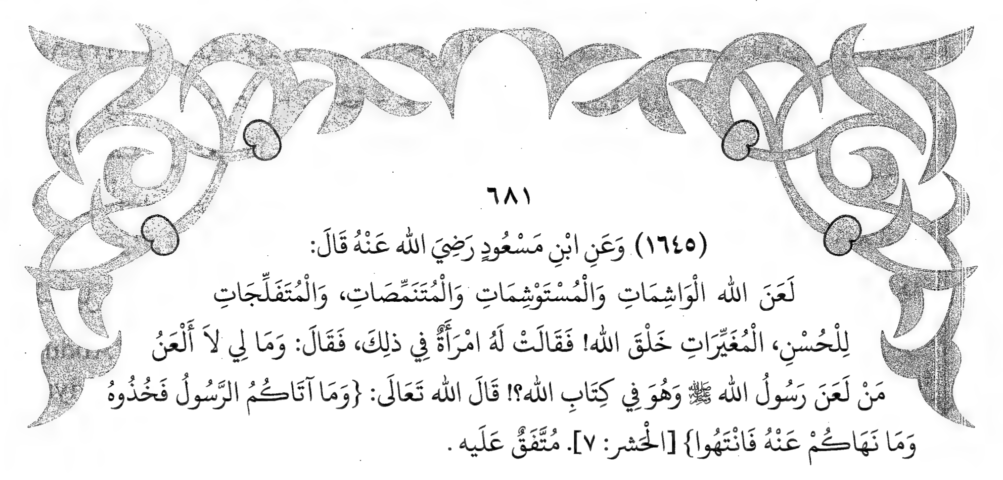
679 (1642). Asmâ' ﷺ said: A woman came to the Prophet ﷺ and said: "O Messenger of Allâh! I have a daughter who had an attack of small pox and her hair fell off. Now I want to celebrate her marriage. Can I get her a wig?" Thereupon the Prophet ﷺ said, "Allâh has cursed the maker and wearer of a wig." [Al-Bukhârî and Muslim][1]

1- This Hadîth mentions women of three kinds, namely:
1. One who patches or joins the hair.
2. One who desires to have such hair.
3. One whose hair are taken to mix with the hair of another woman.
All the three of them have been cursed. Such artificial hair are called wig. 'Beauty Parlours' are very active in prompting the use of wigs and other shameful fashions. May Allâh save us from such evils.
Almost the same Hadîth has been related from 'Aishah .

٦٨٠ (١٦٤٣) وَعَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ - عَامَ حَجَّ - عَلَى الْمِنْبَرِ وَتَنَاوَلَ قُصَّةً مِنْ شَعْرٍ كَانَتْ فِي يَدِ حَرَسِيٍّ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ؟! سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هذِهِ. وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هذِهِ نِسَاؤُهُمْ». مُتَّفَقٌ عَلَيْهِ.

680 (1643). Humaid bin 'Abdur-Rahmân (ﷺ) said: I saw Mu'âwiyah ﷺ during the Hajj (pilgrimage) standing on the pulpit. He took from the guard a bunch of hair, and said: "O people of Al-Madinah! Where are your scholars? (Why do they do not prohibit you) I heard the Prophet ﷺ prohibiting from using this (false hair) and saying, 'The people of Bani Israel were ruined when their women wore such hair.'" [Al-Bukhârî and Muslim][2]

2- 1. In his sermon Mu'âwiyah was referring to the evils which have been mentioned in the previous Hadîth . Thus, we learn that if men see any mischief spreading in the society, they must take notice of it and try to prevent the public from it. They should also call the attention of the 'Ulamâ' to that mischief so that they too raise voice against it.
2. To keep silent over the spread of evils among people is akin to inviting destruction and the Wrath of Allâh on society.
3. There is a stern warning for present-day Muslims also because women today have generally discarded their veil and taken to display their charm and beauty like prostitutes. These and numerous other evils rampant in Muslim society are far more vulgar and dangerous than the evil of using wigs and keeping shameful hair styles. To make matters worse, the Muslim masses are silent over this immoral parade of evils, and the 'Ulamâ' also hesitate to criticize these evils openly in their speeches and sermons.



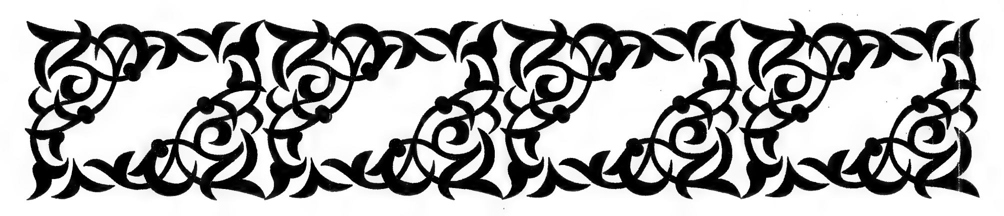
٦٨١

(١٦٤٥) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ:
لَعَنَ اللهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ خَلْقَ اللهِ! فَقَالَتْ لَهُ امْرَأَةٌ فِي ذٰلِكَ، فَقَالَ: وَمَا لِي لاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ وَهُوَ فِي كِتَابِ اللهِ؟! قَالَ اللهُ تَعَالَى: {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا} [الحشر: ٧]. مُتَّفَقٌ عَلَيه.

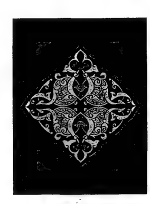
«الْمُتَفَلِّجَةُ»: هِيَ الَّتِي تَبْرُدُ مِنْ أَسْنَانِهَا لِيَتَبَاعَدَ بَعْضُهَا مِنْ بَعْضٍ قَلِيلاً، وَتُحَسِّنُهَا وَهُوَ الْوَشْرُ، وَالنَّامِصَةُ: هِيَ الَّتِي تَأْخُذُ مِنْ شَعْرِ حَاجِبِ غَيْرِهَا، وَتُرَقِّقُهُ لِيَصِيرَ حَسَنًا، وَالْمُتَنَمِّصَةُ: الَّتِي تَأْمُرُ مَنْ يَفْعَلُ بِهَا ذٰلِكَ.

681 (1645). Ibn Mas‘ûd ﵁ said: Allâh has cursed those women who practise tattooing and those women who have themselves tattooed, and those women who get their hair removed from their eyebrows and faces (except the beard and the mustache), and those who make artificial spaces between their teeth for beauty, whereby they change Allâh's creation. A woman started to argue with him, saying: "What is all this?" He replied: "Why should I not curse those whom the Messenger of Allâh ﷺ cursed and who are cursed in Allâh's Book? Allâh, the Exalted, has said in His Book: 'And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)'." (59:7) [Al-Bukhârî and Muslim][1]

1- We learn from this Hadîth that any effort to bring about a change in one's natural appearance is unlawful. Al-Washm (tattooing), Al-Washr (slimming the teeth), At-Tafalluj (to create gaps between the teeth), An-Nams (the plucking of eyelashes) etc., come in the category of forbidden and unlawful fashions. It should be mentioned here that the use of henna is permissible because it does not bring about any such change which is forbidden. The use of henna is permissible subject to the condition that woman should not make its display before any man who is not a Mahram (Mahram is a person with whom it is basically not lawful to contract marriage).







٢٦٧ (٢٩٧) باب النّهي عَن نتف الشيْب من اللحية والرأس وغيرهما وعَن نَتف الأمرد شعر لحيته عند أول طلوعه



267 (297) Prohibition of Plucking Grey Hairs

682 (1646). Reported ʻAmr bin Shuʻaib, on the authority of his father and grandfather that the Prophet ﷺ said, "Do not pluck out grey hair, for they are the Muslim's light on the Day of Resurrection." [Abû Dâwûd, At-Tirmidhî and An-Nasa'î]

٦٨٢ (١٦٤٦) عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَنْتِفُوا الشَّيْبَ؛ فَإِنَّهُ نُورُ الْمُسْلِمِ يَوْمَ الْقِيَامَةِ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ بِأَسَانِيدَ حَسَنَةٍ. قَالَ التِّرْمِذِيُّ: هُوَ حَدِيثٌ حَسَنٌ.



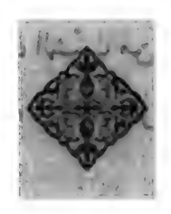
٢٦٨ (٢٩٨) بابُ كَراهية الاستِنجاء باليَمين،ومسّ الفرج باليمين من غير عذر

268 (298) Prohibition of using the right hand for cleaning after toilet without a valid reason

683 (1648). Abû Qatâdah ﷺ said: The Prophet ﷺ said, "Do not touch your private parts with your right hand while urinating, nor for washing or cleaning (your private parts); and do not breathe into the drinking vessel from which you drink." [Al-Bukhârî and Muslim]

٦٨٣ (١٦٤٨) عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَالَ أَحَدُكُمْ، فَلاَ يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ، وَلاَ يَسْتَنْجِ بِيَمِينِهِ، وَلاَ يَتَنَفَّسْ فِي الإِنَاءِ». مُتَّفَقٌ عَلَيْهِ.

وَفِي الْبَابِ أَحَادِيثُ كَثِيرَةٌ صَحِيحَةٌ.



٢٦٩ (٢٩٩) باب كراهة المشي في نعلٍ وَاحدَةٍ أو خفّ وَاحد لغير عذر، وكراهة لبس النعل والخف قائمًا لغير عذر

269 (299) *Undesirability of wearing one shoe or sock*

٦٨٤ (١٦٤٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يَمْشِ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيَنْعَلْهُمَا جَمِيعًا، أَوْ لِيَخْلَعْهُمَا جَمِيعًا». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: «أَوْ لِيُحْفِهِمَا جَمِيعًا».

684 (1649). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "None of you should walk wearing one shoe; you should either wear them both or take them off both." [Al-Bukhârî and Muslim]

٦٨٥ (١٦٥٠) وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ، فَلاَ يَمْشِ فِي الأُخْرَى حَتَّى يُصْلِحَهَا». رَوَاهُ مسلم.

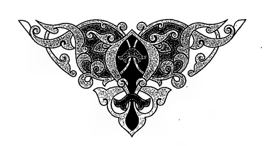
685 (1650). Abû Hurairah ﷺ said: I heard the Messenger of Allâh ﷺ saying, "When the lace of one of the shoes of any one of you is cut off, he should not walk with the other until he has got the lace repaired." [Muslim][1]

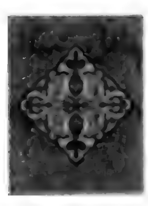
1- The shoe-laces used in Arabia at the time of the Prophet ﷺ were different from the ones which are used in modern times. The shoes were then so designed that they could not be used without laces. It was like a strap which kept the shoe tied to the foot, and if it was broken one could not use the footwear at all. For this reason, it was ordained by the Prophet ﷺ that one should first get the strap repaired and then use the pair of his shoes. If this was not done, one would be then wearing one shoe and leaving his other foot bare. There is no harm, however, if one has to do this under some compulsion.

٦٨٦ (١٦٥١) وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يَنْتَعِلَ الرَّجُلُ قَائِمًا. رَوَاهُ أَبو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

686 (1651). Jâbir ﷺ said: The Messenger of Allâh ﷺ forbade a person wearing (tying up) his shoe while standing. [Abû Dâwûd][2]

2- We learn from this Hadîth that it is undesirable to put on one's shoes (or socks, etc.) in the standing position. Some religious scholars are of the opinion that this is more of an advice than an order. By prescribing the manners of wearing one's shoes, it has been illustrated that the Islamic teachings cover all spheres of life.





٢٧٠ (٣٠٠) باب النّهي عَن ترك النّار في البيت عند النوم ونحوه، سواء كانت في سراج أو غيره

270 (300) Prohibition of leaving the fire burning

687 (1652). Ibn 'Umar ﷺ said: The Prophet ﷺ said, "Do not keep the fire burning in your homes when you go to bed." [Al-Bukhârî and Muslim]

٦٨٧ (١٦٥٢) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ». مُتَّفَقٌ عَلَيهِ.

688 (1654). Jâbir ﷺ said: The Messenger of Allâh ﷺ said, "Cover up the (kitchen) containers (i.e., pots, pans, etc.), tie up the mouth of the water-skin, lock up the doors and extinguish the lamps, because Satan can neither untie the water-skin nor open the door nor uncover the containers. If one can cover the cooking pot even by placing a piece of wood across it, and pronounce the Name of Allâh on it, let him do it. A mouse can sometimes cause a house to burn along its dwellers." [Muslim][1]

٦٨٨ (١٦٥٤) وَعَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «غَطُّوا الإِنَاءَ، وَأَوْكِئُوا السِّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السِّرَاجَ، فَإِنَّ الشَّيْطَانَ لاَ يَحِلُّ سِقَاءً، وَلاَ يَفْتَحُ بَابًا، وَلاَ يَكْشِفُ إِنَاءً، فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلاَّ أَنْ يَعْرُضَ عَلَى إِنَائِهِ عُودًا، وَيَذْكُرَ اسْمَ اللهِ، فَلْيَفْعَلْ، فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ». رَوَاهُ مُسْلِمٌ.

«الْفُوَيْسِقَةُ»: الْفَأْرَةُ، وَ«تُضْرِمُ»: تُحْرِقُ.

1- 1. The Ahâdîth mentioned above stress the fact that one must put out the fire before going to bed, no matter whether this fire is in the form of a lamp, a fireplace, or a heater. Experience shows that leaving the fire alive sometime proves very dangerous. Leaving the utensils, water-skins, pitchers etc., uncovered must also be avoided to prevent them from dirt and insects which can cause harm. Similarly, doors and windows should also be kept closed while one is sleeping in order to guard the house against thieves and robbers.
2. One must recite the Name of Allâh, that is to say Bismillâh , before using and keeping things.



٢٧١ (٣٠٢) باب تحريم النياحة على الميّت، ولطم الخد، وشقّ الجيب، ونتف الشعر، وحلقه، والدعاء بالويل والثبور



271 (302) *Prohibition of bewailing the deceased*

٦٨٩ (١٦٥٧) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ».

وَفِي رِوَايَةٍ: «مَا نِيحَ عَلَيْهِ». مُتَّفَقٌ عَلَيْهِ.

689 (1657). 'Umar bin Al-Khattâb ؓ said: The Prophet ﷺ said, "The deceased is tortured in his grave for bewailing over him." [Al-Bukhârî and Muslim][1]

1- "Bewailing" is wailing over the dead. It is weeping loudly for the deceased describing his noble qualities or the problems created by his death. Wailing causes trouble to the deceased if he willed his heirs to do so, or in his own life he behaved in the same manner and his family members were following his style of mourning at his death. But if the deceased had forbidden his relatives from wailing over his death and they do it despite his warning against doing so, then the deceased will not suffer any torment on their wailing because his intention and training have no connection with it. The Qur'ânic injunction in this matter is absolutely clear:
"No one laden with burdens can bear another's burden." (17:15).

٦٩٠ (١٦٥٨) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». مُتَّفَقٌ عَلَيْهِ.

690 (1658). Ibn Mas'ûd ؓ said: The Messenger of Allâh ﷺ said, "He who (on befalling a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is none of us." [Al-Bukhârî and Muslim][2]

2- "He is none of us" here signifies that he is not following the ways of Muslims. "The ways and traditions of the Days of Ignorance" means here wailing, i.e., 'Alas! my lion, my moon, my support, one whose death has rendered his children orphan etc., etc.'



691 (1659). Abû Burdah ﷺ reported: (My father) Abû Mûsâ got seriously ill and lost his consciousness. His head was in the lap of a woman of the family and she began to wail. When Abû Mûsâ recovered his consciousness, he said: "I am innocent of those from whom Messenger of Allâh ﷺ is innocent. Verily, the Messenger of Allâh ﷺ declared himself free of (the responsibility) for a woman who wails, shaves her head and tears up her clothes." [Al-Bukhârî and Muslim]

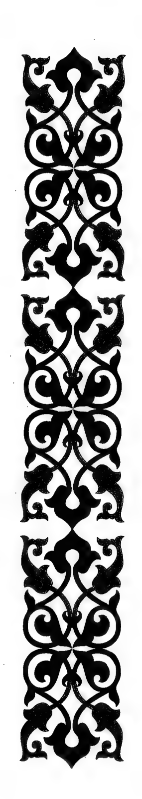
٦٩١ (١٦٥٩) وَعَنْ أَبِي بُرْدَةَ قَالَ: وَجِعَ أَبُو مُوسَى، فَغُشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حِجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَأَقْبَلَتْ تَصِيحُ بِرَنَّةٍ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا؛ فَلَمَّا أَفَاقَ، قَالَ: أَنَا بَرِيءٌ مِمَّنْ بَرِىءَ مِنْهُ رَسُولُ اللهِ ﷺ، إِنَّ رَسُولَ اللهِ ﷺ بَرِىءَ مِنَ الصَّالِقَةِ، وَالْحَالِقَةِ، وَالشَّاقَّةِ، مُتَّفَقٌ عَلَيْهِ.

«الصَّالِقَةُ»: الَّتِي تَرْفَعُ صَوْتَهَا بِالنِّيَاحَةِ وَالنَّدْبِ «والْحَالِقَةُ»: الَّتِي تَحْلِقُ رَأْسَهَا عِنْدَ الْمُصِيبَةِ. «والشَّاقَّةُ»: الَّتِي تَشُقُّ ثَوْبَهَا.

692 (1663). Ibn 'Umar ﷺ said: The Messenger of Allâh ﷺ visited Sa'd bin 'Ubâdah during his illness. He was accompanied by 'Abdur-Rahmân bin 'Auf, Sa'd bin Abû Waqqâs and 'Abdullâh bin Mas'ûd ﷺ. When they entered his house, they found him unconscious. The Messenger of Allâh asked, "Has he died?" They replied: "No, O Messenger of Allâh." Hearing this the Messenger of Allâh ﷺ began to weep. When his Companions saw this, they also began to weep too. He said, "Listen attentively: Allâh does not punish for the shedding of tears or the grief of the heart, but takes to task or show mercy because of the utterances of this (and he pointed to his tongue)." [Al-Bukhârî and Muslim]

٦٩٢ (١٦٦٣) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: اشْتَكَى سَعْدُ ابْنُ عُبَادَةَ رَضِيَ اللهُ عَنْهُ شَكْوَى، فَأَتَاهُ رَسُولُ اللهِ، ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَعَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ، وَجَدَهُ فِي غَشْيَةٍ فَقَالَ: «أَقَضَى؟» قَالُوا: لاَ يَا رَسُولَ اللهِ. فَبَكَى رَسُولُ اللهِ ﷺ. فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ النَّبِيِّ ﷺ بَكَوْا، قَالَ: «أَلاَ تَسْمَعُونَ؟ إِنَّ اللهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلاَ بِحُزْنِ الْقَلْبِ، وَلكِنْ يُعَذِّبُ بِهذَا» وَأَشَارَ إِلَى لِسَانِهِ «أَوْ يَرْحَمُ». مُتَّفَقٌ عَلَيْهِ.





٦٩٣ (١٦٦٤) وَعَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ، وَدِرْعٌ مِنْ جَرَبٍ» رَوَاهُ مُسْلِمٌ.

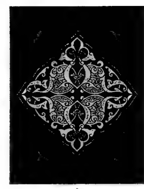
693 (1664). Abû Mâlik Al-Ash'arî ﵁ said: The Messenger of Allâh ﷺ said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a garment of scabies (Allâh knows the nature thereof)." [Muslim][1]

1- We learn from this Hadîth that wailing is a major sin and if one does not make sincere repentance for it, Allâh does not grant pardon for it, one will be made to suffer a torment of its own kind.

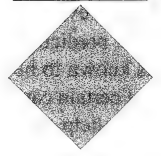
٦٩٤ (١٦٦٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ». رَوَاهُ مُسْلِمٌ.

694 (1667). Abû Hurairah ﵁ said: The Messenger of Allâh ﷺ said, "Two things are signs of disbelief on the part of those who indulge in them: Slandering one's lineage and wailing over the dead." [Muslim]





٢٧٢ (٣٠٣) باب النَّهي عَن إِتْيَانِ الكُهّانِ والمُنَجّمين والعُرَّاف، وأصحاب الرمل، والطوارق بالحصى وبالشعير ونحو ذلك



272 (303) *Prohibition of consultation with soothsayers*

٦٩٥ (١٦٦٨) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَأَلَ رَسُولَ اللهِ ﷺ أُنَاسٌ عَنِ الْكُهَّانِ، فَقَالَ: «لَيْسُوا بِشَيْءٍ» فَقَالُوا: يَا رَسُولَ اللهِ إِنَّهُمْ يُحَدِّثُونَا أَحْيَانًا بِشَيْءٍ، فَيَكُونُ حَقًّا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطَفُهَا الْجِنِّيُّ. فَيَقُرُّهَا فِي أُذُنِ وَلِيِّهِ، فَيَخْلِطُونَ مَعَهَا مِائَةَ كَذْبَةٍ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْمَلَائِكَةَ تَنْزِلُ فِي الْعَنَانِ - وَهُو السَّحَابُ - فَتَذْكُرُ الأَمْرَ قُضِيَ فِي السَّمَاءِ، فَيَسْتَرِقُ الشَّيْطَانُ السَّمْعَ، فَيَسْمَعُهُ، فَيُوحِيهِ إِلَى الْكُهَّانِ، فَيَكْذِبُونَ مَعَهَا مِائَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ».

قَوْلُهُ: «فَيَقُرُّهَا» هُوَ بِفَتْحِ الْيَاءِ، وَضَمِّ الْقَافِ والرَّاءِ: أَي: يُلْقِيهَا. «وَالْعَنَانُ» بِفَتْحِ الْعَيْنِ.

695 (1668). 'Aishah ﵂ said: Some people asked the Messenger of Allâh ﷺ about soothsayers. He ﷺ said, "They are of no account." Upon this they said to him, "O Messenger of Allâh! But they sometimes make true predictions." Thereupon the Messenger of Allâh ﷺ said, "That is a word pertaining to truth which a Jinn snatches (from the angels) and whispers into the ears of his friend (the soothsayers) who will then mix more than a hundred lies with it." [Al-Bukhârî and Muslim]

The narration in Al-Bukhârî is: "The angels descend in the clouds and mention matters which has been decreed in heaven; Satan steals a hearing (listens to it stealthily) and communicates it to the soothsayers who tell along with it a hundred lies."[1]

1- Kâhin (soothsayer), Munajjim (astrologer) and Arrâf (foreteller) have similar

characteristics but with a slight difference. All of them make predictions about the future. Kâhin would overhear some Jinn and disclose the secret to people which would sometimes prove true, because the jinn's source of information was Satan who sometimes stole away some information from the angels. But after the annunciation of the Prophet ﷺ it was made impossible for Jinns and satans to overhear anything in the skies. Moreover, Kâhin and others of his ilk would make predictions on the basis of certain signs and circumstantial evidence which could go wrong or right. This is so even to this day. Astrological prediction is also a form of foretelling but this is often wrong. Al-'Irâfah , or what is known to be as divination is also an indication of some future occurrence on the basis of certain causes and events. All the three occult arts supplement each other and also take the help of similar other things. In other words, these are all different forms of soothsaying. Geomancy also tries to tell about the invisible future. At-Tarq is the art of taking omen by striking birds with gravel on their wings or by throwing barley, etc., before them. In the latter formula, if a bird flies towards the right side, it would be a good omen; and if it goes towards the left it will be a bad one. All such things are unlawful and have been strictly forbidden by Islam. If anything predicted by these means comes by chance true, it does not furnish any justification for their validity.

٦٩٦ (١٦٦٩) وَعَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ وَرَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ، فَصَدَّقَهُ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا» رَوَاهُ مُسْلِمٌ.

696 (1669). Narrated Safiyyah, daughter of Abû 'Ubaid, on the authority of some of the wives of the Prophet ﷺ who said, "He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salât (prayers) will not be accepted for forty days." [Muslim]

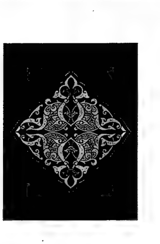
٦٩٧ (١٦٧٣) وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ». مُتَّفَقٌ عَلَيْهِ.

697 (1673). Abû Mas'ûd Al-Badrî ﷺ said: The Messenger of Allâh ﷺ prohibited the price of a dog, the earning of a prostitute, and the money given to a soothsayer. [Al-Bukhârî and Muslim][1]

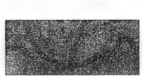
1- 1. "Prohibition of the price of dog" signifies that the sale and purchase of dogs is forbidden. This a general order which applies to dog of every kind, whether it is for hunting or protection of farms (which is permissible) or is a tamed one. The reason being that dog is an absolutely unclean animal no matter what breed it is. Some 'Ulamâ' are of the opinion that the sale and purchase of such dog which one intends to keep for lawful needs such as hunting and protecting farms is permissible. So far as reasoning is concerned, the views of the majority of 'Ulamâ' are quite strong because we find absolute prohibition of dogs in this Hadîth.

The earning of a vile woman has been called 'Dower' in the Hadîth because of its evident form, otherwise it is unlawful and nobody accepts its justification. Similar is the case of soothsayers, astrologers, fortunetellers and all those who fool people by telling them about future and thus swindle money from them. Their income is also unlawful.

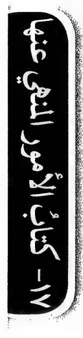
2. It is also unlawful to make any payment to such swindlers because when it is not lawful for them to make money in this manner, how can we consider the money given to them lawful?



٢٧٣ (٣٠٤) باب النّهي عَن التطير



فيهِ الأَحَادِيثُ السَّابِقَةُ فِي الْبَابِ قَبْلَه.



273 (304) Forbiddance of Believing in Ill Omens

٦٩٨ (١٦٧٤) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ عَدْوَى وَلاَ طِيَرَةَ وَيُعْجِبُنِي الْفَأْلُ» قَالُوا: وَمَا الْفَأْلُ؟ قَالَ: «كَلِمَةٌ طَيِّبَةٌ». مُتَّفَقٌ عَلَيْهِ .

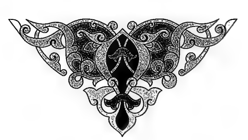
698 (1674). Anas ﷺ said: The Messenger of Allâh ﷺ said, "Not the transmission of disease of one person to another and no evil omen, but I am pleased with good omens." He was asked: "What is good omen?" He replied, "A good word." [Al-Bukhârî and Muslim][1]

1- 1. The phrase "Not the transmission of disease of one person to another" either negates the idea that disease can travel from one person to another or it signifies that one should not attribute the illness of one person to the illness of another. The right approach is that one should think that a person falls ill with the Will of Allâh. This does not mean that this Hadîth denies the infectious character of certain diseases but it attempts to correct one's belief, namely that if Allâh wills something, it will certainly occur. Thus, this Hadîth proves that even in infectious diseases it is not the disease itself which is the real cause but the Preordainment and Will of Allâh.
2. Similar is the case of bad omens. These have no significance at all. If any suspicion crosses one's mind by seeing something, he should neither attach any importance to it nor act what the suspicion demands. Good omen is permissible for the reason that it inclines one to associate good hopes with Allâh, which is a highly commendable tendency. Thus, it also induces one to always utter something nice and to listen to what is nice so that in both cases it occasions good omens. One should always abstain from saying what is repulsive to the listeners and tends to be a bad omen.

٦٩٩

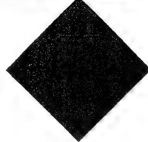
(١٦٧٧) وَعَنْ عُرْوَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: ذُكِرَتِ الطِّيَرَةُ عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَحْسَنُهَا الْفَأْلُ، وَلاَ تَرُدُّ مُسْلِمًا فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُلْ: اللَّهُمَّ لاَ يَأْتِي بِالْحَسَنَاتِ إِلاَّ أَنْتَ، وَلاَ يَدْفَعُ السَّيِّئَاتِ إِلاَّ أَنْتَ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِكَ». حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُد بِإِسْنَادٍ صَحِيحٍ.

699 (1677). ‘Urwah bin ‘Âmir ﷺ said: When talking of omens was mentioned in the presence of the Messenger of Allâh ﷺ he said, “The best type of omen is the good omen.” He added, “A Muslim should not refrain from anything because of an omen.” He ﷺ told them, “When any of you sees anything which he dislikes, he should say: ‘ Allâhumma lâ ya’tî bil-hasanâti illâ Anta, wa lâ yadfa‘us-sayyi’âti illâ Anta, wa lâ hawla wa lâ quwwata illâ Bika (O Allâh ! You Alone bring good things; You Alone avert evil things, and there is no might or power but in You).’”
[Abû Dâwûd]





٢٧٤ (٣٠٥) باب تحريم تصوير الحيوان في بسَاط أو حجر أو ثوب أو درهم أو مخدَّة أو دينار أو وسادة وغير ذلك، وتحريم اتخاذ الصورة في حائط وستر وعمامة وثوب ونحوها، والأمر بإتْلاف الصور



274 (305) Prohibition of Drawing Portraits

٧٠٠ (١٦٧٨) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الَّذِينَ يَصْنَعُونَ هذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ». مُتَّفَقٌ عَلَيْهِ.

700 (1678). Ibn 'Umar ﷺ said: The Messenger of Allâh ﷺ said, "Those who draw pictures will be punished on the Day of Resurrection; and it will be said to them: 'Breathe soul into what you have created.'" [Al-Bukhârî and Muslim]

٧٠١ (١٦٨٠) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ فَيُعَذِّبُهُ فِي جَهَنَّمَ» قَالَ ابْنُ عَبَّاسٍ: فَإِنْ كُنْتَ لاَ بُدَّ فَاعِلاً، فَاصْنَعِ الشَّجَرَ وَمَا لاَ رُوحَ فِيهِ. مُتَّفَقٌ عَلَيْهِ.

701 (1680). Ibn 'Abbâs ﷺ said: I heard the Messenger of Allâh ﷺ saying, "Every painter will go to Hell, and for every portrait he has made, there will be appointed one who will chastise him in the Hell." Ibn 'Abbâs said: If you have to do it, draw pictures of trees and other inanimate things. [Al-Bukhârî and Muslim][1]

1- A painter will be punished for his paintings according to the number of his products. The greater the number of paintings he has produced, the more would be the punishment. Thus, there is a great warning for those who make films and photographs on marriages and functions because they make photographs of hundreds or thousands of persons at a time. If, in spite of knowing that this act is unlawful in Sharî'ah , they do it on account of slackness on their part, they shall have to suffer heavy punishment for it in Hell. If they think that it is permissible in Islam, while it is forbidden, they would be regarded infidels and abide in Hell. It is absolutely wrong to think that this prohibition applies only to the painters or sculptors and that photographs taken by a camera is not a picture but a mere reflection and, therefore, one is exempted from their prohibition. Whether a picture is made by hand or camera or video, it is a picture and its maker is warned with Hell. May Allâh save us from it. However, pictures of natural scenery which are lifeless are permissible.

702 (1682). Ibn Mas'ûd ﷺ said: I heard the Messenger of Allâh ﷺ saying, "Those who will receive the most severe punishment from Allâh on the Day of Resurrection will be painters (of living objects)." [Al-Bukhârî and Muslim]

٧٠٢ (١٦٨٢) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». مُتَّفَقٌ عَلَيْهِ.

703 (1683). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "The Almighty Allâh said: 'Who is more an oppressor than him who goes to create like My creation? Let him make an ant or a grain of corn or a grain of barley.'" [Al-Bukhârî and Muslim]

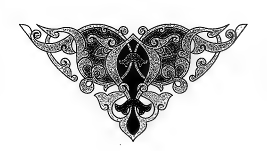
٧٠٣ (١٦٨٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي! فَلْيَخْلُقُوا ذَرَّةً أَوْ لِيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً» مُتَّفَقٌ عَلَيْهِ.

704 (1684). Abû Talhah ﷺ said: The Messenger of Allâh ﷺ said, "The angels do not enter a house in which there is a dog or a portrait." [Al-Bukhârî and Muslim]

٧٠٤ (١٦٨٤) وَعَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلا صُورَةٌ». مُتَّفَقٌ عَلَيْهِ.

705 (1687). Abul-Haiyâj Haiyân bin Husain said: 'Ali bin Abû Talib ﷺ said to me: "Shall I not send you to do a task that the Messenger of Allâh ﷺ had assigned to me? Spare no portrait unwiped out, and leave not a high grave unlevelled." [Muslim]

٧٠٥ (١٦٨٧) وَعَنْ أَبِي الْهَيَّاجِ حَيَّانَ بْنِ حُصَيْنٍ قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ: أَلاَ أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللهِ ﷺ؟ أَنْ لا تَدَعَ صُورَةً إِلاَّ طَمَسْتَهَا، وَلاَ قَبْرًا مُشْرِفًا إِلاَّ سَوَّيْتَهُ. رَوَاهُ مُسْلِمٌ.







٢٧٥ (٣٠٦) باب تحريم اتخاذ الكلب إلاَّ لصَيْدأو ماشية أو زرع



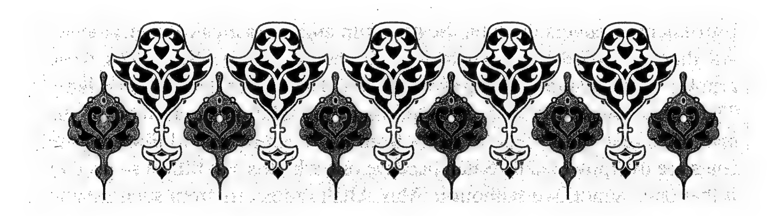
275 (306) *Prohibition of keeping a dog except as a watchdog or hunting dog*



٧٠٦ (١٦٨٨) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: قَالَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنِ اقْتَنَى كَلْبًا إِلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ». مُتَّفَقٌ عَلَيْهِ.

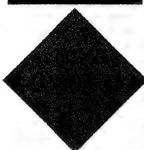
وَفِي رِوَايَةٍ: «قِيرَاطٌ».

706 (1688). Ibn ‘Umar ﷺ said: The Messenger of Allâh ﷺ said, “He who keeps a dog other than one for guarding the fields or herds or hunting, will lose two Qîrât every day out of his rewards.” [Al-Bukhârî and Muslim]





٢٧٦ (٣٠٧) باب كراهية تعليق الجرس في البَعير وغيره من الدواب، وكراهية استصحاب الكلب والجرس في السفر



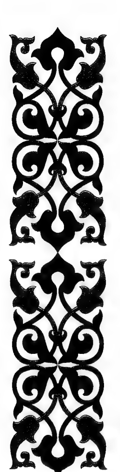


276 (307) *Undesirability of hanging bells round the necks of animals*

٧٠٧ (١٦٩٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا كَلْبٌ أَوْ جَرَسٌ». رَوَاهُ مسلم.

707 (1690). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "Angels do not accompany the travellers who have with them a dog or a bell." [Muslim][1]

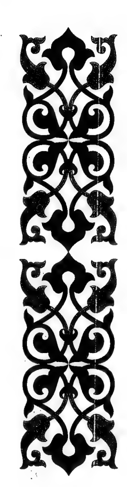
1- "Dog" here stands for that dog which is prohibited to keep. Dogs kept for the purpose of hunting and security do not fall in this category. Angels signify angels of mercy; otherwise we are attended all the time by the angels who record our deeds for us. Bell in this context refers to the bell which is placed in the neck of animals and rings when they move.



٧٠٨ (١٦٩١) وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ». رَوَاهُ مُسْلِمٌ.

708 (1691). Abû Hurairah ﷺ said: The Prophet ﷺ said, "The bell is one of the musical instruments of Satan." [Muslim][2]

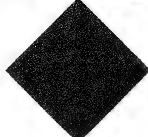
2- Mazâmîr (مزامير) is the plural of Mizmâr (مزمار) , meaning musical instrument. It covers the lute, the plectrum and other musical instruments. All these are used by Satan to lead the people astray. Nowadays these articles have become alarmingly common. The matter does not end here. The public mentality is so distorted that they take music as food of the soul. (We seek the Refuge of Allâh from it.) It can be true of those whose souls are overpowered by Satan because one who lives in filth is so used to it that one cannot live without it. May Allâh protect us from such satanic occupations.





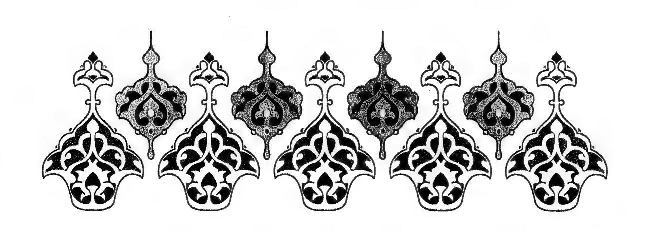


٢٧٧ (٣٠٨) باب كراهة ركوب الجلاّلة وهي البعير أو الناقة التي تأكل العَذرة، فإن أكلت علفًا طاهرًا فطاب لحمها، زالت الكراهة





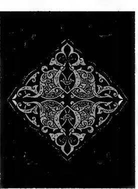
277 (308) *Undesirability of riding a camel which eats animals' waste*



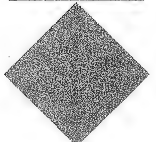
٧٠٩ (١٦٩٢) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْجَلَّالَةِ فِي الإِبِلِ أَنْ يُرْكَبَ عَلَيْهَا. رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

709 (1692). Ibn 'Umar ﷺ said: The Messenger of Allâh ﷺ prohibited riding a camel which eats dung, or animal or human waste. [Abû Dâwûd][1]

1- Al-Jallâlah means an animal which usually eats filthy things including human excrement. This filth becomes a part of his body and it stinks. When such animals are disgusting for riding, they would be obviously unlawful for food. It is, however, necessary that the Al-Jallâlah should have the characteristic mentioned in the Hadîth because ordinarily almost every animal does eat a little amount of filth but with the difference that it is not common food, nor does it become a part of its body. In any case, it should be borne in mind that Islam has stressed purity and cleanliness and warned against filth.

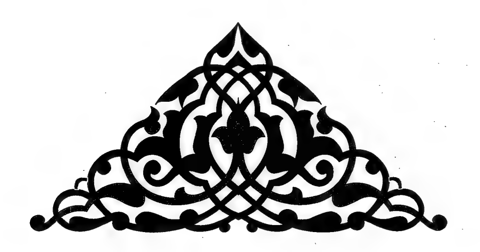


٢٧٨ (٣٠٩) باب النّهي عن البصاق في المسجد والأمر بإزالته منه إذا وجد فيه، والأمر بتنزيه المسجد عن الأقذار





278 (309) *Prohibition of Spitting in the Mosque*

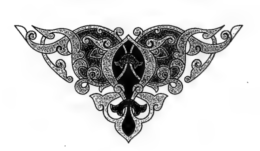


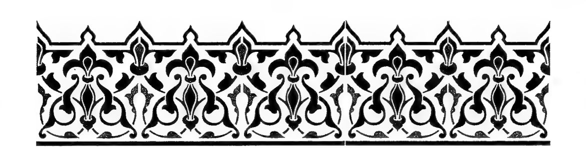
٧١٠ (١٦٩٣) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْبُصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا». مُتَّفَقٌ عَلَيْهِ.

وَالْمُرَادُ بِدَفْنِهَا إِذَا كَانَ الْمَسْجِدُ تُرَابًا أَوْ رَمْلاً وَنَحْوَهُ، فَيُوَارِيهَا تَحْتَ تُرَابِهِ. قَالَ أَبُو الْمَحَاسِنِ الرُّويَانِي مِنْ أَصْحَابِنَا فِي كِتَابِهِ «الْبَحْرِ» وَقِيلَ: الْمُرَادُ بِدَفْنِهَا إِخْرَاجُهَا مِنَ الْمَسْجِدِ، أَمَّا إِذَا كَانَ الْمَسْجِدُ مُبَلَّطًا أَوْ مُجَصَّصًا، فَدَلَكَهَا عَلَيْهِ بِمَدَاسِهِ أَوْ بِغَيْرِهِ كَمَا يَفْعَلُهُ كَثِيرٌ مِنَ الْجُهَّالِ، فَلَيْسَ ذلِكَ بِدَفْنٍ، بَلْ زِيَادَةٌ فِي الْخَطِيئَةِ وَتَكْثِيرٌ لِلْقَذَرِ فِي الْمَسْجِدِ، وَعَلَى مَنْ فَعَلَ ذلِكَ أَنْ يَمْسَحَهُ بَعْدَ ذلِكَ بِثَوْبِهِ أَوْ بِيَدِهِ أَوْ غَيْرِهِ، أَوْ يَغْسِلَهُ.

710 (1693). Anas bin Mâlik ﷺ said: The Messenger of Allâh ﷺ said, "Spitting in the mosque is a sin, and its expiation is that the spittle should be buried in earth." [Al-Bukhârî and Muslim][1]

1- To atone for spitting in the mosque, one should bury the spittle in earth, but this applies when the floor of the mosque is covered with earth; as this is not the case today, one should wipe the spittle off or wash it off with clean water.





٧١١ (١٦٩٤) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ رَأَى فِي جِدَارِ الْقِبْلَةِ مُخَاطًا، أَوْ بُزَاقًا، أَوْ نُخَامَةً، فَحَكَّهُ. مُتَّفَقٌ عَلَيْهِ .

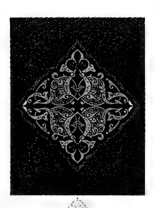
711 (1694). ‘Aishah ﵂ said: The Messenger of Allâh ﷺ saw spittle or snot or sputum, sticking to the wall towards Qiblah and scratched it off. [Al-Bukhârî and Muslim][1]

٧١٢ (١٦٩٥) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ هذِهِ الْمَسَاجِدَ لاَ تَصْلُحُ لِشَيْءٍ مِنْ هذَا الْبَوْلِ وَلاَ الْقَذَرِ، إِنَّمَا هِيَ لِذِكْرِ اللهِ تَعَالَى، وَقِرَاءَةِ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ اللهِ ﷺ. رَوَاهُ مُسْلِمٌ .

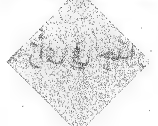
712 (1695). Anas ﵁ said: The Messenger of Allâh ﷺ said, “It is not proper to use the mosque for urinating or easing oneself. They are merely built for the remembrance of Allâh and the recitation of the Qur’ân,” or as he stated. [Muslim][2]

1- The narrator of this Hadîth has expressed doubt about the exact nature of the filth, whether it was spittle, or phlegm or something else. Whatever it was, apparently it was dry. The Prophet ﷺ scraped or rubbed it out and thus gave an important lesson of cleanliness to his Ummah.

2- 1. The Prophet ﷺ said this on the urination of a bedouin in the mosque. He made him understand very politely and prudently that mosques are meant for worship, remembrance of Allâh, recitation of the Qur’ân and similar other acts of piety, and one should not do any thing that violates their sanctity.
2. The narrator has added the words “or as he stated”. It was a practice with the narrators of Ahâdîth to say these words by way of care to cover the risk of any change in the Hadîth wording.



٢٧٩ (٣١٠) باب كراهية الخصومة في المسجد ورفع الصوت فيه، ونشد الضالة والبيع والشراء والإجارة ونحوها من المعاملات





279 (310) Undesirability of Quarrelling or Raising Voices in the Mosque

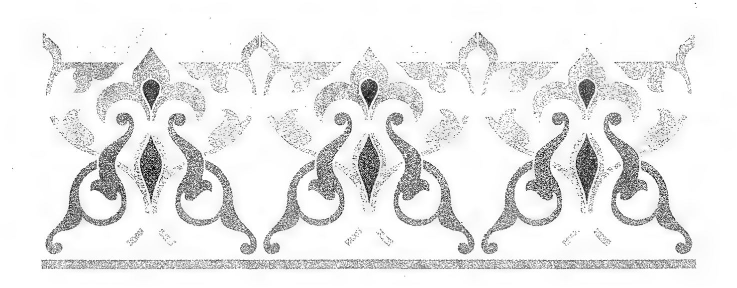
713 (1696). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "If anyone hears a man inquiring in the mosque about something he has lost, he should say: ' Lâ raddahâllâhu 'alaika (May Allâh not restore it to you),' for mosques are not built for this purpose." [Muslim]

٧١٣ (١٦٩٦) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لاَ رَدَّهَا اللهُ عَلَيْكَ؛ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا». رَوَاهُ مُسْلِمٌ.

714 (1697). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "When you see someone buying or selling in the mosque, say to him: ' Lâ arbahallâhu tijârataka (May Allâh not make your bargain profitable)!' When you see someone announcing something lost in it, say: 'May Allâh not restore it to you!'" [At-Tirmidhî – Hasan]

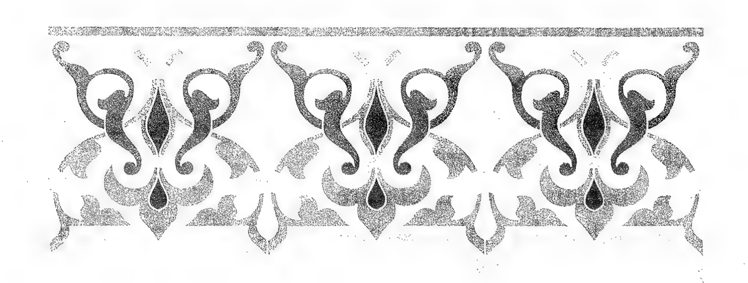
٧١٤ (١٦٩٧) وَعَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ، فَقُولُوا: لاَ أَرْبَحَ اللهُ تِجَارَتَكَ؛ وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فَقُولُوا: لاَ رَدَّهَا اللهُ عَلَيْكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

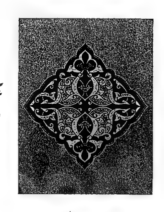




٧١٥ (١٧٠٠) وَعَنِ السَّائِبِ بْنِ يَزِيدَ الصَّحَابِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ فِي الْمَسْجِدِ فَحَصَبَنِي رَجُلٌ، فَنَظَرْتُ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ فَقَالَ: اذْهَبْ فَائْتِنِي بِهذَيْنِ، فَجِئْتُهُ بِهِمَا، فَقَالَ: مِنْ أَيْنَ أَنْتُمَا؟ فَقَالاَ: مِنْ أَهْلِ الطَّائِفِ، فَقَالَ: لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ، لأَوْجَعْتُكُمَا، تَرْفَعَانِ أَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللهِ ﷺ. رَوَاهُ الْبُخَارِي.

715 (1700). As-Sâ‘ib bin Yazîd ﷺ said: While I was in the mosque, someone threw a pebble at me, and when I looked up, I saw that it was ‘Umar bin Al-Khattâb, who said: “Go and call me these two men.” I brought them and ‘Umar ﷺ asked them: “Where are you from?” On their replying that they belonged to At-Tâif, he said: “Had you been the inhabitants of Al-Madinah, I would have given you a beating for raising your voices in the mosque of the Messenger of Allâh ﷺ .” [Al-Bukhârî]





٢٨٠ (٣١١) باب نَهْي من أكل ثُومًا أو بصَلاً أو كُرّاثًا أَو غيره: مما له رائحة كريهة، عن دخول المسجدقبل زوال رائحته، إلا لضرورة

280 (311) Undesirability of Entering the Mosque after Eating Raw Onion or Garlic

716 (1701). Ibn 'Umar ﷺ said: The Prophet ﷺ said, "He who has eaten garlic should not come to our mosque." [Al-Bukhârî and Muslim]

The narration in Muslim is: "He who has eaten garlic should not come to our mosques."

٧١٦ (١٧٠١) عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هذِهِ الشَّجَرَةِ - يَعْنِي الثُّومَ - فَلا يَقْرَبَنَّ مَسْجِدَنَا». مُتَّفَقٌ عَلَيْهِ.

وفي روايةٍ لمسلم: «مَسَاجِدَنَا».

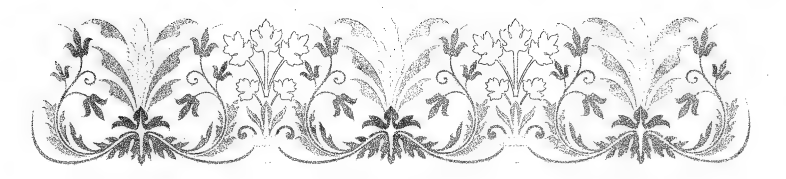
717 (1703). Jâbir ﷺ said: The Prophet ﷺ said, "He who has eaten garlic or onion should keep away from us or our mosques." [Al-Bukhârî and Muslim]

The narration in Muslim is: "He who has eaten onion or garlic or leek should not approach our mosque, because the angels are also offended by (the strong smells) that offend the children of Adam."

٧١٧ (١٧٠٣) وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلاً، فَلْيَعْتَزِلْنَا، أَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «مَنْ أَكَلَ الْبَصَلَ، وَالثُّومَ، والْكُرَّاثَ، فَلاَ يَقْرَبَنَّ مَسجِدَنَا، فَإِنَّ الْمَلاَئِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ».



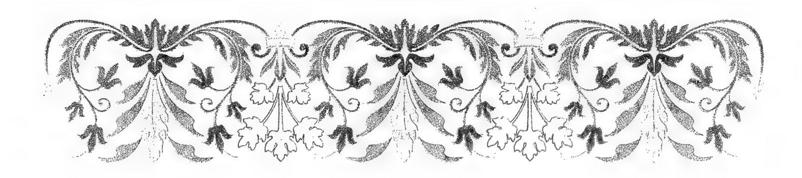


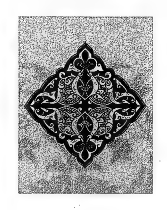
٧١٨ (١٧٠٤) وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ خَطَبَ يَوْمَ الْجُمُعَةِ فَقَالَ فِي خُطْبَتِهِ: ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ مَا أُرَاهُمَا إِلاَّ خَبِيثَتَيْنِ: الْبَصَلَ، وَالثُّومَ. لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ، فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا، فَلْيُمِتْهُمَا طَبْخًا. رَوَاهُ مُسلم .

718 (1704). It has been narrated that 'Umar ﷺ said in the sermon of Friday prayer: "O you people! You eat garlic and onion. I think the odour of these to be very offensive. I saw that if the Messenger of Allâh ﷺ happened to find a man with such offensive odour in the mosque, he would order him to be taken out of the mosque and sent to Al-Baqî'. He who wants to eat any of these, should cook them till their odour dies out. [Muslim][1]

1- Khabîth generally means impure, base and wicked, but it is also used in the sense of Harâm (unlawful), that is for eatables which are forbidden or which have an unpleasant and disgusting smell. Garlic, onion etc., are Khabîth in their raw form and Muslims have been prohibited from going to the mosque after eating them. One can, however, eat them in their cooked form. One can also use them when the time to go to mosque for Salât is not very near. We also learn from this Hadîth that one should not eat any such odorous thing when he has to go to the mosque or Madrasah or any congregation for some religious purpose because it will be repulsive for the people present there. Their eating is, however, permissible even in their raw form, if one is not going to the mosque for Salât .

2. We also learn from this Hadîth that mosques should be kept free from every kind of filth and odorous things. There is no justification for the construction of toilets in the premises of mosque. Mosques which have toilets within their compounds must be divested of the toilets to purge them of the unclean environments.





٢٨١ (٣١٢) باب كراهة الاحتباء يَوم الجمعة والإمَام يخطبُ؛ لأنه يجلب النوم فيفوت استماع الخطبة، ويخاف انتقاض الوضوء



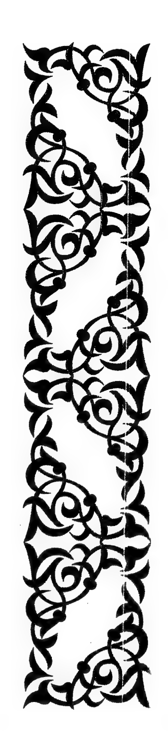
281 (312) Undesirability of Sitting with Erected legs During Friday Sermon

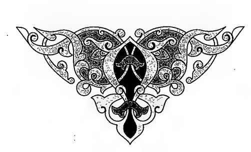


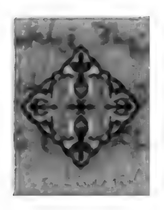
٧١٩ (١٧٠٥) عَنْ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، نَهَى عَنِ الْحِبْوَةِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ. رَوَاهُ أَبُو دَاود، وَالتِّرْمِذِيُّ. [وَقَالَ]: حَدِيثٌ حَسَنٌ.

719 (1705). Mu'âdh bin Anas Al-Juhanî ﷺ said: The Prophet ﷺ forbade (us) from sitting with our legs drawn up to our belly (Ihtibâ') during the Friday Khutbah (religious talk before the prayer). [Abû Dâwûd and At-Tirmidhî –Hasan][1]

1- Habwah is the root word of Ihtibâ' which means to sit in such a position that the two knees are joined by means of the hand or some cloth with one's belly. To sit in this style during the Friday sermon is not desirable because it causes drowsiness which in turn interrupts the sermon. It must be remembered that listening to the Friday sermon is obligatory and drowsiness during the course of the sermon is likely to disturb it and can also spoil Wudu' which is a prerequisite for the validation of Salât .

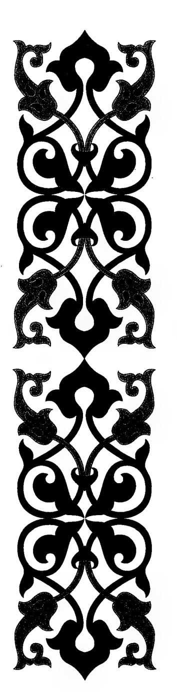


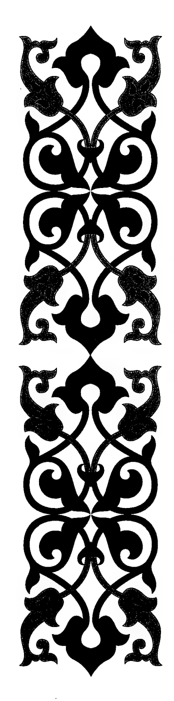




٢٨٢ (٣١٣) باب نَهي مَنْ دَخَلَ عَلَيه عشر ذي الحجّة وأراد أَن يضحي، عن أخذ شيء من شعره أو أظفاره حتى يضحي

282 (313) Prohibition of having a Hair Cut or Paring one's Nails during the First Ten Days of Dhul-hijjah for One who Intends to Sacrifice an Animal

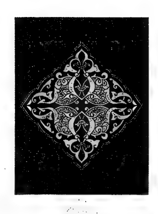




٧٢٠ (١٧٠٦) عَنْ أُمِّ سَلَمَةَ رَضِيَ الله عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ لَهُ ذِبْحٌ يَذْبَحُهُ، فَإِذَا أُهِلَّ هِلالُ ذِي الْحِجَّةِ، فَلاَ يَأْخُذَنَّ مِنْ شَعْرِه وَلاَ مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُضَحِّيَ». رَوَاهُ مُسْلِم .

720 (1706). Umm Salamah ﵂ said: The Messenger of Allâh ﷺ said, "When anyone of you intends to sacrifice the animal and enter in the month of Dhul-Hijjah, he should not get his hair cut or nails pared till he has offered his sacrifice." [Muslim][1]

1- According to this Hadîth , one who intends to sacrifice animal on 'Eid Al-Adha , should abstain from paring nails, having a hair cut, and shaving the armpits and the private parts so that his sacrifice is in accordance with the Sunnah . One should have a hair cut on the tenth of Dhul-Hijjah after having offered the sacrifice. Some Ahâdîth tell us that if a person who does not sacrifice an animal on 'Eid Al-Adha but pares his nails and has his hair cut on the tenth Dhul-Hijjah will be given by Allâh the reward of sacrifice.



٢٨٣ (٣١٤) باب النّهي عَن الْحلف بمخلوق كالنبيّ والْكعبة والملائكة والسماء والآباء والحياة والروح والرأس وحياة السلطان ونعمة السلطان وتُرْبة فلان والأمانة، وهي من أشدها نهيًا



283 (314) *Prohibition of swearing in the name of anything besides Allâh*

٧٢١ (١٧٠٧) عَنِ ابْنِ عُمَرَ، رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «إِنَّ اللهَ تَعَالَى يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبائِكُمْ، فَمَنْ كَانَ حَالِفًا، فَلْيَحْلِفْ بِاللهِ، أَوْ لِيَصْمُتْ». مُتَّفَقٌ عَلَيه.

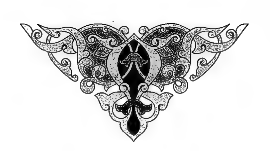
وَفِي رِوَايَةٍ فِي الصَّحِيحِ، «فَمَنْ كَانَ حَالِفًا فَلا يَحْلِفْ إِلاَّ بِاللهِ أَوْ لِيَسْكُتْ».

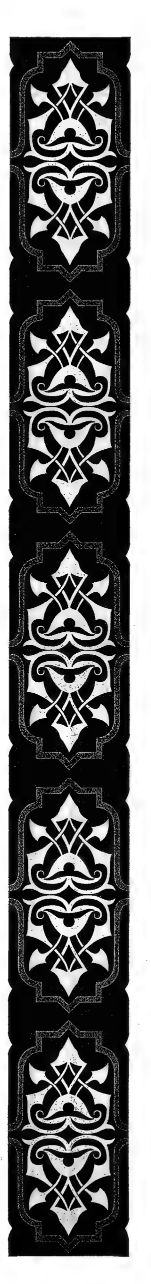
721 (1707). Ibn 'Umar ﷺ said: The Prophet ﷺ said, "Allâh has prohibited you from taking an oath by your fathers. He who must take an oath, may do so by swearing in the Name of Allâh or he should remain silent." [Al-Bukhârî and Muslim]

٧٢٢ (١٧٠٩) وَعَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ بِالأَمَانَةِ، فَلَيْسَ مِنَّا». حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.

722 (1709). Buraidah ﷺ said: The Messenger of Allâh ﷺ said, "He who swears by Amânah (trust) is not one of us." [Abû Dâwûd][1]

1- The oath of Amânah means to say "By Amânah " as one says "By Allâh". This is prohibited for the reason that one can take the oath of Allâh or any of His Attributes. Amânah is one of the Commandments of Allâh and an obligation prescribed by Him, like Salât , Saum , Hajj etc. In this way, the Commandments of Allâh assume the resemblance of His Glorious Names and Attributes, which is not correct.





٧٢٣ (١٧١١) وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّهُ سَمِعَ رَجُلاً يَقُولُ: لاَ وَالْكَعْبَةِ، قَالَ ابْنُ عُمَرَ: لاَ تَحْلِفْ بِغَيْرِ الله، فَإِنِّي سَمِعْتُ رَسُولَ الله، ﷺ يَقُولُ: «مَنْ حَلَفَ بِغَيْرِ الله، فَقَدْ كَفَرَ أَوْ أَشْرَكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَفَسَّرَ بَعْضُ الْعُلَمَاءِ قَوْلَهُ: «كَفَرَ أَوْ أَشْرَكَ» عَلَى التَّغْلِيظِ، كَمَا رُوِيَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرِّيَاءُ شِرْكٌ».

723 (1711). Ibn ‘Umar ﷺ said: I heard a man saying: “No, by the Ka‘bah.” I admonished him: “Do not swear by any thing besides Allâh, for I heard the Messenger of Allâh ﷺ saying, ‘He who swears by anyone or anything other than Allâh, has indeed committed an act of Kufr or Shirk ’.” [At-Tirmidhî]

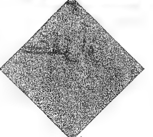
[Some ‘Ulamâ’ are of the opinion that the words of the Prophet ﷺ that “He who swears by anyone or anything other than Allâh has indeed committed an act of Kufr or Shirk ,” are in the nature of extreme admonition. And in fact, it is not Shirk . The same applies to the saying of the Prophet ﷺ , who said, “showing off is Shirk .”][1]



1- Imâm An-Nawawî has regarded the saying “showing off is Shirk ” as Hadîth is not narrated in these words. It is, however, true that what the Prophet ﷺ has stated about the evil and sinfulness of showing off implies that it is also a (minor) Shirk. For instance he stated that “He who kept fast or offered Salât for mere show, has indeed committed Shirk .” In any case, to take oath of anyone other than Allâh is strictly forbidden. It is, therefore, necessary to abstain from swearing by other than Allâh. Unfortunately, such oaths are very common and people do not realize that they are prohibited and unlawful.



٢٨٤ (٣١٥) باب تغليظ اليَمين الكاذبة عمدًا

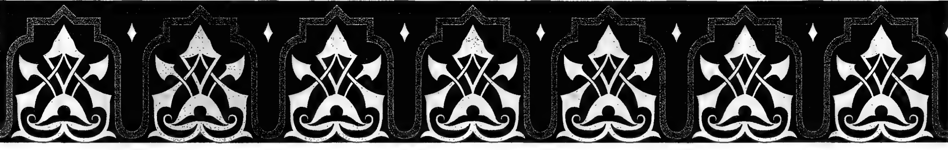


284 (315) *Illegality of Swearing Falsely*

724 (1713). Abû Umâmah Iyâs bin Tha'labah Al-Hârithî ﷺ said: The Messenger of Allâh ﷺ said, "He who misappropriates the right of a Muslim by taking a false oath, Allâh will condemn him to the fire of Hell and will forbid Jannah for him." A person asked: "O Messenger of Allâh, even if it is something insignificant?" He replied, "Yes, even if it is the twig of the Arak tree." [Muslim]

٧٢٤ (١٧١٣) وَعَنْ أَبِي أُمَامَةَ إِيَاسِ بْنِ ثَعلَبَةَ الْحَارِثِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ حَقَّ امْرِىءٍ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ. وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللهِ؟ قَالَ: «وَإِنْ كَانَ قَضِيبًا مِنْ أَرَاكٍ». رَوَاهُ مُسْلِمٌ.





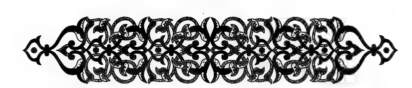
725 (1714). 'Abdullâh bin 'Amr bin Al-Âs ﵄ said: The Prophet ﷺ said, "Of the major sins are: Associating anything in worship with Allâh, disobedience to the parents, killing without justification and taking a false oath (intentionally)." [Al-Bukhârî]

٧٢٥ (١٧١٤) وَعَنْ عَبْدِ الله بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ الله عَنهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ: الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ». رواه الْبُخَارِي.

Another narration is: A bedouin came to the Prophet ﷺ and asked him: "O Messenger of Allâh, what are the cardinal sins?" He ﷺ replied, "Associating anything with Allâh in worship." The man asked: "(What is) next?" The Messenger of Allâh ﷺ replied, " Al-Yamîn Al-Ghamûs ." He asked: "What do you mean by Al-Yamîn Al-Ghamûs ?" The Messenger of Allâh ﷺ replied, "Swearing falsely to usurp the property of a Muslim."

وَفِي رِوَايَةٍ: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ الله مَا الْكَبَائِرُ؟ قَالَ: «الإِشْرَاكُ بِالله» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْيَمِينُ الْغَمُوسُ» قُلْتُ: وَمَا الْيَمِينُ الْغَمُوسُ؟ قَالَ: «الَّذِي يَقْتَطِعُ مَالَ امْرِىءٍ مُسْلِمٍ يَعْنِي بِيَمِينٍ هُوَ فِيهَا كَاذِبٌ».







٢٨٥ (٣١٦) بابُ ندب مَن حلف على يمين فرأى غيرها خيرًا مِنها أن يفعل ذلك المحلوف عليه، ثم يكفّر عن يمينه



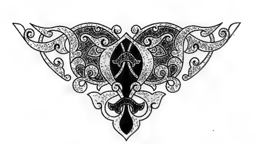
285 (316) *Desirability of expiating the oath taken by a person who afterwards breaks it for a better alternative*

726 (1715). 'Abdur-Rahmân bin Samurah ﷺ said: The Messenger of Allâh ﷺ said to me, "When you take an oath and consider something else to be better than it, make expiation for your oath and choose the better alternative." [Al-Bukhârî and Muslim]

٧٢٦ (١٧١٥) عَنْ عَبْدِ الرَّحْمنِ ابْنِ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَائْتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ». مُتَّفَقٌ عَلَيْهِ.

727 (1717). Abû Mûsâ ﷺ said: The Messenger of Allâh ﷺ said, "Verily, I swear by Allâh, if Allâh wills, I shall not swear to do something but that if I consider something else to be better than it, then I shall make expiation for my oath and adopt the thing that is better." [Al-Bukhârî and Muslim]

٧٢٧ (١٧١٧) وَعَنْ أَبِي مُوسى رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنِّي وَاللهِ إِنْ شَاءَ اللهُ لاَ أَحْلِفُ عَلَى يَمِينٍ، ثُمَّ أَرَى خَيْرًا مِنْهَا إِلاَّ كَفَّرْتُ عَنْ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ» مُتَّفَقٌ عَلَيْهِ.



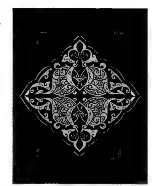
٧٢٨

(١٧١٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ يَلَجَّ أَحَدُكُمْ فِي يَمِينِهِ فِي أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ تَعَالَى مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي فَرَضَ اللهُ عَلَيْهِ». مُتَّفَقٌ عَلَيْهِ.

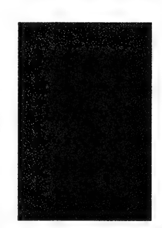
قَوْلُهُ: «يَلَجَّ» بِفَتْحِ اللاَّمِ، وَتَشْدِيدِ الْجِيمِ: أَيْ يَتَمَادَى فِيهَا، وَلاَ يُكَفِّرُ، وَقَوْلُهُ: «آثَمُ» هُوَ بِالثَّاءِ الْمُثَلَّثَةِ، أَيْ: أَكْثَرُ إِثْمًا.

728 (1718). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "Persistence in respect of his oath about his family is more sinful with Allâh than the payment of its expiation prescribed by Allâh." [Al-Bukhârî and Muslim][1]

1- 1. " Ahl " means wife, children and other members of one's family. For example, if a man takes an oath regarding some matter relating to his wife, although the act he has forbidden himself is better for him, it will be sinful to stick to the oath. Far less than this sin would be the breaking of the oath to normalize his relation with his wife and children. The essence of all these Ahâdîth is that if one comes to realize that, after taking an oath, his oath was wrong, then he must break the oath and do what he had vowed not to do. There are different forms of breaking the oaths. For instance, if one has taken an oath that he will drink alcohol, it will be obligatory for him to break his oath. Or if one takes an oath to not to do a thing which is desirable, or taken an oath to do something which is not desirable, then it will be desirable to break the oath. Similarly, if one takes an oath to not to do something permissible then the act of breaking the oath will also come in the category of permissible.
2. The expiation of an oath is necessary. This can be done by means of feeding ten poor persons, or by providing clothes to a similar number of persons, or by setting a slave free. If one does not have the capacity to do any of the three acts, then he should observe fast for three days..
3. If, in spite of realizing that the act one has vowed not to do is better, one still sticks to his oath, he would be then more sinful.
4. The teachings and practices of the Prophet ﷺ tell us that to adopt the better course is preferable to sticking to the oath.



٢٨٦ (٣١٧) باب العفو عن لغو اليمين وأنّه لا كفّارة فيه، وهو ما يجري على اللسان بغير قصد اليمين كقوله على العادة: لا والله، وبلى والله، ونحو ذلك



قَالَ اللهُ تَعَالَى: {لاَ يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ} [المائدة: ٨٩].



286 (317) Expiation of Oaths

Allâh, the Exalted, says:

"Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should observe fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e., do not swear much)." (5:89)

٧٢٩ (١٧١٩) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أُنْزِلَتْ هٰذِهِ الآيَةُ: {لاَ يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ} فِي قَوْلِ الرَّجُلِ: لاَ وَاللهِ، وَبَلَى واللهِ. رَوَاهُ الْبُخَارِي.

729 (1719). 'Aishah ﵂ reported: The Âyah : "Allâh will not punish you for what is unintentional in your oaths ..." was revealed in respect of those persons who are in the habit of repeating: 'No, by Allâh'; and 'Yes, by Allâh.' [Al-Bukhârî][1]

1- 1. Three kinds of oaths:
First, false oath (Al-Yamîn Al-Ghamûs).
Second, absurd (Laghw) oath, which is neither sinful nor is there any expiation for its violation.
Third, Al-Mu'aqqadah . It is an oath which one takes wholeheartedly for doing or not doing anything. It is liable for expiation if one violates it. Its expiation is mentioned in this Hadîth.
2. What will be the quantity of the average food that is to be served to the ten person by way of expiation? We do not find any elaboration of this in any Hadîth . Some 'Ulamâ' have stated that it means meals of the day and night. Some scholars have taken support of a Hadîth and suggested that it should be one Mudd (about half kilogram) per head because this is the quantity which the Prophet ﷺ prescribed as expiation for sexual intercourse with one's wife during fasting. The expiation prescribed by him was 15 Sâ' dates which were to be divided among sixty poor fellows. Since one Sâ' consists of four Mudd , the quantity of food, without curry, for ten persons would be six kilograms. (Ibn Kathîr). This means that it would be six kilograms of flour, or rice, or dates etc. Thus, even if ten poor persons are served with an average meal, it would be a substantial quantity. Allâh Alone knows what is correct.





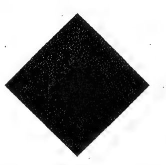
٢٨٧ (٣١٨) باب كراهة الحلف في الْبَيْع و إن كَان صَادقًا



287 (318) *Abomination of swearing in transaction*

730 (1720). Abû Hurairah ﷺ said: I heard the Messenger of Allâh ﷺ saying, "Swearing produces a ready sale for a commodity, but blots out the blessing." [Al-Bukhârî and Muslim]

٧٣٠ (١٧٢٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحَلِفُ مَنْفَقَةٌ لِلسِّلْعَةِ، مَمْحَقَةٌ لِلْكَسْبِ». مُتَّفَق عَلَيْهِ.



٢٨٨ (٣٢٠) بابُ تحريم قول شاهنشاه للسلطان وغيره، لأن معناه ملك الملوك، ولا يوصف بذلك غير الله ﷻ



288 (320) *Prohibition of addressing somebody as 'the king of kings'*

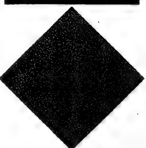
731 (1724). Abû Hurairah ﷺ said: The Prophet ﷺ said, "The most disgraceful man near Allâh is a man who calls himself (or likes others to call him) Malikul-Amlâk (i.e., king of kings)." [Al-Bukhârî and Muslim]

٧٣١ (١٧٢٤) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللهِ عَزَّ وَجَلَّ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلاَكِ». مُتَّفَقٌ عَلَيْهِ.

قَالَ سُفْيَانُ بنُ عُيَيْنَةَ: «مَلِكُ الأَمْلاَكِ» مِثْل شَاهنْشَاهِ.

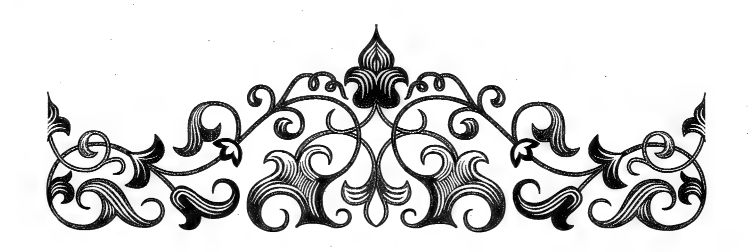


٢٨٩ (٣٢١) باب النَّهي عَنْ مخاطبة الفاسِق والمبتدع ونحوهما بسيِّدي ونحوه





289 (321) *Prohibition of conferring a title of honour upon a sinner, a hypocrite, and the like*

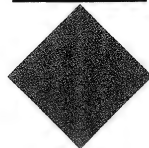


٧٣٢ (١٧٢٥) عَنْ بُرَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَقُولُوا لِلْمُنَافِقِ سَيِّدٌ، فَإِنَّهُ إِنْ يَكُ سَيِّدًا، فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ». رَوَاهُ أَبُو داود بِإِسْنَادٍ صَحِيحٍ.

732 (1725). Buraidah ﷺ said: The Messenger of Allâh ﷺ said, "Do not address a hypocrite with the title of chief, (or similar titles of respect) for even if he deserves this title you will invite Allâh's Wrath by using it for him." [Abû Dâwûd][1]

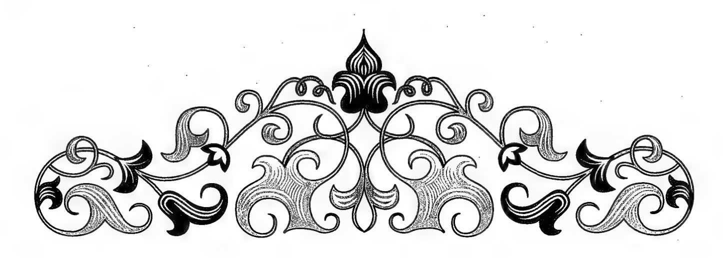
1- A sinner does not deserve any respect. His respect amounts to inviting the Wrath of Allâh. Hypocrites, innovators in religion, disbelievers, polytheists, atheists, heretics and those who disobey Allâh and His Prophet ﷺ fall in this category, and none of them deserve any respect. It is the Muslims, the pious and those who are faithful to Allâh and His Prophet ﷺ who are worthy of respect.





٢٩٠ (٣٢٢) بابُ كراهة سَبّ الحمى

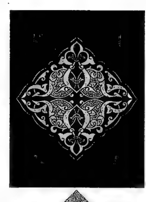
290 (322) *Undesirability of reviling fever*



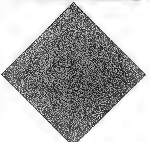
٧٣٣ (١٧٢٦) عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ، أَوْ أُمِّ الْمُسَيَّبِ فَقَالَ: «مَا لَكِ يَا أُمَّ السَّائِبِ - أَوْ يَا أُمَّ الْمُسَيَّبِ - تُزَفْزِفِينَ؟» قَالَتْ: الْحُمَّى لاَ بَارَكَ اللهُ فِيهَا، فَقَالَ: «لاَ تَسُبِّي الْحُمَّى، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ، كَمَا يُذْهِبُ الْكِيرُ خَبَثَ الْحَدِيدِ». رَوَاهُ مُسْلِمٌ.

«تُزَفْزِفِينَ» أَيْ: تَتَحَرَّكِينَ حَرَكَةً سَرِيعَةً، وَمَعْنَاهُ: تَرْتَعِدُ، وَهُوَ بِضَمِّ التَّاءِ وَبالزَّاي المكررة، والفاء المكررة، ورُوِيَ أَيْضًا بِالرَّاءِ المكررة والقافين.

733 (1726). Jâbir ﷺ reported: The Messenger of Allâh ﷺ visited Umm Sâ'ib (or Umm Musayyab) and asked her, "What ails you O Umm Sâ'ib (or Umm Musaiyyab)? You are shivering." She replied: "It is a fever, may Allâh not bless it!" He said to her, "Do not revile fever, for it cleanses out the sins of the sons of Âdam in the same way that a bellows removes the dirt of iron." [Muslim]

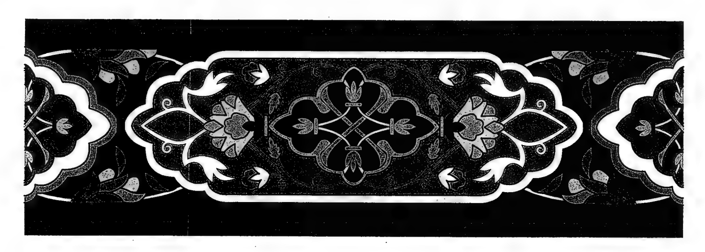


٢٩١ (٣٢٣) باب النّهي عَن سَبّ الريح، وبَيان مَا يقال عند هبوبها



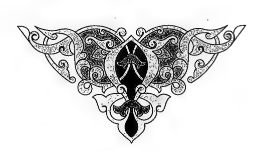


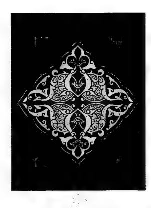
291 (323) *Prohibition of reviling the wind*



٧٣٤ (١٧٢٧) عَنْ أَبِي الْمُنْذِرِ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَسُبُّوا الرِّيحَ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ، فَقُولُوا: «اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ هذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أُمِرَتْ بِهِ، وَنَعُوذُ بِكَ مِنْ شَرِّ هذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُمِرَتْ بِهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

734 (1727). Abul-Mundhir Ubaiy bin Ka'b ﷺ said: The Messenger of Allâh ﷺ said, "Do not revile the wind. When you experience something abominable (about it), supplicate: ' Allâhumma innâ nas'aluka min khairi hâdhihir-rîhi, wa khairi mâ fîhâ, wa khairi mâ umirat bihi. Wa na'ûdhu bika min sharri hâdhihir-rîhi, wa sharri mâ fîhâ, wa sharri mâ umirat bihi . (O Allâh, we beg of You the good of this wind and the good of that which it contains and the good of that which it has been commanded; and we seek refuge in you from the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded)." [At-Tirmidhî]





٢٩٢ (٣٢٥) باب النَّهي عن قول الإنسان: مُطِرنا بنَوْء كذا



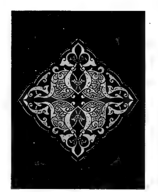
292 (325) Prohibition of attributing rain to the stars

٧٣٥ (١٧٣١) عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَةِ فِي إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي، وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللهِ وَرَحْمَتِهِ، فَذلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ». مُتَّفَقٌ عَلَيْهِ.

وَالسَّمَاءُ هُنَا: الْمَطَرُ.

735 (1731). Zaid bin Khâlid ﷺ said: The Messenger of Allâh ﷺ led the Fajr prayer at Al-Hudaibiyyah after a rainfall during the night. At the conclusion of prayer, he turned towards the people and said, "Do you know what your Rabb has said?" They replied: "Allâh and His Messenger know better." Upon this he remarked, "He has said: 'Some of My slaves have entered the morning as My believers and some as disbelievers. He who said: We have had a rainfall due to the Grace and Mercy of Allâh, believes in Me and disbelieves in the stars; and he who said: We have had a rainfall due to the rising of such and such star, disbelieves in Me and affirms his faith in the stars."' [Al-Bukhârî and Muslim][1]

1- 1. Since Allâh is the Real Creator and Maker of all things and events, these should without any exception be attributed to Him Alone. If a reference is made to the cause or causes which occasion an incident or event, it is permissible but to ascribe them entirely to some factor or factors is the conduct of polytheists and amounts to Shirk and Kufr .
2. People of the Period of Ignorance used to ascribe the rain which occurred at the appearance or setting of some star, to that star and would thus accept it as the real cause of it. In this Hadîth , such ascription has been regarded as Kufr and Shirk .



٢٩٣ (٣٢٦) باب تحريم قوله لِمُسلم: يا كافر

293 (326) *Prohibition of calling a muslim an infidel*

٧٣٦ (١٧٣٢) عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَالَ الرَّجُلُ لأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، فَإِنْ كَانَ كَمَا قَالَ وَإِلاَّ رَجَعَتْ عَلَيْهِ». مُتَّفَقٌ عَلَيْهِ.

736 (1732). Ibn 'Umar ﷺ said: The Messenger of Allâh ﷺ said, "When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title. If the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him." [Al-Bukhârî and Muslim]

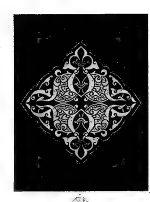
٢٩٤ (٣٢٧) باب النَّهي عن الفحش وبذاء اللِّسَان

294 (327) *Prohibition of obscenity*

٧٣٧ (١٧٣٤) عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلاَ اللَّعَّانِ، وَلاَ الْفَاحِشِ، وَلاَ الْبَذِيِّ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

737 (1734). Ibn Mas'ûd ﷺ said: The Messenger of Allâh ﷺ said, "A true believer does not taunt or curse or abuse or talk indecently." [At-Tirmidhî – Hasan]

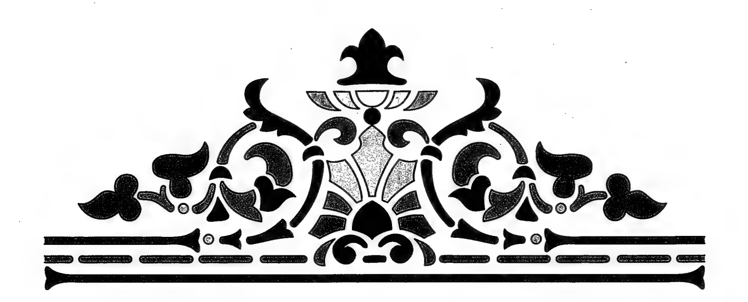




٢٩٥ (٣٢٨) باب كراهة التقعير في الكلام بالتشدُّق وتكلف الفصاحة واستعمال وَحشيّ اللغة ودقائق الإعراب في مخاطبة العوام ونحوهم



295 (328) *Undesirability of pretentiousness and exaggeration during conversation*

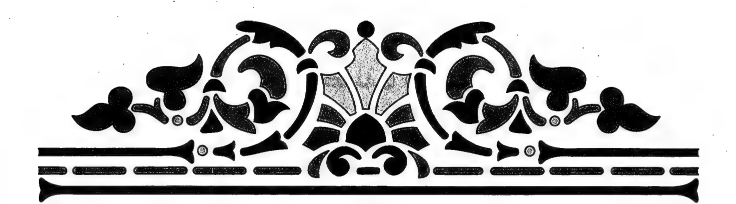


٧٣٨ (١٧٣٦) عَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلاثًا. رَوَاهُ مُسْلِمٌ.

«الْمُتَنَطِّعُونَ»: الْمُبَالِغُونَ فِي الأُمُورِ.

738 (1736). Ibn Mas'ûd ﷺ said: The Prophet ﷺ said, "Ruined are Al-Mutanatti'ûn ."[1] He repeated this thrice. [Muslim]

1- Mutanatti'ûn are those people who are in the habit of making unnecessary and unreasonably fine distinctions, exaggeration, artificial and eloquent speech in simple matters. We learn from this Hadîth that in all matters one should adopt simplicity and avoid exaggeration no matter whether in speech or action.

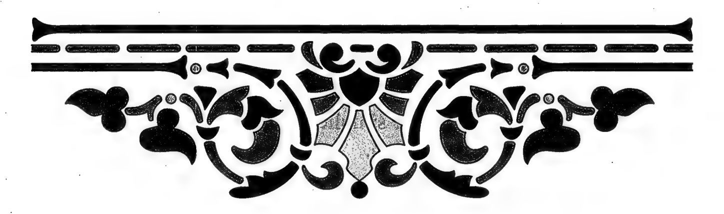


٧٣٩ (١٧٣٨) وَعَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ، وأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحَاسِنُكُمْ أَخْلاَقًا، وَإِنَّ أَبْغَضَكُمْ إِلَيَّ، وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، الثَّرْثَارُونَ، وَالْمُتَشَدِّقُونَ، وَالْمُتَفَيْهِقُونَ». رَوَاهُ التِّرْمِذِيّ وَقَالَ: حَدِيثٌ حَسَنٌ.

وَقَدْ سَبَقَ شَرْحُهُ فِي بَابِ حُسْنِ الْخُلُقِ.

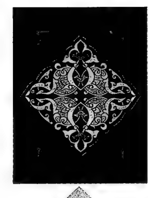
739 (1738). Jâbir bin 'Abdullâh ﷺ said: The Messenger of Allâh ﷺ said, "The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour; and the most hateful and the farthest from me on the Day of Resurrection will be the talkative and the most pretentious and the most rhetorical." [At-Tirmidhî][1]

1- Ath-Tharthârûn (most voluble) is the plural of Tharthâr which comes from the word Thartharah , meaning to speak repeatedly in an artificial manner. Mutashaddiqûn (loud-mouthed) is the plural of Mutashaddiq, which means a person who speaks loudly to display his eloquence. Mutafaihiqûn is the plural of Mutafaihiq which is from the word Fihq , meaning to fill. This Hadîth is a reference to those people who speak in a loud and lofty manner. All these characteristics of speech are indicative of artificiality and affectation which are condemned by Sharî'ah , and people having these defects will be far away from the Prophet ﷺ and will face the Wrath of Allâh. Islam likes simple, polite and natural style of conversation. In fact, all moral virtues will be a means of the nearness of the Prophet ﷺ and the Pleasure of Allâh. May Allâh enable us to adopt these virtues.

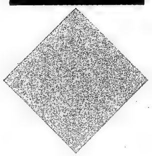




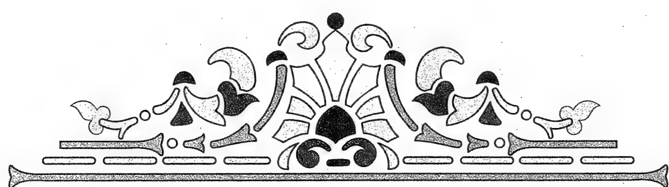




٢٩٦ (٣٢٩) باب كراهة قوله: خبثت نفسي



296 (329) *Abomination of self-condemnation*

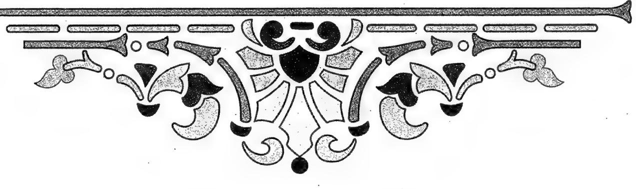


٧٤٠ (١٧٣٩) عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَقُولَنَّ أَحَدُكُمْ خَبُثَتْ نَفْسِي، وَلكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي». مُتَّفَقٌ عَلَيْهِ.

قَالَ الْعُلَمَاءُ: مَعْنَى خَبُثَتْ غَثَتْ، وَهُوَ مَعْنَى «لَقِسَتْ» وَلكِنْ كَرِهَ لَفْظَ الْخُبْثِ.

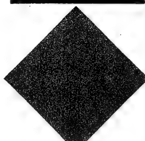
740 (1739). ‘Aishah ﵂ said: The Prophet ﷺ said, “None of you should say: ‘My soul has become evil.’ He should say: ‘My soul is in bad shape.’” [Al-Bukhârî and Muslim][1]

1- Khabuthat and Laqisat are synonymous but the former has appearance of greater sinfulness. Imâm Al-Khattâbî says that this is a guidance for speaking in a proper manner. One should always use a decent word and abstain from impolite language.

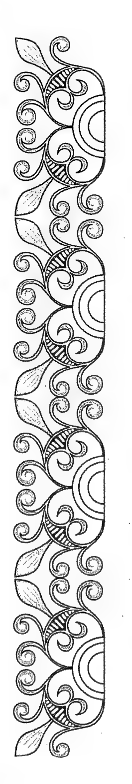


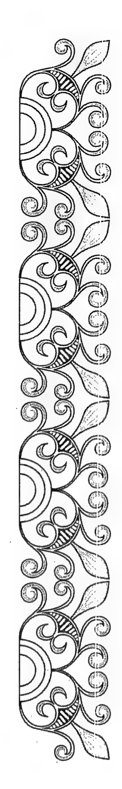


٢٩٧ (٣٣١) باب النَّهي عَنْ وَصف مَحَاسن المرأة لرجل إلاَّ أن يحتاج إلى ذلك لغرض شرعي كنكاحها ونحوه



297 (331) Prohibition of Describing the Charms of a Woman to a Man without a Valid Reason Approved by the Sharî'ah



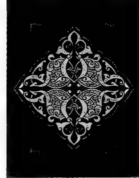


٧٤١ (١٧٤٢) عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ، فَتَصِفَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا». مُتَّفَقٌ عَلَيْهِ.

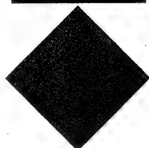
741 (1742). Ibn Mas'ûd ﷺ said: The Messenger of Allâh ﷺ said, "No woman should touch another woman's body and then describe the details of her figure to her husband in such a manner as if he was looking at her." [Al-Bukhârî and Muslim][1]

1- " Mubasharah " means "meeting of two bodies" and here it signifies that one should not see another person's body. Here, it is used in its literal as well as metaphorical sense. What it really means is that neither a woman should see the body of any other woman nor should she touch her own body with the body of some other woman, for if she does so, she will come to know the physical qualities of the other woman which she may disclose to her husband. Such disclosures may induce her husband to mischief and eventually ruin her own life. One is allowed, however, to disclose a woman's charms to a man who intends to marry her.



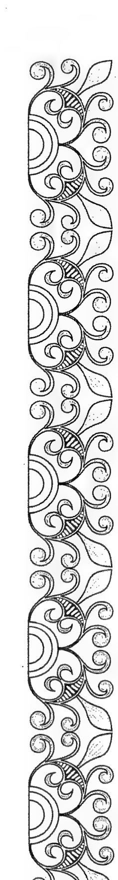


٢٩٨ (٣٣٢) باب كراهة قول الإنسان في الدعاء: اللّهم اغفر لي إن شئت. بل يجزم بالطلب





298 (332) Abomination of Saying: "Forgive me if You Wish, O Allâh!"



٧٤٢ (١٧٤٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لاَ يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرِ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمِ الْمَسْأَلَةَ، فَإِنَّهُ لاَ مُكْرِهَ لَهُ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «وَلكِنْ لِيَعْزِمْ، وَلْيُعْظِمِ الرَّغْبَةَ، فَإِنَّ اللهَ تَعَالَى لاَ يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ».

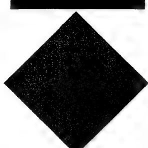
742 (1743). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "You must not supplicate: 'O Allâh! forgive me if You wish; O Allâh bestow mercy on me if You wish.' But beg from Allâh with certitude for no one has the power to compel Allâh." [Al-Bukhârî and Muslim][1]

Another narration of Muslim is: "A supplication should be made in full confidence and one should persistently express his desire (before Allâh) in his supplication, for no bounty is too great for Allâh to bestow (upon his slaves)."

1- "Beg from Allâh with certitude" means that one should not pray with 'ifs' and 'buts' but should make a definite prayer and insist upon it. "For no bounty is too great for Allâh" means that Allâh has absolute power to answer our prayers, whether they relate to religious or worldly matters.

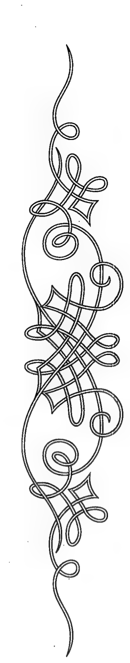


٢٩٩ (٣٣٣) باب كراهة قول: ما شاء الله وَشَاءَ فلان

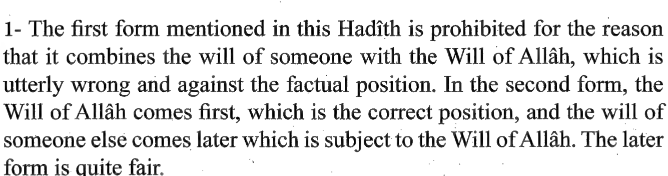




299 (333) Abomination of saying: "what Allâh wills and so-and-so wills"



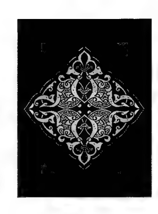
٧٤٣ (١٧٤٥) عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَقُولُوا: مَا شَاءَ الله وَشَاءَ فُلانٌ، وَلكِنْ قُولُوا: مَا شَاءَ الله، ثُمَّ شَاءَ فُلانٌ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ صَحِيحٍ.



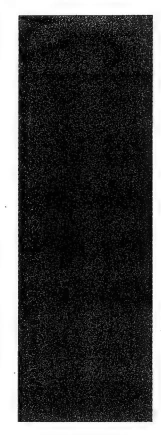
743 (1745). Hudhaifah bin Yamân ﷺ said: The Prophet ﷺ said, "Say not: 'What Allâh wills and so-and-so wills', but say: 'What Allâh wills, and then what so-and-so wills.'" [Abû Dâwûd][1]

1- The first form mentioned in this Hadîth is prohibited for the reason that it combines the will of someone with the Will of Allâh, which is utterly wrong and against the factual position. In the second form, the Will of Allâh comes first, which is the correct position, and the will of someone else comes later which is subject to the Will of Allâh. The later form is quite fair.
It is as if someone says to a person, "I have only Allâh's Support and yours". In this statement Allâh and man (the person addressed) are given the same status, which is most unfair and unjust. It would, however, be all right to say "We have the support of Allâh and then yours", because this statement does not have any trace of Shirk, which the former statement has.





٣٠٠ (٣٣٤) باب كراهة الحَدِيث بَعد العشاء الآخرة



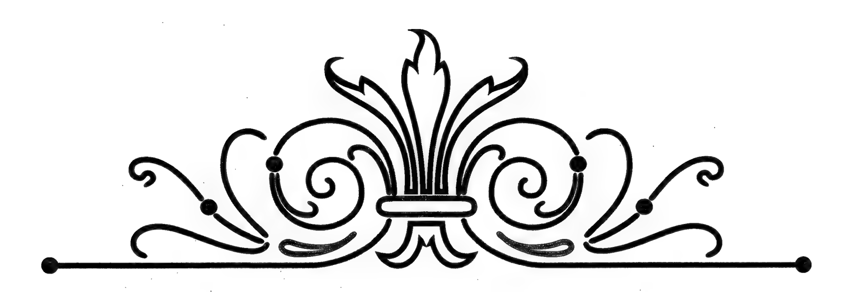
وَالْمُرَادُ بِهِ الْحَدِيثُ الَّذِي يَكُونُ مُبَاحًا فِي غَيْرِ هذَا الْوَقْتِ، وَفِعْلُهُ وَتَرْكُهُ سَوَاءٌ، فَأَمَّا الْحَدِيثُ الْمُحَرَّمُ أَو الْمَكْرُوهُ فِي غَيْرِ هذَا الْوَقْتِ، فَهُوَ فِي هذَا الْوَقْتِ أَشَدُّ تَحْرِيمًا وَكَرَاهَةً. وَأَمَّا الْحَدِيث فِي الْخَيْرِ كَمُذَاكَرَةِ الْعِلْمِ وَحِكَايَاتِ الصَّالِحِينَ، وَمَكَارِمِ الأَخْلاَقِ، والْحَدِيث مَعَ الضَّيْفِ، وَمَعَ طَالِبِ حَاجَةٍ، وَنَحْوِ ذلِكَ، فَلاَ كَرَاهَةَ فِيهِ، بَلْ هُوَ مُسْتَحَبٌّ، وَكَذَا الْحَدِيثُ لِعُذْرٍ وَعَارِضٍ لاَ كَرَاهَةَ فِيهِ، وَقَدْ تَظَاهَرَتِ الأَحَادِيثُ الصَّحِيحَةُ عَلَى كُلِّ مَا ذَكَرْتُهُ.

300 (334) *Abomination of holding conversation after 'Ishâ' (night) prayer*

٧٤٤ (١٧٤٦) عَنْ أَبِي بَرْزَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا. مُتَّفَقٌ عَلَيْهِ.

744 (1746). Abû Barzah ﷺ said: The Messenger of Allâh ﷺ disliked going to bed before the 'Ishâ' (night) prayer and indulging in conversation after it." [Al-Bukhârî and Muslim][1]

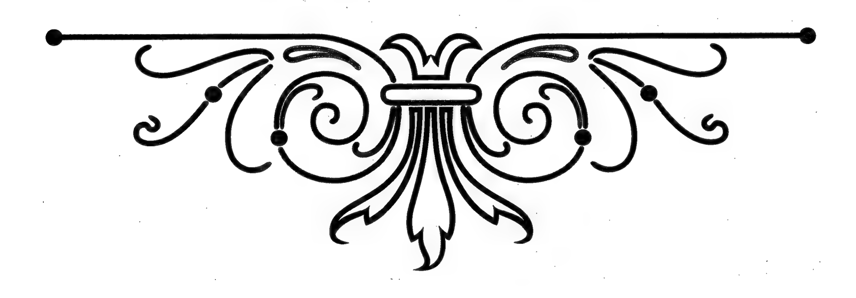
1- The prohibition of going to bed before 'Ishâ' prayer is that if one sleeps late at night, it becomes difficult for him to get up for Tahajjud prayer or Fajr prayer. Moreover, if a person goes to sleep soon after 'Ishâ' prayer, all his activities of the day will end at 'Ishâ', which is the most meritorious act. It should also be borne in mind that when holding a conversation which is disliked or forbidden at other times becomes even more so at this particular time (i.e., after 'Ishâ' prayer). Imâm An-Nawawî's contention that things like academic discussion, talking to a guest, discussing the lives of the pious etc., are not only permissible but desirable, is also subject to the condition that such an activity does not involve the risk of losing the Fajr prayer. If one spends so much time in such activities that he is likely to miss the Fajr prayer, then the permission to hold academic discussion becomes doubtful.

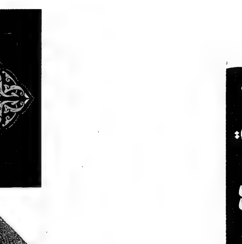


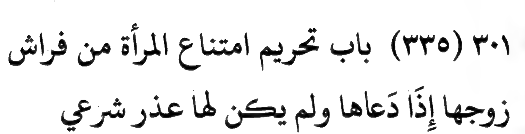
٧٤٥ (١٧٤٨) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُمُ انْتَظَرُوا النَّبِيَّ ﷺ، فَجَاءَهُمْ قَرِيبًا مِنْ شَطْرِ اللَّيْلِ فَصَلَّى بِهِمْ، يَعْنِي الْعِشَاءَ، قَالَ: ثُمَّ خَطَبَنَا فَقَالَ:: «أَلاَ إِنَّ النَّاسَ قَدْ صَلُّوا، ثُمَّ رَقَدُوا، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاةٍ مَا انْتَظَرْتُمُ الصَّلاةَ». رَوَاهُ الْبُخَارِيُّ.

745 (1748). Anas ﷺ said: Once the Prophet ﷺ delayed the 'Ishâ' (night) prayer till midnight. He ﷺ turned to us after the prayer and said, "All the people slept after offering their prayers, but you who waited, will be accounted as if you were engaged in your prayer throughout the period." [Al-Bukhârî][1]

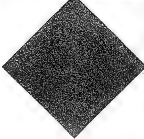
1- We learn the following three points from this Hadîth : First: 'Ishâ' prayer can be deferred till midnight.
Second: It is permissible to keep awake for it to offer it in congregation. It is also permissible to engage in a beneficial activity after 'Ishâ' prayer involving such important matters as acquiring teaching knowledge or even spending time with one's wife or guest.
Third: The period spent in waiting will be treated as time spent in Salât and its reward will also be greater in similar proportions.







٣٠١ (٣٣٥) باب تحريم امتناع المرأة من فراش زوجها إذَا دَعَاها ولم يكن لها عذر شرعي



301 (335) *Prohibition of Refusal by a Woman when Her Husband Calls Her to His Bed*

٧٤٦ (١٧٤٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ: «حَتَّى تَرْجِعَ».

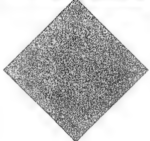
746 (1749). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "If a man calls his wife to his bed and she refuses, and thus he spends the night angry with her, the angels continue cursing her till the morning." [Al-Bukhârî and Muslim][1]

1- It is incumbent on every woman to respond to her husband's invitation to his bed for sexual intercourse. It would be a different matter if she has a lawful reason for it, such as observing an obligatory act of worship, like fasting during the month of Ramadân, illness, menses, etc. In such events she would be obviously unable to comply with the wish of her husband. But in the absence of any lawful reason, she would be condemned by the angels. This is emphasized on women for the reason that a husband should not ignore his wife and turn to some other women. If a woman fails to satisfy the sexual urge of her husband, he can go astray. It is, therefore, necessary that she should not show any slackness in complying with her husband's wishes.

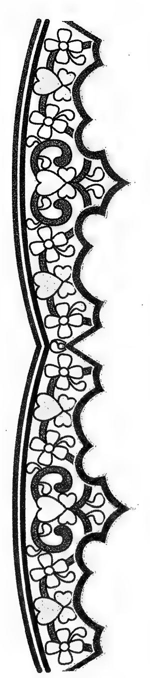


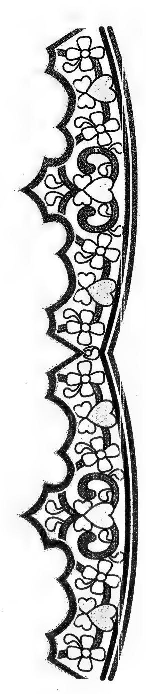


٣٠٢ (٣٣٦) باب تحريم صَوم المرأة وزوجها حاضر إلاَّ بإذنه



302 (336) *Prohibition of Observing an Optional Saum (fast) by a Woman without the Permission of Her Husband*





٧٤٧ (١٧٥٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لاَ يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَلاَ تَأْذَنَ فِي بَيْتِهِ إِلاَّ بِإِذْنِهِ». مُتَّفَقٌ عَلَيْهِ.

747 (1750). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "It is not lawful for a woman to observe an optional Saum (fast) without the permission of her husband when he is at home. Nor should she allow anyone to enter his house without his permission." [Al-Bukhârî and Muslim][1]

1- Fasting here signifies voluntary fasting. Similar is the case of other voluntary prayers, i.e., voluntary Salât , recitation, etc. It is not permissible to do such acts without the permission of the husband if he is present. It should be borne in mind that a women is not permitted to let even her natural relations (who are Mahram) come in her home in the absence of her husband. She can, however, allow such persons to come about whom her husband has given express permission or in respect of whom he keeps silent.

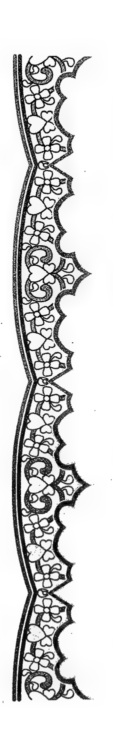




٣٠٣ (٣٣٧) باب تحريم رَفع المأموم رأسه مِن الركوع أو السجود قبل الإمام

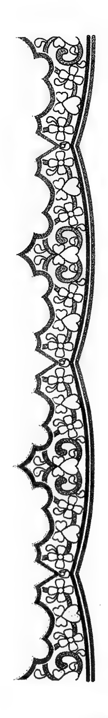


303 (337) *Prohibition of Raising one's Head before the Imâm*



٧٤٨ (١٧٥١) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَمَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الإِمَامِ أَنْ يَجْعَلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ! أَوْ يَجْعَلَ اللهُ صُورَتَهُ صُورَةَ حِمَارٍ» مُتَّفَقٌ عَلَيْهِ.

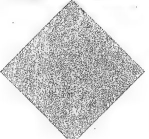
748 (1751). Abû Hurairah ﷺ said: The Prophet ﷺ said, "Does he who raises up his head before the Imâm not fear that Allâh will make his head that of a donkey or make his appearance similar to that of donkey?" [Al-Bukhârî and Muslim][1]



1- This Hadîth has a stern warning for those who take precedence over the Imâm in the course of Salât . The faces of such will be turned by Allâh into those of donkeys, and that is least difficult for Him. Shaykh Al-Haithami mentioned in his Al-Mu'jam that some people's faces have really been turned into those of donkeys. It is, therefore, essential for everyone who offers Salât in congregation, to follow the actions of Imâm in Salât . To do anything before the Imâm in the course of Salât , is a great sin and some scholars hold that such Salât is valid but the one who does so will be deemed sinful. Imâm Ibn Hanbal, however, regards this Salât as invalid.



٣٠٤ (٣٣٩) باب كراهة الصّلاة بحضرة الطعام ونفسُه تتوق إليه أو مع مدافعة الأخبثين: وهما البول والغائط

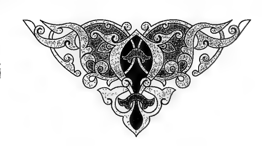


304 (339) *Abomination of Joining As-Salât (the prayer) when the Food is Ready or when one is in Desperate Need to Answer the Call of Nature*

٧٤٩ (١٧٥٣) عَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لاَ صَلاَةَ بِحَضْرَةِ طَعَامٍ، وَلا هُوَ يُدَافِعُهُ الأَخْبَثَانِ». رَوَاهُ مُسْلِم.

749 (1753). ‘Aishah ﵂ said: I heard the Messenger of Allâh ﷺ saying, “No Salât (prayer) should be performed when the food has been served, nor should it be performed when a person is in need of relieving himself.” [Muslim][1]

1- We learn from this Hadîth that one should not offer Salât when he is hungry and the food has been served or has to answer the call of nature. The reason behind is that if one offers Salât in that condition, he will not be able to do it with full concentration. Similarly, if one has to answer the call of nature, he should first do so and then offer Salât .





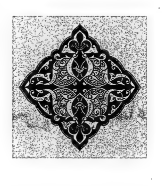
٣٠٥ (٣٤٠) باب النَّهي عَنْ رَفع الْبَصَر إِلى السَّمَاء في الصّلاة

305 (340) *Prohibition of Raising one's Eyes towards the Sky During As-Salât (the prayer)*

٧٥٠ (١٧٥٤) عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلاَتِهِمْ» فَاشْتَدَّ قَوْلُهُ فِي ذلِكَ حَتَّى قَالَ: «لَيَنْتَهُنَّ عَنْ ذلِكَ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ». رَوَاهُ الْبُخَارِي .

750 (1754). Anas bin Mâlik ﷺ said: The Messenger of Allâh ﷺ said, "How is it that some people raise their eyes towards the sky during As-Salât (the prayer)?" He stressed (this point) and added, "People must refrain from raising their eyes towards heaven in Salât (prayer), or else their sights will certainly be snatched away." [Al-Bukhârî][1]

1- Looking towards the sky during prayer disturbs the concentration in Salât and there is a stern warning against this bad habit. One can, however, do so after Salât , i.e., during one's supplications.



٣٠٦ (٣٤١) باب كراهة الالتفات في الصَّلاة لغير عذر



306 (341) *Undesirability of Glancing in One Direction or the other During Prayer*

٧٥١ (١٧٥٥) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الالْتِفَاتِ فِي الصَّلاةِ فَقَالَ: «هُوَ اخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلاةِ الْعَبْدِ». رَوَاهُ الْبُخَارِي.

751 (1755). 'Aishah ﵂ said: I asked the Messenger of Allâh ﷺ about random looks in Salât (prayer), and he replied, "It is something which Satan snatches from the slave's Salât ." [Al-Bukhârî]

٣٠٧ (٣٤٢) باب النَّهي عَن الصَّلاة إلى القبور



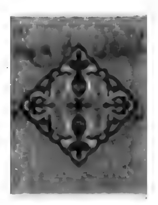
307 (342) *Prohibition of Facing the Graves During Salât (prayer)*

٧٥٢ (١٧٥٧) عَنْ أَبِي مَرْثَدٍ كَنَّازِ بْنِ الْحُصَيْنِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لاَ تُصَلُّوا إِلَى الْقُبُورِ، وَلاَ تَجْلِسُوا عَلَيْهَا». رَوَاهُ مُسلِمٌ.

752 (1757). Abû Marthad Kannâz bin Husain ﵁ said: I heard the Messenger of Allâh ﷺ saying: "Do not offer Salât (prayer) facing the graves and do not sit on them." [Muslim][1]

1- 1. It is prohibited to face the graves while offering Salât . Its reason seems to be that it creates a resemblance to polytheists. Moreover, it has a trace of reverence for someone other than Allâh, which takes one towards Shirk . 2. It is forbidden for Muslims to sit on the graves because it is disrespect of man whom Allâh has honoured.
Therefore Muslims should avoid both practices mentioned above. Imâm An-Nawawî said: Our companions (the scholars) said that it is Makrûh (undesirable) to plaster the grave; while sitting, leaning against it or resting on it is Harâm (forbidden).





٣٠٨ (٣٤٣) باب تحريم المُرور بَيْنَ يَدَي المصَلي



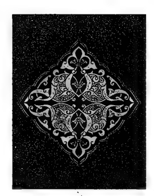
308 (343) Prohibition of Passing in Front of a Worshipper while he is Offering Salât (prayer)

٧٥٣ (١٧٥٨) عَنْ أَبِي الْجُهَيْمِ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ الصِّمَّةِ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ» قَالَ الرَّاوِي: لاَ أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ سَنَةً. مُتَّفَقٌ عَلَيه .

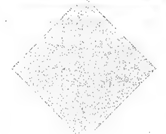
753 (1758). Abul-Juhaim 'Abdullāh bin Al-Hârith ﷺ said: The Messenger of Allâh ﷺ said, "If the person who passes in front of a praying person, realizes the enormity of the sinfulness of this act, it will have been better for him to wait forty than to pass in front of him." [Al-Bukhârî and Muslim][1]

[The narrator was not sure whether the Prophet ﷺ said forty days, months or years.]

1- We learn from this Hadîth that it is a great sin to pass before a person who is offering Salât . People should also take care that they do not offer Salât without placing a Sutrah in front of them. A Sutrah refers to anything that a person sets up in front of him; this could be a stick, another person praying in front of him or even a line which he can draw on the ground. The distance between the person offering his Salât and the Sutrah should not be more than approximately one meter and a half. If the distance is longer than this, then it is not unlawful to pass before someone offering Salât .



٣٠٩ (٣٤٤) باب كراهة شروع المأموم في نافلة بعد شروع المؤذن في إقامة الصلاة سواء كانت النافلة سُنة تلك الصلاةِ أو غَيْرَهَا





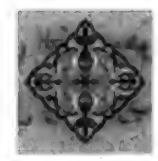
309 (344) *Undesirability of Offering Optional Prayer after the Announcement of Iqâmah*

٧٥٤ (١٧٥٩) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلاةُ، فَلا صَلاَةَ إِلاَّ الْمَكْتُوبَةُ». رَوَاهُ مسلم .

754 (1759). Abû Hurairah ﷺ said: The Prophet ﷺ said, "When the Iqâmah is called, no prayer should be performed except the obligatory prayer." [Muslim][1]

1- When the Iqâmah has been announced (prescribed recitation at the commencement of Salât when offered in congregation, after the worshippers have taken up that position), it is not permissible to offer any other prayer - whether it is Sunnah or Nafl . If a person has already started any, he should break it to join the congregation. He should offer the Salât which he terminated after the obligatory Salât offered in congregation. It is against this Hadîth to continue Nafl Salât or Sunnah when the worshippers have taken the position to offer Salât in congregation and Iqâmah has been called.





٣١٠ (٣٤٥) باب كراهة تخصيص يوم الجمعة بصيام أو ليلته بصلاة من بين الليالي

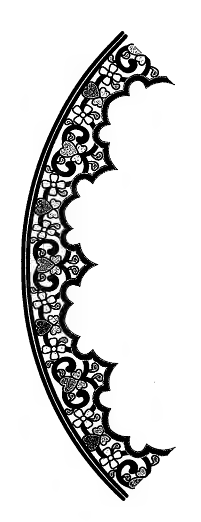


310 (345) *Abomination of Selecting Friday for Fasting*

٧٥٥ (١٧٦٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لا تَخُصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِن بَيْنِ اللَّيَالِي، وَلاَ تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الأَيَّامِ. إِلاَّ أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ». رَوَاهُ مُسْلِمٌ.

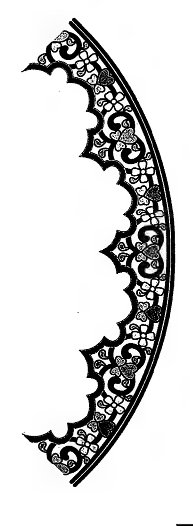
755 (1760). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "Do not choose the Friday night among all other nights for standing in (Tahajjud) prayer, and do not choose Friday among all other days for Saum (fasting) except that one you have accustomed to." [Muslim][1]

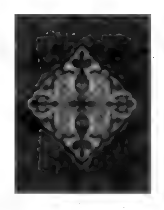
1- It is undesirable to fix Jumu'ah for voluntary fast. One can, however, observe fasting if Friday occurs in his routine of fasts, i.e., if one observes fast on alternate days and Jumu'ah occurs on the day when he observes fast, or if one observes the fast of the Day of 'Arafah , or the Day of 'Âshûra' , and Friday occurs on that day, or if Friday occurs during the Ayyâm Al-Beid , or Friday occurs when one is observing fasts of Nadhr (fasts one has vowed for). There is no harm in observing fast on Friday in all such cases but its special observance on Friday is not recommended.



٧٥٦ (١٧٦١) وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لاَ يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلاَّ يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ». مُتَّفَقٌ عَلَيْهِ.

756 (1761). Abû Hurairah ﷺ said: I heard the Messenger of Allâh ﷺ as saying: "None of you should observe fast on Friday except that he should observe fast either one day before it or one day after it." [Al-Bukhârî and Muslim]





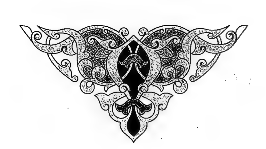
٣١١ (٣٤٦) باب تحريم الوصَال في الصّوم وهو أَن يصوم يومين أو أكثر، ولا يأكل ولا يشرب بينهما

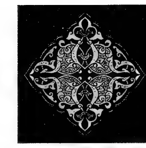
311 (346) *Prohibition of Extending Fast Beyond One Day*

٧٥٧ (١٧٦٥) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوِصَالِ. قَالُوا: إِنَّكَ تُوَاصِلُ؟ قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى». مُتَّفَقٌ عَلَيْهِ، وَهذَا لَفْظُ الْبُخَارِي.

757 (1765). Ibn 'Umar ﷺ said: The Messenger of Allâh ﷺ prohibited observing continuous fasts beyond one day. The Companions submitted: "But you do it." He replied, "I am not like you. I am given to eat and to drink (from Allâh)." [Al-Bukhârî and Muslim][1]

1- 1. Through this Hadîth we learn that in certain matters the Prophet ﷺ had some specific injunctions which were obligatory for him but not for his Ummah . Such things were permissible for him but not for his followers. All these things are called his special distinctions. It is not permissible for Muslims to follow such practices. One of these things is Saum Al-Wisâl , which means to observe fast for several days at a stretch without taking any food. Since Allâh had granted him special power and patience, he could observe fast continuously for days. As his followers are not endowed with that energy and patience, they are not permitted to do so.
2. "I am not like you" does not mean that "I am not a man like you," because such an interpretation goes against a categorical statement of the Qur'ân to the effect that "I am a man like you". What the statement "I am not like you" really means is "you do not possess that special power which has been granted to me."
3. "I am given to eat and to drink" signifies that Allâh (سبحانه وتعالى) provides him with the strength and energy which he can derive from food and drink without necessarily having them.





٣١٢ (٣٤٧) باب تحريم الجلوس على قبر



312 (347) Prohibition of Sitting on the Graves

٧٥٨ (١٧٦٦) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لأن يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ، فَتُحْرِقَ ثِيَابَهُ، فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ». رَوَاهُ مُسْلِمٌ.

758 (1766). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave." [Muslim]

٣١٣ (٣٤٨) باب النهي عن تجصيص القبور والبناء عليها



313 (348) Prohibition of Plastering and Building over the Graves

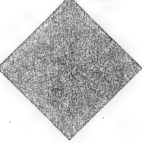
٧٥٩ (١٧٦٧) عَنْ جَابِرٍ رَضِيَ الله عَنْهُ قَالَ: نَهَى رَسُولُ الله ﷺ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ. رَوَاهُ مُسْلِمٌ.

759 (1767). Jâbir ﷺ said: The Messenger of Allâh ﷺ forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them. [Muslim][1]

1- We learn the following points from this Hadîth :
1. The construction of permanent graves is sheer extravagance because they do not benefit the dead. This act is 'disliked' and reaches the level of prohibition when graves are ornamented and embellished.
2. Sitting on the graves is a disliked act, as has been made clear in the previous Hadîth .
3. It is such a respect for the dead which inclines people to Shirk . Construction of dome etc., over the graves have also the same effect.



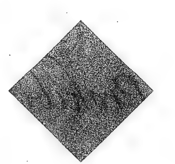
٣١٤ (٣٤٩) باب تغليظ تحريم إباق العبد من سيّده



314 (349) *Prohibition for a slave to run away from his master*

٧٦٠ (١٧٦٨) عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا عَبْدٍ أَبَقَ، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ». رَوَاهُ مُسْلِمٌ.

760 (1768). Jarîr bin Abdullāh ﷺ said: The Messenger of Allâh ﷺ said, "If a slave runs away from his master, his responsibility to him is absolved." [Muslim]



٣١٥ (٣٥٠) باب تحريم الشفاعة في الحدود

قَالَ اللهُ تَعَالَى: {الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلاَ تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الآخِرِ} [النور: ٢].

315 (350) *Undesirability of Intercession in Hudûd*

Allâh, the Exalted, says:

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day." (24:2)



٧٦١ (١٧٧٠) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللهِ ﷺ، فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ تَعَالَى؟» ثُمَّ قَامَ فَاخْتَطَبَ، ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ، وَايْمُ اللهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ «فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ فَقَالَ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ؟!» قَالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللهِ. قَالَ: ثُمَّ أَمَرَ بِتِلْكَ الْمَرْأَةِ، فَقُطِعَتْ يَدُهَا.

761 (1770). ‘Aishah ﵂ reported: The Quraish were anxious about a woman from Banu Makhzûm who had committed theft and asked: “Who will speak to the Messenger of Allâh ﷺ about her?” Then they said: “No one will be bold enough to do so except Usâmah bin Zaid, the (Companion who was) dearly loved by the Messenger of Allâh ﷺ .” So Usâmah (﵁) spoke to him and the Messenger of Allâh ﷺ (angrily) said, “Are you interceding regarding one of the punishments prescribed by Allâh?” He then got up and delivered an address in which he said, “Indeed what destroyed the people before you was just that when a person of high rank among them committed a theft, they spared him; but if the same crime was done by a poor person they inflicted the prescribed punishment on him. I swear by Allâh that if Fâtimah, daughter of Muhammad, should steal, I would have her hand cut off.” [Al-Bukhârî and Muslim]

In another narration ‘Aishah ﵂ said: (Upon hearing the intercession of Usâmah), the face of the Messenger of Allâh ﷺ changed color (because of anger) and he said, “Do you dare to intercede in matters prescribed by Allâh?” Usâmah pleaded: “O Messenger of Allâh! Pray for my forgiveness.” ‘Aishah ﵂ added: Thereafter the Messenger of Allâh ﷺ gave orders to have that woman’s hand cut off.[1]

1- 1. Hadd is the punishment fixed by Sharî‘ah and which no one has the authority to increase or decrease. For instance, theft is punishable by the cutting of the hand; the punishment of adultery is a hundred stripes or Rajm (stoning to death); the punishment of drinking of intoxicants is forty stripes etc.
2. Nobody has the right to intercede or make any recommendation in this matter.
3. There is no distinction of male or female in the matter of these punishments (Hudûd). Whoever commits a crime which is punishable by Hadd , whether that person is male or female, will be liable for punishment prescribed under Hadd - the punishment, the limits of which have been defined in the Qur’ân and Hadîth .
4. No one is exempted from Hadd , no matter how great he is, because there is no distinction of great or small in the matter of Hadd .
5. We must learn a lesson from the history of past nations so that we can save ourselves from such misdeeds which caused their ruin.
6. This Hadîth brings into prominence the distinction and eminence of Usâmah and his position in the eyes of the Prophet ﷺ .



٣١٦ (٣٥١) باب النّهي عن التغوّط في طريق الناس وظلّهم وموارد الماء ونحوها



قَالَ اللهُ تَعَالَى: {وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْمًا مُبِيناً} [الأحزاب: ٥٨].

316 (351) *Prohibition of Relieving Nature on the Paths*

Allâh, the Exalted, says:

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." (33:58)

٧٦٢ (١٧٧١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اتَّقُوا اللاَّعِنَيْنِ» قَالُوا: وَمَا اللاَّعِنَانِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ». رَوَاهُ مُسْلِمٌ.

762 (1771). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "Avoid two habits which provoke cursing." The Companions said: "What are those things which provoke cursing?" He said, "Relieving on the thoroughfares or under the shades where people take shelter and rest." [Muslim]



٣١٧ (٣٥٢) باب النهي عَن الْبَول ونحوه في الماء الراكد

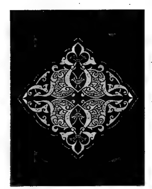
317 (352) *Prohibition of Urinating into Stagnant Water*

٧٦٣ (١٧٧٢) عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ. رَوَاهُ مُسْلِمٌ.

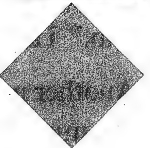
763 (1772). Jâbir ﷺ said: The Messenger of Allâh ﷺ forbade urinating into stagnant water. [Muslim][1]

1- "Stagnant water" means water which is not flowing, like the water in a pond or a tank. When urination is prohibited at such places, defecating would be more sternly prohibited. One must also avoid throwing filth in it.



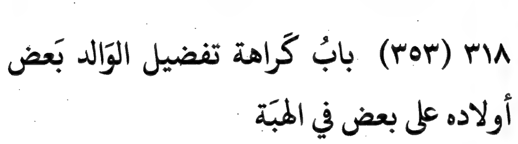


٣١٨ (٣٥٣) بابُ كَراهة تفضيل الوَالد بَعض أولاده على بعض في الهبَة





318 (353) *Prohibition of Giving Preference to Children Over One Another in Giving Gifts, etc.*





٧٦٤ (١٧٧٣) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ الله عَنْهُمَا أَنَّ أَبَاهُ أَتَى بِهِ رَسُولَ الله ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هذَا غُلامًا كَانَ لِي، فَقَالَ رَسُولُ الله ﷺ: «أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هذَا؟» فَقَالَ: لا، فَقَالَ رَسُولُ الله ﷺ: «فَأَرْجِعْهُ».

وَفِي رِوَايَةٍ: فَقَالَ رَسُولُ الله ﷺ: «أَفَعَلْتَ هذَا بِوَلَدِكَ كُلِّهِمْ؟» قَالَ: لاَ، قَالَ: «اتَّقُوا الله وَاعْدِلُوا فِي أَوْلاَدِكُمْ» فَرَجَعَ أَبِي، فَرَدَّ تِلْكَ الصَّدَقَةَ.

وَفِي رِوَايَةٍ: فَقَالَ رَسُولُ الله ﷺ: «يَا بَشِيرُ أَلَكَ وَلَدٌ سِوَى هذَا؟» قَالَ: نَعَمْ، قَالَ: «أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هذَا؟» قَالَ: لاَ، قَالَ: «فَلا تُشْهِدْنِي إِذًا فَإِنِّي لاَ أَشْهَدُ عَلَى جَوْرٍ».

وَفِي رِوَايَةٍ «لاَ تُشْهِدْنِي عَلَى جَوْرٍ».

وَفِي رِوَايَةٍ: «أَشْهِدْ عَلَى هذَا غَيْرِي» ثُمَّ قَالَ: «أَيَسُرُّكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً؟» قَالَ: بَلَى، قَالَ: «فَلا إِذًا». مُتَّفَقٌ عَلَيْهِ.

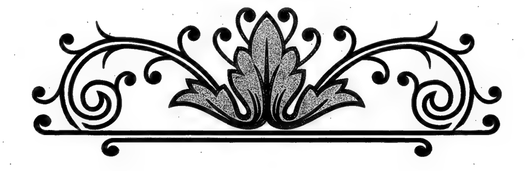
764 (1773). An-Nu'mân bin Bashîr ﷺ said: My father took me to the Messenger of Allâh ﷺ and said to him: "I have gifted one of my slaves to this son of mine." The Messenger of Allâh ﷺ said, "Have you given such gift to every son of yours?" He replied, "No." Thereupon he said, "Take this gift back."

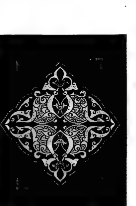
Another narration is: The Messenger of Allâh ﷺ said, "Be mindful of your obligation to Allâh and do justice in respect of your children." My father came back and revoked his gift.

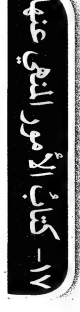
Another narration is: The Messenger of Allâh ﷺ asked, "Have you other children besides this one?" He said, "Yes." The Messenger of Allâh ﷺ asked, "Have you awarded a gift like this to all of them." He said, "No." The Messenger of Allâh ﷺ said, "I am not going to bear witness to this act of injustice."

Another narration is: The Messenger of Allâh ﷺ asked, "Do you not expect goodness from all of them as you expect from him?" He said, "Yes, of course." The Messenger of Allâh ﷺ said, "Then don't do this (i.e., do not give a gift to one son only)." [Al-Bukhârî and Muslim][1]

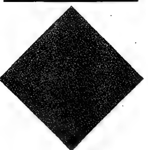
1- We learn from this Hadîth the following important points:
1. In every matter, one should consult scholars and experts of Sharî'ah . This was the practice of the Companions رضي الله عنهم .
2. Parents should deal with all their children with equity and justice. Preferential treatment with any child affects them adversely. Obviously injustice creates tension for parents as well as children and eventually family ties are broken.
3. This Hadîth is also advanced by those 'Ulamâ' in support of their contention that if a person wants to distribute his property among his children during his lifetime, he should not make any discrimination among his male and female children and should give an equal share to all of them.





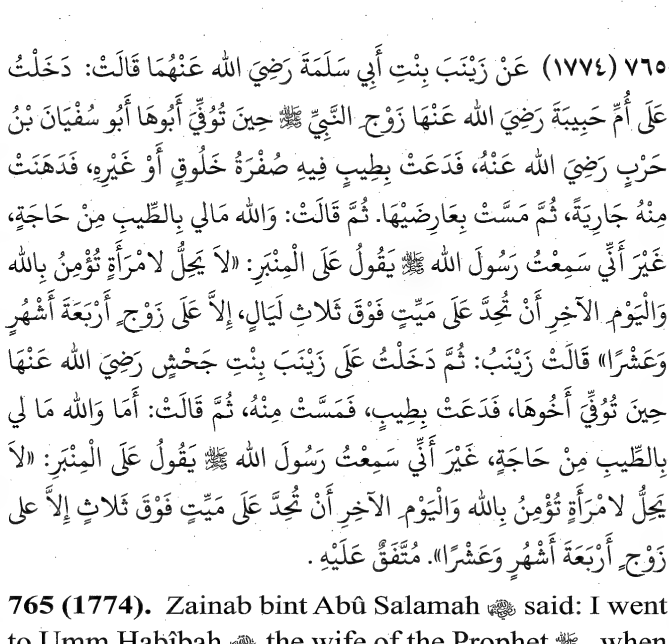


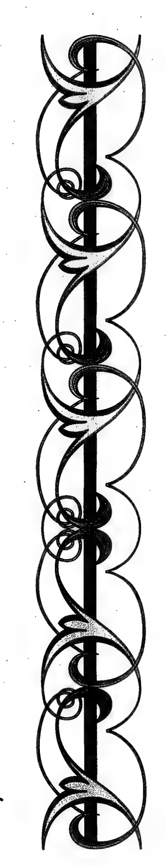
٣١٩ (٣٥٤) باب تحريم إحداد المرأة على مَيت فوق ثلاثة أيام إلا عَلَى زوجها أربعة أشهر وعشرة أيام





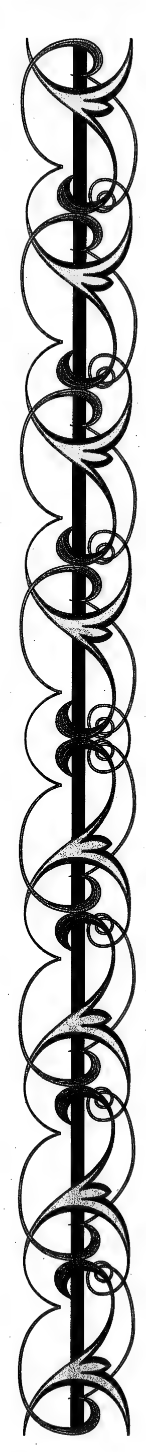
319 (354) Prohibition of Mourning Beyond Three Days (for women)





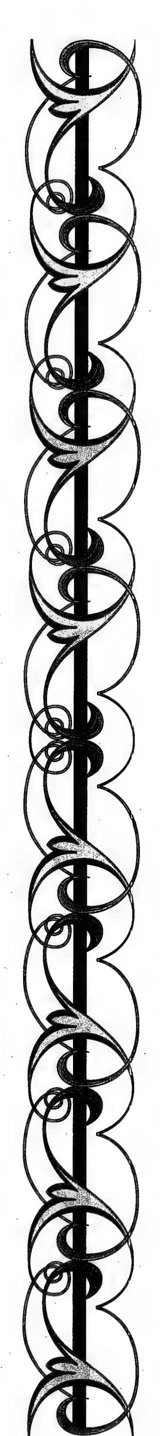
٧٦٥ (١٧٧٤) عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ بْنُ حَرْبٍ رَضِيَ اللهُ عَنْهُ، فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةُ خَلُوقٍ أَوْ غَيْرِهِ، فَدَهَنَتْ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضَيْهَا. ثُمَّ قَالَتْ: وَاللهِ مَالِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثِ لَيَالٍ، إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا» قَالَتْ زَيْنَبُ: ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللهُ عَنْهَا حِينَ تُوُفِّيَ أَخُوهَا، فَدَعَتْ بِطِيبٍ، فَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ: أَمَا وَاللهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لاَ يَحِلُّ لامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلاثٍ إِلاَّ على زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». مُتَّفَقٌ عَلَيْهِ.

765 (1774). Zainab bint Abû Salamah ﵂ said: I went to Umm Habîbah ﵂ the wife of the Prophet ﷺ, when her father Abû Sufyân bin Harb ﵁ died. Umm Habîbah ﵂ sent for a yellow coloured perfume or something else like it, and she applied it to a slave-girl and then rubbed it on her own cheeks and said: "By Allâh, I have no need for perfume, I heard the Messenger of

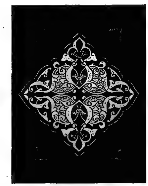


Allâh ﷺ saying from the pulpit, 'It is not permissible for a woman who believes in Allâh and the Last Day to mourn for the dead beyond three days, except for the death of her husband; in which case the period of mourning is of four months and ten days."' Zainab said: I then visited Zainab رضي الله عنها, daughter of Jahsh when her brother died; she sent for perfume and applied it and then said: "Beware! By Allâh, I don't feel any need of perfume but I heard the Messenger of Allâh ﷺ saying from the pulpit, 'It is not permissible for a woman who believes in Allâh and the Last Day to mourn the dead beyond three days except in case of her husband (for whom the period is) four months and ten days."' [Al-Bukhârî and Muslim][1]

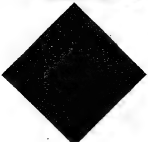
1- The period of mourning the husband's death is four months and ten days while ordinarily it is three days only (for others). The reasons behind mourning the dead husband is: Firstly, the purification of womb. Secondly, it is a mark of respect for the relation and love between husband and wife. The scent which was used in the two incidents reported in this Hadîth occurred after the stipulated period of mourning in ordinary cases - that is three days. After the expiry of the mourning period, the woman is allowed to resume her routine. The Hadîth mentions the man's right over his wife after his death; it also shows the importance of conjugal ties in Islam.







٣٢٠ (٣٥٥) باب تحريم بَيع الحاضِر للبَادي وتلقي الرّكبان والبيع على بيع أخيه والخِطبة على خِطبته إلا أن يأْذن أو يرد



320 (355) Prohibition of Malpractices in Commerce

٧٦٦ (١٧٧٥) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ لأَبِيهِ وَأُمِّهِ. مُتَّفَقٌ عَلَيْهِ.

766 (1775). Anas bin Mâlik ﷺ said: The Messenger of Allâh ﷺ forbade that a person in the city should make a deal on behalf of a villager on commission even if he is his real brother." [Al-Bukhârî and Muslim][1]

1- " Al-Hâdir " means one who lives in the city, while " Al-Bâdi " means a villager or a desert dweller. "He should not make a deal" here signifies that the urbanite should not go to the villager and propose to him leave his goods with him for sale and he would send him the sale proceeds of the goods piecemeal as they sell. In the opinion of some 'Ulamâ' this is prohibited if the merchandise is valuable and the villager is not aware of its real worth and the urbanite wants to exploit his ignorance. But, on the contrary, if the proposal is for the welfare of the villager and the urbanite merely wants the owner to receive its due price then the offer is admissible. The first proposition is prohibited because that will cause a loss to the villager; the second is permissible as it is a well-meaning offer.

"A person in the city should not make a deal on behalf of a villager" has been interpreted by 'Abdullâh bin 'Abbâs to mean that he should not work as a broker for a villager because in that case he will be interested to sell it on a higher price in order to have a better commission in the deal, which will unnecessarily raise its cost.

On one side, the purchase of goods coming from outside has been prohibited before its arrival on the market so that nobody can exploit the ignorance of the outsiders, and on the other side, villagers are enjoined to sell their goods themselves so that the commission of the broker does not increase the price of the goods. If an urbanite sells the merchandise of any villager on a fair price without charging any commission then this is permissible, as is confirmed by Ahâdîth . If the people living in cities charge each other commission on the purchase or sale of their goods this is permissible.

٧٦٧ (١٧٧٦) وَعَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لاَ تَتَلَقَّوُا السِّلَعَ حَتَّى يُهْبَطَ بِهَا إِلَى الأَسْوَاقِ». مُتَّفَقٌ عَلَيْهِ.

767 (1776). Ibn 'Umar ﷺ said: The Messenger of Allâh ﷺ said, "Do not meet the merchandise till they arrive in the market." [Al-Bukhârî and Muslim][1]

1- "Do not meet the merchandise" signifies "Do not meet trade caravans in transit." The purpose being that those who bring food grains from villages, should not suffer any loss because of their ignorance of the market conditions. But if someone does it with a good intention then this is permissible.



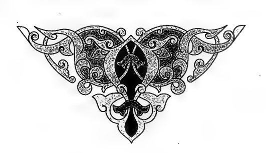
٧٦٨ (١٧٧٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَلاَ تَنَاجَشُوا وَلاَ يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلاَ يَخْطُبُ على خِطْبَةِ أَخِيهِ، وَلاَ تَسْأَلُ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْفَأَ مَا فِي إِنَائِهَا.

وَفِي رِوَايَةٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّلَقِّي وَأَنْ يَبْتَاعَ الْمُهَاجِرُ لِلأَعْرَابِيِّ، وَأَنْ تَشْتَرِطَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا، وَأَنْ يَسْتَامَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ، وَنَهَى عَنِ النَّجْشِ وَالتَّصْرِيَةِ. مُتَّفَقٌ عَلَيْهِ.

768 (1778). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ forbade that a man in the city should be the commission agent of a man from the desert and prohibited the practice of Najsh (i.e., offering a high price for something in order to allure another customer who is interested in the thing); and that a man should make an offer while the offer of his brother is pending; or that he should make a proposal of marriage while that of his brother is pending; or that a woman should try that a sister of hers might be divorced so that she might take her place.

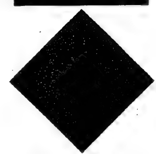
Another narration is: The Messenger of Allâh ﷺ forbade the people from meeting the caravan on the way for entering into business transaction with them; and the selling of the goods by a dweller of the city on behalf of a man of the desert; and the seeking by a woman the divorce of her sister (from her husband); and the practice of Najsh and leaving the animals unmilked (for sometime for the purpose of accumulation of milk to deceive the buyer). [Al-Bukhârî and Muslim][2]

2- " Litakfa mâ fî inâ'iha " means that "Whatever is in her vessel is overturned." This is a figurative expression meaning "She would marry her (Muslim sister's) husband when he divorces her present wife."
"Leaving the animals unmilked" means that a saleable cattle is not milked for two or three times to create an impression that the cattle is rich in milk, which is not the true case. This is also prohibited. Other points mentioned in this Hadîth have been discussed earlier.





٣٢١ (٣٥٦) بابُ النّهي عن إِضَاعة المال في غير وجوهه التي أذن الشرع فيها



321 (356) Prohibition of Squandering Wealth

769 (1781). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "Verily, Allâh likes three things for you and disapproves three things for you. He likes that you should worship Him Alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allâh and not to be divided among yourselves; and He disapproves for you irrelevant talk, persistent questioning and the squandering of the wealth." [Muslim]

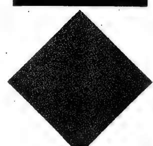
٧٦٩ (١٧٨١) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى يَرْضَى لَكُمْ ثَلاثًا، وَيَكْرَهُ لَكُمْ ثَلاثًا: فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ، وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَلاَ تَفَرَّقُوا، وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ». رَوَاهُ مُسْلِمٌ. وَتَقَدَّمَ شَرحهُ.

770 (1782). Warrâd, the scribe of Al-Mughirah bin Shu'bah ﷺ said: Al-Mughirah bin Shu'bah dictated a letter to me addressed to Mu'âwiyah ﷺ that the Prophet ﷺ used to supplicate at the end of each obligatory Salât (prescribed prayer): " Lâ ilâha illallâhu, wahdahu lâ sharîka lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Allâhumma lâ mâni'a limâ a'taita, wa lâ mu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi mink-al-jaddu . (There is no true God except Allâh, the One, Who has no partner. His is the sovereignty and His is the praise, and He is Able to do everything. O Allâh! Nobody can withhold what You give; and nobody can give what You withhold; and the high status of a person is of no avail against Your Will)." He also wrote to him that the Prophet ﷺ used to forbid irrelevant talk, wasteful expenditure, persistent questioning, disobedience of parents (especially mothers), infanticide of daughters by burying them alive, depriving others of their rights and acquisition of property wrongfully. [Al-Bukhârî and Muslim]

٧٧٠ (١٧٨٢) وَعَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ ابْنِ شُعْبَةَ قَالَ: أَمْلَى عَلَيَّ الْمُغِيرَةُ فِي كِتَابٍ إِلَى مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ: «لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلا مُعْطِيَ لِمَا مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» وَكَتَبَ إِلَيْهِ أَنَّهُ كَانَ يَنْهَى عَنْ قِيلَ وَقَالَ، وَإِضَاعَةِ الْمَالِ، وَكَثْرَةِ السُّؤَالِ، وَكَانَ يَنْهَى عَنْ عُقُوقِ الأُمَّهَاتِ، وَوَأْدِ الْبَنَاتِ، وَمَنْعٍ وَهَاتِ. مُتَّفَقٌ عَلَيْهِ. وَسَبَقَ شَرْحهُ.



٣٢٢ (٣٥٧) باب النَّهي عن الإشارة إلى مُسلم بسلاحٍ ونحوه سواء كان جادًّا أو مَازِحًا، والنهي عن تعاطي السيف مسلولاً





322 (357) *Prohibition of Pointing with a Weapon at another Brother in Faith*

٧٧١ (١٧٨٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لاَ يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسِّلاَحِ، فَإِنَّهُ لاَ يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعَ فِي حُفْرَةٍ مِنَ النَّارِ» مُتَّفَقٌ عَلَيْهِ.

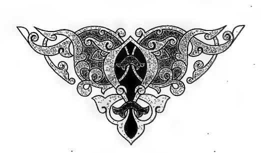
وَفِي رِوَايَةٍ لِمُسْلِمٍ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلاَئِكَةَ تَلْعَنُهُ حَتَّى يَنْزِعَ، وَإِنْ كَانَ أَخَاهُ لأَبِيهِ وَأُمِّهِ».

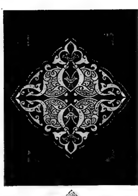
قَوْلُهُ ﷺ: «يَنْزِعَ» ضُبِطَ بِالْعَيْنِ الْمُهْمَلَةِ مَعَ كَسْرِ الزَّايِ، وَبِالْغَيْنِ الْمُعْجَمَةِ مَعَ فَتْحِهَا وَمَعْنَاهُمَا مُتَقَارِبٌ، وَمَعْنَاهُ بِالْمُهْمَلَةِ يَرْمِي، وَبِالْمُعْجَمَةِ أَيْضًا يَرْمِي وَيُفْسِدُ، وَأَصْلُ النَّزْعِ: الطَّعْنُ وَالْفَسَادُ.

771 (1783). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "None of you should point at his brother with a weapon because he does not know that Satan may make it lose from his hand and, as a result, he may fall into a pit of Hell-fire (by accidentally killing him)." [Al-Bukhârî and Muslim]

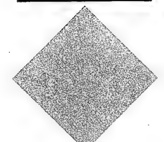
The narration in Muslim is: Abul-Qâsim (i.e., the Messenger of Allâh) ﷺ said, "He who points at his (Muslim) brother with a weapon is cursed by the angels even if the other person should be his real brother."[1]

1- " Silâh " is that weapon which is used in war for attack and defense, i.e., sword, gun, pistol, lance, etc. To point any such weapon towards a Muslim or Dhimmî , even to frighten him, is forbidden. It is very unfortunate that, contrary to the teachings of Islam, display and use of weapons are very common nowadays so much so that the fashion of air fire festivities is gaining increasing popularity in Muslim society. This fashion is totally against the teachings of Islam and its dangerous consequences are witnessed everyday. May Allâh grant us guidance to follow the Right Path.

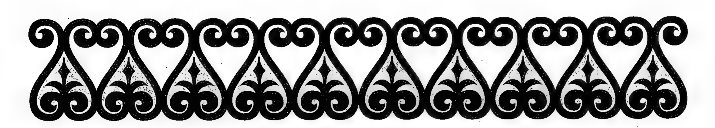




٣٢٣ (٣٥٨) باب كراهة الخروج من المسجد بَعد الأذان إلا بعذر حتى يصلِّيَ المكتوبة

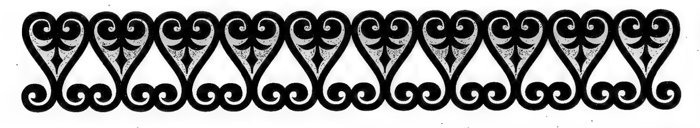


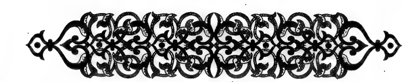
323 (358) *Undesirability of Leaving the Mosque without Offering Salât (prayer) after the Adhân has been Proclaimed*

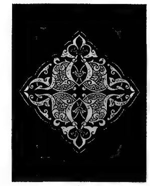


٧٧٢ (١٧٨٥) عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا قُعُودًا مَعَ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ فِي الْمَسْجِدِ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَأَتْبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هذَا فَقَدْ عَصى أَبَا الْقَاسِمِ ﷺ. رَوَاهُ مُسْلِمٌ.

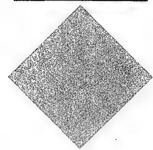
772 (1785). Abû Sha'thâ' said: We were sitting with Abû Hurairah ﷺ in the mosque when the Mu'adhdhin proclaimed the Adhân . A man stood up in the mosque and started walking out. Abû Hurairah ﷺ stared at him till he went out of the mosque. Upon this Abû Hurairah ﷺ said: Indeed, this man has disobeyed Abul-Qâsim ﷺ . [Muslim]







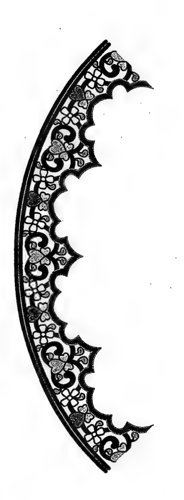
٣٢٤ (٣٥٩) باب كراهة ردّ الريحان لغير عُذر



324 (359) Undesirability of rejecting the gift of perfume

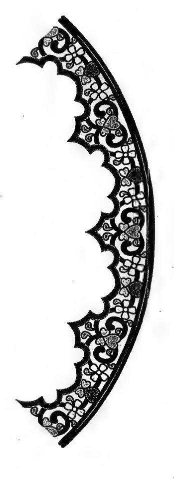
773 (1786). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odour." [Muslim]

٧٧٣ (١٧٨٦) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ عُرِضَ عَلَيْهِ رَيْحَانٌ، فَلاَ يَرُدَّهُ، فَإِنَّهُ خَفِيفُ الْمَحْمِلِ، طَيِّبُ الرِّيحِ». رَوَاه مُسْلِمٌ .

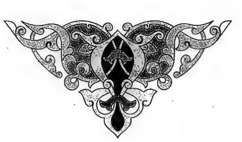


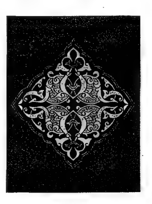
٧٧٤ (١٧٨٧) وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَرُدُّ الطِّيبَ. رَوَاهُ الْبُخَارِي .

774 (1787). Anas bin Mâlik ﷺ reported: The Prophet ﷺ never refused a gift of perfume. [Al-Bukhârî][1]



1- We learn the following points from this Hadîth :
1. A gift of perfume or something similar to it should be accepted.
2. The fondness of the Prophet ﷺ for perfume. The fact that he never refused this gift is enough to illustrate his penchant for it.
3. The desirability of the use of perfume.





٣٢٥ (٣٦٠) باب كراهة المدح في الوجه لمن خيف عليه مَفسدةٌ مِن إِعْجَابٍ وَنَحْوه، وَجوازه لمن أُمِنَ ذلِكَ فِي حَقِّهِ

325 (360) *Undesirability of praising a person in his presence*

775 (1788). Abû Mûsâ Al-Ash'arî ﷺ said: The Prophet ﷺ heard a person lauding another person or praising him too much. Thereupon he said, "You killed the man," or he said, "You ruined the man." [Al-Bukhârî and Muslim]

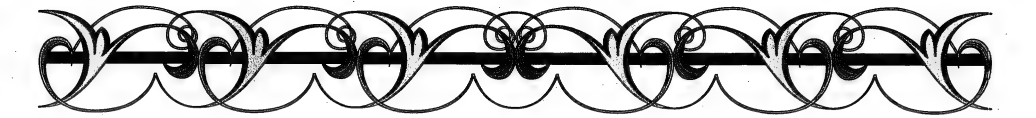
٧٧٥ (١٧٨٨) عَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ قَالَ: سَمِعَ النَّبِيُّ ﷺ رَجُلاً يُثْنِي على رَجُلٍ وَيُطْرِيهِ فِي الْمِدْحَةِ، فَقَالَ: «أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ ظَهْرَ الرَّجُلِ». مُتَّفَقٌ عَلَيْهِ.

«وَالإِطْرَاءُ»: الْمُبَالَغَةُ فِي الْمَدْحِ.

٧٧٦ (١٧٩٠) وَعَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنِ الْمِقْدَادِ رَضِيَ الله عَنْهُ أَنَّ رَجُلاً جَعَلَ يَمْدَحُ عُثْمَانَ رَضِيَ الله عَنْهُ، فَعَمِدَ الْمِقْدَادُ، فَجَثَا عَلَى رُكْبَتَيْهِ، فَجَعَلَ يَحْثُو فِي وَجْهِهِ الْحَصْبَاءَ، فَقَالَ لَهُ عُثْمَانُ: مَا شَأْنُكَ؟ فَقَالَ: إِنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْمَدَّاحِينَ، فَاحْثُوا فِي وُجُوهِهِمُ التُّرابَ». رَوَاهُ مُسْلِمٌ.

فَهذِهِ الأَحَادِيثُ فِي النَّهْيِ، وَجَاءَ فِي الإِبَاحَةِ أَحَادِيثُ كَثِيرَةٌ صَحِيحَةٌ.

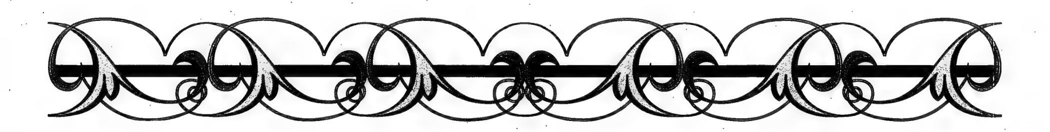
قَالَ الْعُلَمَاءُ: وَطَرِيقُ الْجَمْعِ بَيْنَ الأَحَادِيثِ أَنْ يُقَالَ: إِنْ كَانَ الْمَمْدُوحُ عِنْدَهُ كَمَالُ إِيمَانٍ وَيَقِينٍ، وَرِيَاضَةُ نَفْسٍ، وَمَعْرِفَةٌ تَامَّةٌ بِحَيْثُ لاَ يَفْتَتِنُ، وَلاَ يَغْتَرُّ بِذلِكَ، وَلاَ تَلْعَبُ بِهِ نَفْسُهُ،



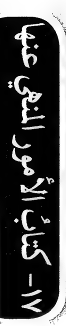
فَلَيْسَ بِحَرَامٍ وَلاَ مَكْرُوهٍ، وَإِنْ خِيفَ عَلَيْهِ شَيْءٌ مِنْ هذِهِ الأُمُورِ، كُرِهَ مَدْحُهُ فِي وَجْهِهِ كَرَاهَةً شَدِيدَةً، وَعَلَى هذَا التَّفْصِيلِ تُنَزَّلُ الأَحَادِيثُ الْمُخْتَلِفَةُ فِي ذلِكَ. وَمِمَّا جَاءَ فِي الإِبَاحَةِ قَوْلُهُ ﷺ لأَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ: «أَرْجُو أَنْ تَكُونَ مِنْهُمْ» أَيْ: مِنَ الَّذِينَ يُدْعَوْنَ مِنْ جَمِيعِ أَبْوَابِ الْجَنَّةِ لِدُخُولِهَا، وَفِي الْحَدِيثِ الآخَرِ: «لَسْتَ مِنْهُمْ»، أَيْ: لَسْتَ مِنَ الَّذِينَ يُسْبِلُونَ أُزُرَهُمْ خُيَلاَءَ. وَقَالَ ﷺ لِعُمَرَ رَضِيَ اللهُ عَنْهُ: «مَا رَآكَ الشَّيْطَانُ سَالِكًا فَجًّا إِلاَّ سَلَكَ فَجًّا غَيْرَ فَجِّكَ» وَالأَحَادِيثُ فِي الإِبَاحَةِ كَثِيرَةٌ، وَقَدْ ذَكَرْتُ جُمْلَةً مِنْ أَطْرَافِهَا فِي كِتَابِ: «الأَذْكَارِ».

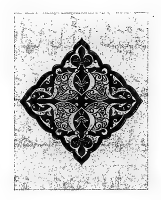
776 (1790). Hammâm bin Al- Hârith رضي الله عنه reported: A person began to praise 'Uthmân رضي الله عنه , and Al-Miqdâd رضي الله عنه sat upon his knees and began to throw pebbles upon the flatterer's face. 'Uthmân رضي الله عنه said: "What is the matter with you?" He said: "Verily, the Messenger of Allâh ﷺ said, 'When you see those who shower undue praises upon others throw dust upon their faces.'" [Muslim][1]

1- The purpose of this Hadîth seems to be that one should neither pay serious attention to one who praises nor reward him for it. If one can throw grit in his face, that should also be done. One should at least avoid such persons who are in the habit of praising people unnecessarily.
Imâm An-Nawawî has stated that these Ahâdîth are in prohibition of praise while there are many in favour of it. 'Ulamâ' are of the opinion that the two points of view can be reconciled. If the one who is praised has perfect Faith and confidence and is endowed with the gift of knowledge by Allâh and has control over his self and thereby he is not likely to go astray by praise, then praising him is neither unlawful nor disgusting. But if he is vulnerable to praise then praising him in his presence is abhorred. Ahâdîth in prohibition of praise support this point of view. While one of the Ahâdîth , which are in favour of praise, relates to the occasion when the Prophet said to Abû Bakr As-Siddîq : "I hope that you will also be among them," that is "You will be one of those who will be called from every gate of Jannah ." (See, Sahîh Al-Bukhârî , Kitâb Fadâ'il As-Sahâbah). Another Hadîth on the issue relates to the event when the Prophet ﷺ said to Abû Bakr : "You are not one of them." What it signified was that "You are not one of those who keep their trousers below their ankles out of sheer pride." (See, Sahih Al-Bukhârî , Manâqib Abû Bakr). He said to 'Umar : "When Satan sees you going on some way, he leaves it and proceeds to some other direction." (Al-Bukhârî , Manâqib 'Umar)









٣٢٦ (٣٦١) باب كراهة الخروج من بلد وقع فيها الوباء فِرارًا منه وكراهة القدوم عليه

قَالَ تَعَالَى: {أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ} [النساء: ٧٨] وَقَالَ تَعَالَى: {وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ} [الْبقرة: ١٩٥].



Undesirability of departing from or coming to a place stricken by an epidemic

Allâh, the Exalted, says:

"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" (4:78)

"And do not throw yourselves into destruction." (2:195)

٧٧٧ (١٧٩١) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ خَرَجَ إِلَى الشَّامِ. حَتَّى إِذَا كَانَ بِسَرْغَ لَقِيَهُ أُمَرَاءُ الأَجْنَادِ - أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ - فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، قَالَ ابْنُ عَبَّاسٍ: فَقَالَ لِي عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الأَوَّلِينَ، فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: خَرَجْتَ لأَمْرٍ، وَلاَ نَرَى أَنْ تَرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللهِ ﷺ، وَلاَ نَرَى أَنْ تُقْدِمَهُمْ عَلَى هذَا الْوَبَاءِ. فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِيَ الأَنْصَارَ، فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلاَفِهِمْ، فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَا هُنَا مِنْ مَشْيَخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ، فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلِفْ عَلَيْهِ مِنْهُمْ رَجُلاَنِ، فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ، وَلاَ تُقْدِمَهُمْ عَلَى هذَا الْوَبَاءِ، فَنَادَى عُمَرُ رَضِيَ اللهُ عَنْهُ فِي النَّاسِ: إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ، فَأَصْبِحُوا عَلَيْهِ، فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ رَضِيَ

اللهُ عَنْهُ: أَفِرَارًا مِنْ قَدَرِ اللهِ؟ فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! - وَكَانَ عُمَرُ يَكْرَهُ خِلاَفَهُ - نَعَمْ نَفِرُّ مِنْ قَدَرِ اللهِ إِلَى قَدَرِ اللهِ، أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ، فَهَبَطَتْ وَادِيًا لَهُ عُدْوَتَانِ، إِحْدَاهُمَا خَصْبَةٌ، وَالأُخْرَى جَدْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمنِ بْنُ عَوْفٍ رَضِيَ اللهُ عَنْهُ، وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي مِنْ هذا عِلْمًا، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَقْدِمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ» فَحَمِدَ اللهَ تَعَالَى عُمَرُ رَضِيَ اللهُ عَنْهُ وَانْصَرَفَ. مُتَّفَقٌ عَلَيْهِ.

وَ«الْعُدْوَةُ»: جَانِبُ الْوَادِي.

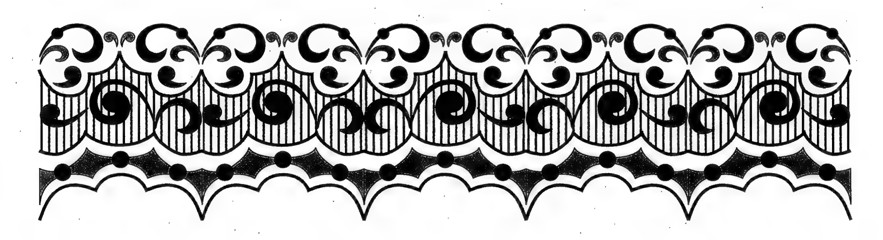
777 (1791). Ibn 'Abbâs ﷺ reported: 'Umar bin Al-Khattâb ﷺ set out for Ash-Shâm (the region comprising Syria, Palestine, Lebanon and Jordan). As he reached at Sargh (a town by the side of Hijâz) he came across the governor of Al-Ajnâd, Abû 'Ubaidah bin Al-Jârrah ﷺ and his companions. They informed him that an epidemic had broken out in Syria. Ibn 'Abbâs relates: 'Umar ﷺ said to me: "Call to me the earliest Muhâjirûn (Emigrants)." So I called them. He sought their advice and told them that an epidemic had broken out in Ash-Shâm. There was a difference of opinion whether they should proceed further or retreat to their homes in such a situation. Some of them said: "You have set forth to fight the enemy, and therefore you should not go back;" whereas some of them said: "As you have along with you many eminent Companions of Messenger of Allâh ﷺ, we would not advice you to set forth to the place of the plague (and thus expose them deliberately to a danger)." 'Umar ﷺ said: "You can now go away." He said: "Call to me the Ansâr (the Helpers)." So I called them to him, and he consulted them and they differed in their opinions as well. He said: "Now, you may go." He again said: "Call the old (wise people) of the Quraish who had emigrated before the Conquest of Makkah." I called them. 'Umar ﷺ consulted them in this issue and not even two persons among them differed in the opinions. They said: "We think that you should go back along with the people and do not take them to this scourge." 'Umar ﷺ made an announcement to the people, saying: "In the morning I intend to go back, and I want you to do the same." Abû 'Ubaidah bin Al-Jarrâh ﷺ said: "Are you going

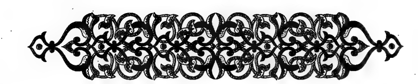


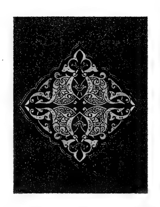
to run away from the Divine Decree?" Thereupon 'Umar ﷺ said: "O Abû 'Ubaidah ! Had it been someone else to say this." ('Umar ﷺ did not like to differ with him). He said: "Yes, we are running from the Divine Decree to the Divine Decree. What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other being barren, will you not act according to the Divine Decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the Divine Decree."

There happened to come 'Abdur-Rahmân bin 'Auf who had been absent for some of his needs. He said: I have knowledge about it. I heard the Messenger of Allâh ﷺ saying, "If you get wind of the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it." Thereupon 'Umar bin Khattâb ﷺ praised Allâh and went back. [Al-Bukhârî and Muslim][1]

1- " Ajnâd " stands for five regions of Syria: Palestine, Jordan, Damascus, Hims and Qinnasarin. (An-Nawawî)
'Umar praised Allâh for the reason that his own Ijtihâd was in accordance with the Hadîth of the Prophet ﷺ. The opinion given by the groups of Ansâr and Muhâjirûn before this Ijtihâd was also based on some principles of Sharî'ah : those who had advised not to return had evinced submission to the Will of Allâh and their absolute trust in Him, and the other group which had preferred the way of precaution had suggested to avoid any such action which could prove harmful.
Although such precautionary measures could not save them from the Divine Decree, they decided to take all possible precautions because this is what is ordained by Allâh. In fact, this was the basis of the Ijtihâd made by 'Umar, the veracity of which was proved by the Hadîth of the Prophet ﷺ. This Hadîth confirmed the point of view of Imâm An-Nawawî. Thus, this Hadîth highlights the following four important points:
1. The test of validity of any decision is its correspondence with Sharî'ah .
2. The desirability of mutual consultation.
3. The power of the Imâm to depart from the advice of the consultative body.
4. The responsibility of the Imâm to make every possible effort for the security of his subjects.







٣٢٧ (٣٦٢) باب التغليظ في تحريم السِّحر

قَالَ الله تَعَالَى: {وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ} الآية [البقرة: ١٠٢].



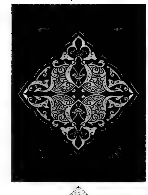
Allâh, the Exalted, says:

"Sulaimân (Solomon) did not disbelieve, but the Shayâtin (devils) disbelieved, teaching men magic." (2:102)

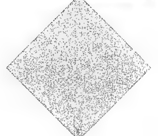
٧٧٨ (١٧٩٣) عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ» قَالُوا: يَا رَسُولَ الله وَمَا هُنَّ؟ قَالَ: «الشِّرْكُ بِالله، والسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ الله إِلاَّ بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلاَتِ». مُتَّفَقٌ عَلَيْهِ.

778 (1793). Abû Hurairah ﷺ said: The Prophet ﷺ said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allâh?" He replied, "Associating anyone or anything with Allâh in worship; practising sorcery, killing of someone without a just cause whom Allâh has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." [Al-Bukhârî and Muslim]





٣٢٨ (٣٦٤) بابُ تحريم استِعمَال إناء الذّهب وَإناء الفضّة فِي الأكل والشرب والطهارة وسائر وجوه الاستعمال





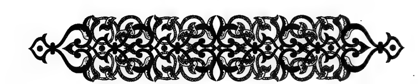
328 (364) Prohibition of using utensils made of gold and silver

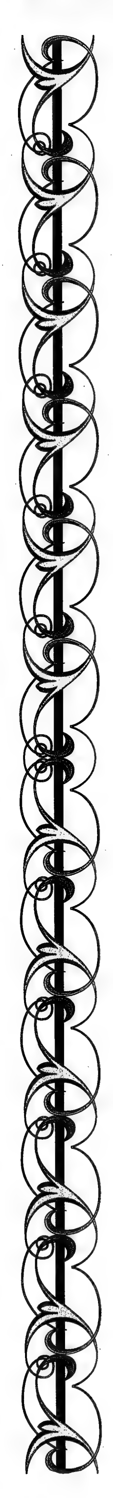
٧٧٩ (١٧٩٥) عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «إِنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ وَالذَّهَبِ».

779 (1795). Umm Salamah ﵂ said: The Messenger of Allâh ﷺ said, "Whosoever drinks in utensils of silver, in fact, kindles in his belly the fire of Hell." [Al-Bukhârî and Muslim]

The narration of Muslim is: "Verily, the person who eats or drinks in utensils made of gold and silver."



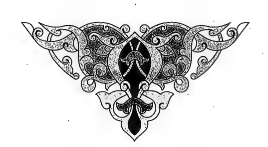


٧٨٠ (١٧٩٧) وَعَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: كُنْتُ مَعَ أَنَسِ بنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عِنْدَ نَفَرٍ مِنَ الْمَجُوسِ، فَجِيءَ بِفَالُوذَجٍ عَلَى إِنَاءٍ مِنْ فِضَّةٍ، فَلَمْ يَأْكُلْهُ، فَقِيلَ لَهُ: حَوِّلْهُ، فَحَوَّلَهُ عَلَى إِنَاءٍ مِنْ خَلَنْجٍ، وَجِيءَ بِهِ فَأَكَلَهُ. رَوَاهُ البيهقي بِإِسْنَادٍ حَسَنٍ.

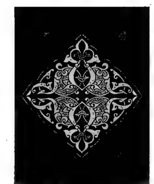
«الْخَلَنْجُ»: الْجَفْنَةُ.

780 (1797). Anas bin Sîrîn ﷺ said: I was with Anas bin Mâlik ﷺ in the company of some Magians when Fâlûdhaj (a sweet made of flour and honey) was brought in a silver utensil, and Anas did not take it. The man was told to change the utensil. So he changed the utensil and when he brought it to Anas, he took it. [Al-Baihaqî][1]

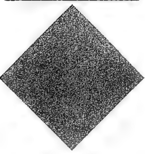
1- From the above narrations, it is clear that the use of utensils made of gold or silver is forbidden in Islam for eating, drinking and for all other purposes. However, medical use of golden or silver wire is not forbidden, e.g., the use of golden wire in securing teeth, or fixing a tooth partly made of gold.
Eating and drinking in utensils of precious metals (in which platinum may also be included) is forbidden as it is a show of pride and exhibition of richness. All such actions are against the basic teachings of Islam. Precious metals should not be used for decoration either.
1. However, women may use precious metals as ornaments, since according to some narrations there is exemption for the fair sex in this matter. Still some scholars maintain that the chain of such narrations is weak, so they do not allow their use in the ornaments of women as well. Shaykh Al-Albânî has discussed this matter in detail in Adâb Az-Zifâf (آداب الزفاف) and he does not agree with the opinion of these other scholars.
2. Silken dress is also forbidden for men and, similarly all types of dresses resembling silk are forbidden for them, which are a speciality of women. They are forbidden as creating likeness and resemblance to women. The reason behind this is that the softness and delicacy found in silk is against manliness.
3. The prohibition of these things reflects the temperament and disposition of Islam. Islam encourages simplicity and piety in eating, drinking, dress and living; and forbids luxury and ease that creates resemblance and likeness with the disbelievers. Alas! Present-day Muslims have adopted ease and luxury and made it the criterion of nobility and are following in the footsteps of the disbelievers. Everyone is busy day and night to attain the western standard of living by hook or by crook. May Allâh lead them on the Right Path.







٣٢٩ (٣٦٥) باب تحريم لبس الرّجل ثوبًا مزعفرًا

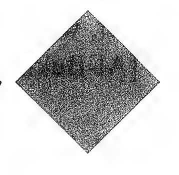




329 (365) Prohibition of wearing saffron-coloured dress

781 (1798). Anas ﷺ said: The Prophet ﷺ prohibited men from wearing saffron-dyed clothes. [Al-Bukhârî and Muslim]

٧٨١ (١٧٩٨) عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ. مُتَّفَقٌ عَلَيْهِ.



٣٣٠ (٣٦٦) باب النّهي عَن صَمت يَوم إلى اللَّيل



330 (366) Prohibition of observing silence from dawn till night

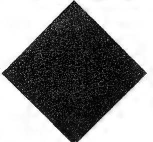
782 (1800). 'Ali ﷺ said: I have retained in my memory the saying of the Messenger of Allâh ﷺ that: "No one is considered an orphan after he has attained the age of maturity; and it is unlawful to remain silent from dawn till night." [Abû Dawûd]

٧٨٢ (١٨٠٠) عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: حَفِظْتُ عَنْ رَسُولِ اللهِ ﷺ: «لاَ يُتْمَ بَعْدَ احْتِلامٍ، وَلاَ صُمَاتَ يَوْمٍ إِلَى اللَّيْلِ». رَوَاهُ أَبُو دَاود بِإِسْنَادٍ حَسَنٍ.

قَالَ الخَطَّابِي فِي تَفْسِيرِ هذَا الحَدِيثِ: كَانَ مِنْ نُسُكِ الجَاهِلِيَّةِ الصُّمَاتُ، فَنُهُوا فِي الإِسْلامِ عَنْ ذلِكَ، وَأُمِرُوا بِالذِّكْرِ وَالحَدِيثِ بِالخَيْرِ.



٣٣١ (٣٦٧) بابُ تحريم انتِسَاب الإنسان إلى غير أبيه وتولّيه إلى غير مَواليه





331 (367) *Prohibition of attributing wrong fatherhood*

٧٨٣ (١٨٠٢) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». مُتَّفَقٌ عَلَيْهِ.

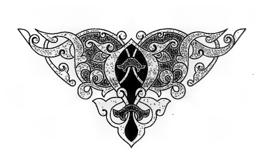
783 (1802). Sa'd bin Abû Waqqâs ؓ said: The Prophet ﷺ said, "He who (falsely) attributes his fatherhood to anyone besides his real father, knowing that he is not his father, will be forbidden to enter Jannah ." [Al-Bukhârî and Muslim]

٧٨٤ (١٨٠٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ، فَهُوَ كُفْرٌ». مُتَّفَقٌ عَلَيْهِ.

784 (1803). Abû Hurairah ؓ said: The Prophet ﷺ said, "Do not turn away from your fathers, for he who turns away from his father, will be guilty of committing an act of disbelief." [Al-Bukhârî and Muslim][1]

٧٨٥ (١٨٠٤) وَعَنْ يَزِيدَ بنِ شريكِ بنِ طَارِقٍ قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ الله عَنْهُ عَلَى الْمِنْبَرِ يَخْطُبُ، فَسَمِعْتُهُ يَقُولُ: «لاَ وَالله مَا عِندَنَا مِنْ كِتَابٍ نَقْرَؤُهُ إِلاَّ كِتَابَ الله، وَمَا فِي هذِهِ الصَّحِيفَةِ، فَنَشَرَهَا فَإِذَا فِيهَا أَسْنَانُ الإِبِلِ، وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ، وَفِيهَا: قَالَ رَسُولُ الله ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ الله وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ

1- To attribute one's fatherhood to someone other than one's real father due to the latter's poverty or in order to live a life of ease and comfort under the care of the person to whom one wishes to attribute his fatherhood, knowing that it is not lawful, is an act of Kufr (disbelief). If someone, however, does so without considering this unlawful act to be lawful, will in fact, be committing a major sin for which he will be punished in Hell-fire. This Hadîth stresses the importance of safeguarding one's lineage and that of fulfilling the fathers' rights over their children.



يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً، ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً، وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوِ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لاَ يَقْبَلُ اللهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلاَ عَدْلاً». مُتَّفَقٌ عَلَيهِ .

«ذِمَّةُ الْمُسْلِمِينَ» أَيْ: عَهْدُهُمْ وَأَمَانَتُهُمْ. «وَأَخْفَرَهُ»: نَقَضَ عَهْدَهُ. «وَالصَّرْفُ»: التَّوْبَةُ، وَقِيلَ: الْحِيلَةُ. «وَالْعَدْلُ»: الْفِدَاءُ.

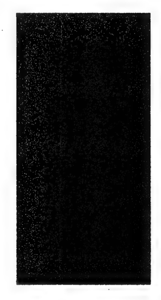
785 (1804). Yazîd bin Sharîk bin Târiq (ﷺ) said: I saw 'Ali ﷺ giving a Khutbah (sermon) from the pulpit and I heard him saying: "By Allâh, we have no book to read except Allâh's Book and what is written in this scroll. He unrolled the scroll which showed a list of what sort of camels to be given as blood-money, and other legal matters relating to killing game in the sanctuary of Makkah and the expiation thereof. In it was also written: The Messenger of Allâh ﷺ said: 'Al-Madinah is a sanctuary from 'Air to Thaur (mountains). He who innovates in this territory new ideas in Islam, commits a sin therein, or shelters the innovators, will incur the Curse of Allâh, the angels, and all the people, and Allâh will accept from him neither repentance nor a ransom on the Day of Resurrection. The asylum (pledge of protection) granted by any Muslim (even of the) lowest status is to be honoured and respected by all other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allâh, the angels, and all the people; and Allâh will accept from him neither repentance nor a ransom on the Day of Resurrection. Whoever attributes his fatherhood to someone other than his (real) father, and takes someone else as his master other than his (real) master without his permission, will incur the Curse of Allâh, the angels and all the people, and Allâh will accept from him neither repentance nor a ransom on the Day of Resurrection." [Al-Bukhârî and Muslim][1]

1- عير ('Air) is a small mountain near Al-Madinah and ثور (Thaur) is also a small mountain behind the famous Mount Uhud. The area between these two mountains is the forbidden area. It means that like the Haram of Makkah, no game should be killed, no trees or plants of this area should be cut and no disbeliever or polytheists should enter its boundary. The words صرف and عدل translated here as 'repentance' and 'ransom' respectively also mean obligatory and voluntary (Nafl) acts of worship.

It has been established here that any act of disobedience or sin committed in Al-Madinah becomes a greater sin than if it is committed anywhere else. This Hadîth also establishes that the claim that 'Ali was given some specific knowledge of Khilâfah (caliphate), which was not given to anybody else is also false. The Hadîth also makes it clear that attributing one's fatherhood to someone other than his real father is a grave sin.



٣٣٢ (٣٦٨) باب التحذير من ارتكاب مَا نهى الله عَزّ وجلّ أو رَسُوله صَلَّى الله عَلَيه وَسَلَّم عَنه



قَالَ الله تَعَالَى: {فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ} [النور: ٦٣]. وَقَالَ تَعَالَى: {وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ} [آل عمران: ٣٠]. وَقَالَ تَعَالَى: {إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ} [البروج: ١٢]. وَقَالَ تَعَالَى: {وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ} [هود: ١٠٢].

332 (368) *Prohibition of doing that which Allâh and his Messenger ﷺ have prohibited*

Allâh, the Exalted, says:

"And let those who oppose the Messenger's commandment (i.e., his Sunnah -- legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them." (24:63)

"And Allâh warns you against Himself (His punishment)." (3:30)

"Verily, (O Muhammad ﷺ) the Grip (punishment) of your Rabb is severe." (85:12)

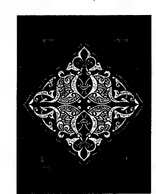
"Such is the Seizure of your Rabb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful and severe." (11:102)

786 (1806). Abû Hurairah ﷺ said: The Prophet ﷺ said, "Allâh, the Exalted, becomes angry, and His Anger is provoked when a person does what Allâh has declared unlawful." [Al-Bukhârî and Muslim]

٧٨٦ (١٨٠٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللهَ تَعَالَى يَغَارُ، وَغَيْرَةُ اللهِ أَنْ يَأْتِيَ الْمَرْءُ مَا حَرَّمَ اللهُ عَلَيْهِ». مُتَّفَقٌ عَلَيْهِ.







٣٣٣ (٣٦٩) بابُ ما يقوله ويفعله مَن ارتكَبَ منهيًّا عَنه



قَالَ اللهُ تَعَالَى: {وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللهِ} [فصلت: ٣٦]. وَقَالَ تَعَالَى: {إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ} [الأَعْرَاف: ٢٠١]. وَقَالَ تَعَالَى: {وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلاَّ اللهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ *أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ} [آل عمران: ١٣٥، ١٣٦]. وَقَالَ تَعَالَى: {وَتُوبُوا إِلَى اللهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ} [النور: ٣١].

333 (369) *Expiation for the violation of commandments of Allâh*

Allâh, the Exalted, says:

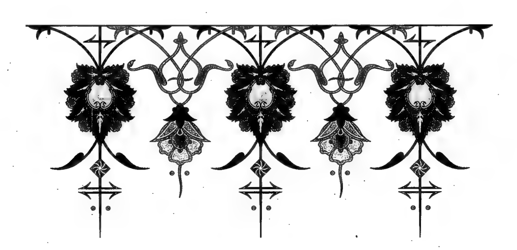
"And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad ﷺ) (from doing good), then seek refuge in Allâh." (41:36)

"Verily, those who are Al-Muttaqûn (the pious), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and (indeed) they then see (aright)." (7:201)

"And those who, when they have committed Fâhishah or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive

sins but Allâh - and do not persist in what (wrong) they have done, while they know. For such, the reward is forgiveness from their Rabb , and Gardens with rivers flowing underneath (Jannah), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders)!" (3:135,136)

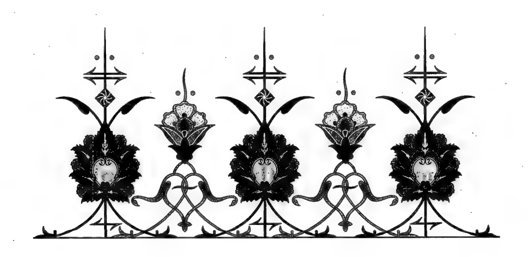
"And all of you beg Allâh to forgive you all, O believers, that you may be successful." (24:31)

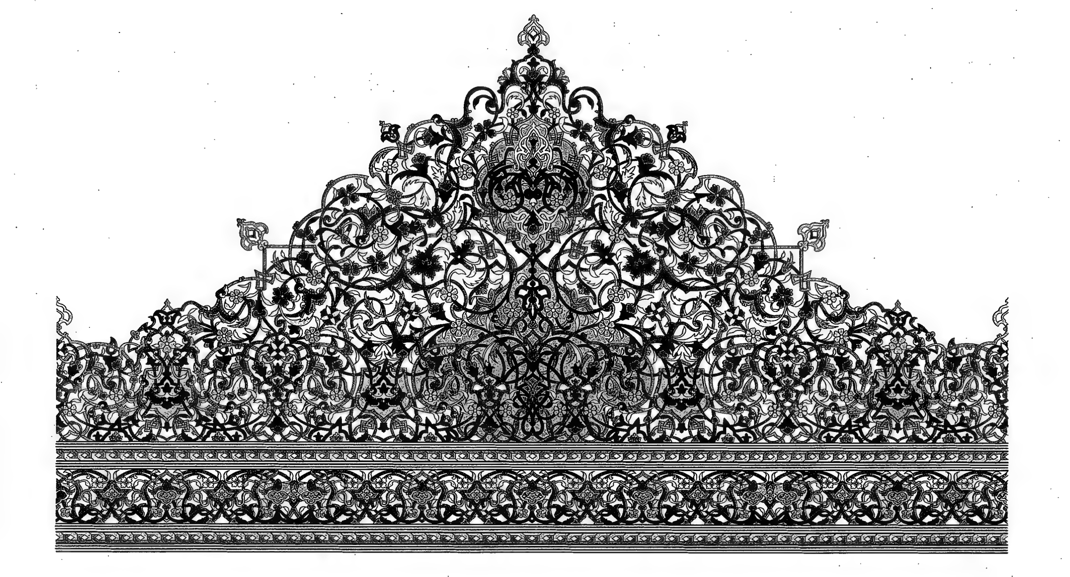


787 (1807). Abû Hurairah ﷺ said: The Prophet ﷺ said, "He who takes an oath and involuntarily says: 'By Al-Lât and Al-'Uzza' should at once affirm: 'La ilâha illallâh (there is no true God except Allâh)', and he who says to his companion: 'Come let's gamble' should make expiation by giving something in charity." [Al-Bukhârî and Muslim]

٧٨٧

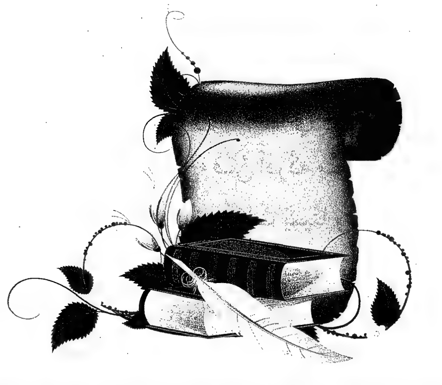
(١٨٠٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ: بِاللاَّتِ وَالْعُزَّى، فَلْيَقُلْ: لا إِلَهَ إِلاَّ الله، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ». مُتَّفَقٌ عَلَيْهِ.

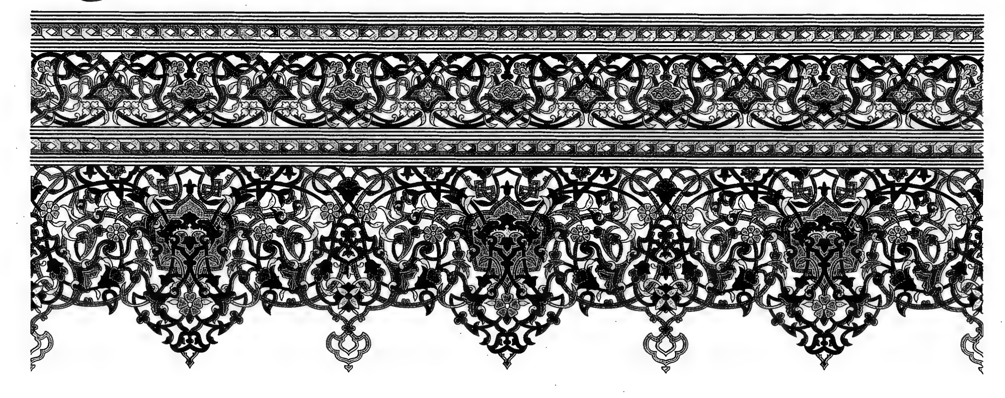


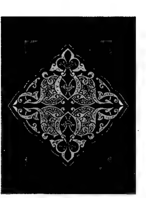


كتاب المنثورات والملح

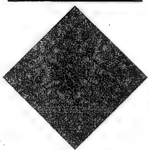
The Book of Miscellaneous Ahâdîth of Significant Values







٣٣٤ (٣٧٠) باب أحاديث الدّجال وأشراط الساعة وغيرها



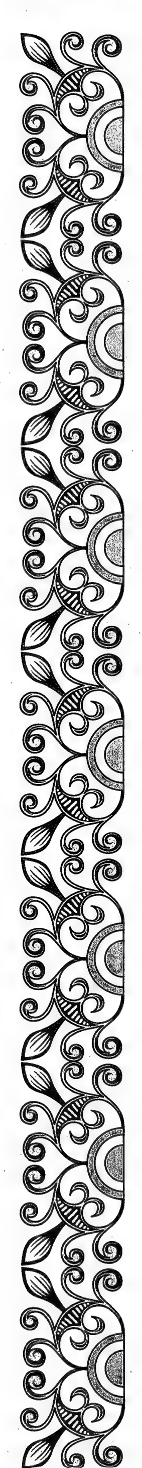
334 (370) *Ahâdîth about Dajjâl and Portents of the Hour*

٧٨٨ (١٨٠٨) عَنِ النَّوَّاسِ بنِ سَمْعَانَ رَضِيَ اللهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاةٍ، فَخَفَّضَ فِيهِ، وَرَفَّعَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَيْهِ، عَرَفَ ذلِكَ فِينَا، فَقَالَ: «مَا شَأْنُكُمْ؟» قُلْنَا: يَا رَسُولَ اللهِ ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ، فَخَفَّضْتَ فِيهِ وَرَفَّعْتَ، حَتى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ فَقَالَ: «غَيْرُ الدَّجَّالِ أَخْوَفنِي عَلَيْكُمْ؛ إِنْ يَخْرجْ وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دونَكُمْ؛ وَإِنْ يَخرجْ وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجيجُ نَفْسِهِ، وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِيَةٌ، كَأَنِّي أُشَبِّهُه بِعَبْدِ الْعُزَّى بنِ قَطَنٍ، فَمَنْ أَدْرَكَه مِنْكُمْ، فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ؛ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ، فَعَاثَ يَمِينًا وَعَاثَ شِمالاً، يَا عِبَادَ اللهِ فَاثْبُتُوا» قُلْنَا: يَا رَسُولَ اللهِ وَمَا لُبْثُهُ فِي الأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا: يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ» قُلْنَا: يَا رَسُولَ اللهِ، فَذلِكَ الْيَوْمُ الَّذِي كَسَنَةٍ أَتَكفِينَا فِيهِ صَلاةُ يَوْمٍ؟ قَالَ: «لاَ، اقْدُرُوا لَهُ قَدْرَهُ» قُلْنَا: يَا رَسُولَ اللهِ وَمَا إِسْرَاعُهُ فِي الأَرْضِ؟ قَالَ: «كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ، فَيَأْتِي عَلَى الْقَوْمِ، فَيَدْعُوهُم، فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالأَرْضَ فَتُنْبِتُ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ ذُرىً، وَأَسْبَغَهُ ضُرُوعًا، وَأَمَدَّهُ خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ، فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ، فَيُصْبِحُونَ مُمْحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ، وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكِ، فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلاً مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جِزْلَتَيْنِ رَمْيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ، فَيُقْبِلُ، وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ، فَبَيْنَمَا هُوَ كَذلِكَ إِذْ بَعَثَ اللهُ تَعَالَى الْمَسِيحَ ابْنَ مَرْيَمَ، ﷺ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ



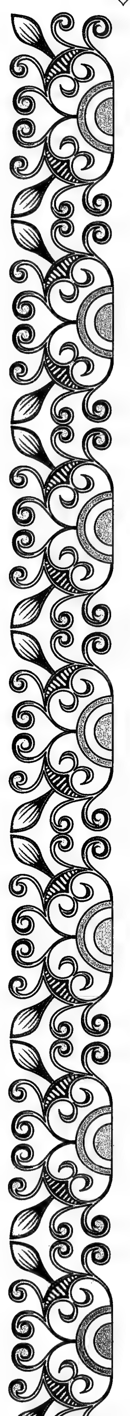
بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ، قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ. فَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَّ مَاتَ، وَنَفَسُهُ يَنْتَهِي إِلَى حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى، ﷺ قَوْمًا قَدْ عَصَمَهُمُ اللهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ، فَبَيْنَمَا هُوَ كَذلِكَ إِذْ أَوْحَى اللهُ تَعَالَى إِلَى عِيسى ﷺ إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لاَ يَدَانِ لأَحَدٍ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلى الطُّورِ. وَيَبْعَثُ اللهُ يَأْجُوجَ وَمأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهذِهِ مَرَّةً مَاءٌ، وَيُحْصَرُ نَبِيُّ اللهِ عِيسَى، ﷺ، وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لأَحَدِكُمُ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى، ﷺ، وَأَصْحَابُهُ، رَضِيَ اللهُ عَنْهُمْ، إِلَى اللهِ تَعَالَى، فَيُرْسِلُ اللهُ تَعَالَى عَلَيْهِمُ النَّغَفَ فِي رِقَابِهِمْ، فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللهِ عِيسَى، ﷺ، وَأَصْحَابُهُ رَضِيَ اللهُ عَنْهُمْ، إِلَى الأَرْضِ، فَلاَ يَجِدُونَ فِي الأَرْضِ مَوْضِعَ شِبْرٍ إِلاَّ مَلأَهُ زَهَمُهُمْ وَنَتَنُهُمْ، فَيَرْغَبُ نَبِيُّ اللهِ عِيسَى، ﷺ، وَأَصْحَابُهُ رَضِيَ اللهُ عَنْهُمْ إِلَى اللهِ تَعَالَى، فَيُرْسِلُ اللهُ تَعَالَى طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ، فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللهُ، ثُمَّ يُرْسِلُ اللهُ عَزَّ وَجَلَّ مَطَرًا لاَ يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ، فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَقَةِ، ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِتِي ثَمَرَتَكِ، وَرُدِّي بَرَكَتَكِ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ، وَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارَكُ فِي الرِّسْلِ حَتَّى إِنَّ اللِّقْحَةَ مِنَ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ البَقَرِ لِتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ، وَاللِّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنَ النَّاسِ، فَبَيْنَمَا هُمْ كَذلِكَ إِذْ بَعَثَ اللهُ تَعَالى رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ؛ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ». رَوَاهُ مُسْلِمٌ.

قَوْلُهُ: «خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ»: أَيْ: طَرِيقًا بَيْنَهُمَا. وَقَوْلُهُ: «عَاثَ» بِالْعَيْنِ الْمُهْمَلَةِ والثَّاءِ الْمُثَلَّثَةِ، والْعَيْثُ: أَشَدُّ الْفَسَادِ. «وَالذُّرَى»: بِضَمِّ الذَّالِ الْمُعْجَمَةِ وَهُوَ أَعَالِي الأَسْنِمَةِ. وَهُوَ جَمْعُ ذِرْوَةٍ بِضَمِّ الذَّالِ وَكَسْرِهَا «وَالْيَعَاسِيبُ»: ذُكُورُ النَّحْلِ. «وَجِزْلَتَيْنِ» أَيْ: قِطْعَتَيْنِ، «وَالْغَرَضُ»: الْهَدَفُ الَّذِي يُرْمَى إِلَيْهِ بِالنَّشَّابِ، أَيْ: يَرْمِيهِ رَمْيَةً كَرَمْيِ النَّشَّابِ إِلَى الْهَدَفِ. «وَالْمَهْرُودَةُ» بِالدَّالِ الْمُهْمَلَةِ وَالْمُعْجَمَةِ، وَهِيَ: الثَّوْبُ الْمَصْبُوغُ. قَوْلُهُ: «لاَ يَدَانِ» أَيْ: لاَ طَاقَةَ. «وَالنَّغَفُ»: دُودٌ. «وَفَرْسَى»: جَمْعُ فَرِيسٍ، وَهُوَ الْقَتِيلُ: وَ«الزَّلَقَةُ»: بِفَتْحِ الزَّايِ واللاَّمِ وَبِالْقَافِ، ورُوِيَ «الزُّلْفَةُ» بضمِّ الزَّايِ وإِسْكَانِ اللاَّمِ وبالْفاءِ وَهِيَ الْمِرْآةُ. «وَالْعِصَابَةُ»: الْجَمَاعَةُ. «وَالرِّسْلُ» بِكَسْرِ الرَّاءِ: اللَّبَنُ «وَاللِّقْحَةُ»: اللَّبُونُ، «وَالْفِئَامُ» بِكَسْرِ الْفَاءِ وَبَعْدَهَا هَمْزَةٌ مَمْدُودَةٌ: الْجَمَاعَةُ. «وَالْفَخِذُ» مِنَ النَّاسِ: دُونَ الْقَبِيلَةِ.



788 (1808). An-Nawwâs bin Sam'ân ﷺ reported: One morning the Messenger of Allâh ﷺ made a mention of Dajjâl , and he described him to be insignificant and at the same time described him so significant that we thought he was on the date-palm trees (i.e., nearby). When we went to him (the Prophet ﷺ) in the evening, he perceived the sign of fear on our faces. He said, "What is the matter with you?" We said: "O Messenger of Allâh, you talked about Dajjâl this morning raising your voice and lowering it until we thought he was hiding in the palm-trees grove. He said: "Something other than Dajjâl make worry about you. If he appears while I am with you, I will defend you against him. But if he appears after I die, then everyone of you is his own defender. Allâh is the One Who remains after me to guide every Muslim. Dajjâl will be a young man with very curly hair with one eye protruding (with which he cannot see). I compare (his appearance) to that of Al-'Uzza bin Qatan. He who amongst you survives to see him, should recite over him the opening Âyât of Surat Al-Kahf (i.e., Sûrat 18: Verses 1-8). He will appear on the way between Syria and Iraq and will spread mischief right and left. O slaves of Allâh! Remain adhered to the truth." We asked: "O Messenger of Allâh! How long will he stay on the earth?" He said, "For forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be like your days." We said: "O Messenger of Allâh! Will one day's Salât (prayer) suffice for the Salât of that day which will be equal to one year?" Thereupon he said, "No, but you must make an estimate of time and then offer Salât ." We said: "O Messenger of Allâh! How quickly will he walk upon the earth?" Thereupon he said, "Like cloud driven by the wind (i.e., very quickly). He will come to the people and call them to his obedience and they will affirm their faith in him and respond

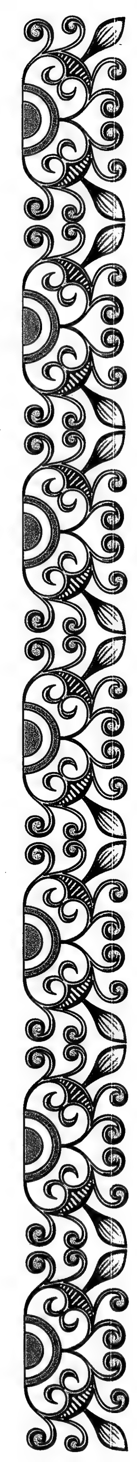




to him. He will then give command to the sky and it will send its rain upon the earth and he will then send his command to the earth and it will grow vegetation. Then in the evening their pasturing animals will come to them with their humps very high and their udders full of milk and their flanks stretched. He will then come to another people and invite them, but they will reject him and he will leave them, in barren lands and without any goods and chattels! He would then walk through the waste land and say to it: 'Bring forth your treasures', and the treasures will come out and follow him like swarms of bees. He will then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance, which is generally between the archer and his target. He will then call that young man and he will come forward, laughing, with his face gleaming out of joy; and it will be at this very time that Allâh will send 'Îsâ (Jesus), son of Maryam (Mary) who will descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyed and placing his hands on the wings of two angels. When he will lower his head, there would fall drops of water from his head, and when he will raise it up, drops like pearls would scatter from it. Every disbeliever who will find his (i.e., 'Îsâ's) smell will die and his smell will reach as far as he will be able to see. He will then search for Dajjâl until he will catch hold of him at the gate of Ludd (village near Jerusalem), and will kill him. Then the people, whom Allâh will have protected, will come to 'Îsâ son of Maryam, and he will wipe their faces and will inform them of their ranks in Jannah , and it will be under such conditions that Allâh will reveal to 'Îsâ these words: 'I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allâh will



send Ya'jûj and Ma'jûj (Gog and Magog people) and they will sworn down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in Palestine) and drink all its water. And when the last of them will pass, he will say: 'There was once water there.' Prophet 'Îsâ ﷺ and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred dinâr, and 'Îsâ along with his companions, will make supplication to Allâh, Who will send insects which will attack their (Ya'jûj and Ma'jûj people) neck until they all will perish like a single person. Prophet, 'Îsâ and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet 'Îsâ and his companions will then again beseech Allâh, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allâh will desire. Then Allâh will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like a mirror. Then the earth will be told to bring forth its fruit and restore its blessings; and as a result of this, there will grow such a big pomegranate that a group of people will eat from it and seek shelter under its skin. Milk will be so blessed that the milk of one she-camel will suffice for a large company and the cow will give so much milk, that it will suffice for a whole tribe. The sheep will give so much milk that the whole family will be able to drink out of that, and at that time Allâh will send a pleasant wind which will soothe people even under their armpits, and will take the life of every Muslim and true believer, and only the wicked will survive. They will commit adultery in public like asses and the Resurrection Day will be held." [Muslim]





٧٨٩ (١٨٠٩) وَعَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: انْطَلَقْتُ مَعَ أَبِي مَسْعُودٍ الأَنْصَارِيِّ إِلَى حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُمْ فَقَالَ لَهُ أَبُو مَسْعُودٍ، حَدِّثْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ فِي الدَّجَّالِ قَالَ: «إِنَّ الدَّجَّالَ يَخْرُجُ، وَإِنَّ مَعَهُ مَاءً وَنَارًا؛ فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ، وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَارًا، فَمَاءٌ بَارِدٌ عَذْبٌ، فَمَنْ أَدْرَكَهُ مِنْكُمْ، فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَارًا، فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ» فَقَالَ أَبُو مَسْعُودٍ: وَأَنَا قَدْ سَمِعْتُهُ. مُتَّفَقٌ عَلَيْهِ.

789 (1809). Rib'î bin Hirâsh (ﷺ) said: I accompanied Abû Mas'ûd Al-Ansârî to Hudhaifah bin Al-Yamân ﷺ. Abû Mas'ûd said to him: "Tell us what you heard from the Messenger of Allâh ﷺ about Dajjâl (the Antichrist)." Hudhaifah said: He ﷺ said, " Dajjâl will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will in fact be cool and sweet water. He who from amongst you happens to face him, should jump into that which he sees as fire for that will be nice and sweet water." Abû Mas'ûd said: "I have also heard this from the Messenger of Allâh ﷺ ." [Al-Bukhârî and Muslim]

٧٩٠ (١٨١١) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنْ بَلَدٍ إِلاَّ سَيَطَؤُهُ الدَّجَّالُ، إِلاَّ مَكَّةَ وَالْمَدِينَةَ؛ وَلَيْسَ نَقْبٌ مِنْ أَنْقَابِهَا إِلاَّ عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ تَحْرُسُهُمَا، فَيَنْزِلُ بِالسَّبَخَةِ، فَتَرْجُفُ الْمَدِينَةُ ثَلاثَ رَجَفَاتٍ، يُخْرِجُ اللهُ مِنْهَا كُلَّ كَافِرٍ وَمُنَافِقٍ». رَوَاهُ مُسْلِمٌ .

790 (1811). Anas bin Mâlik ﷺ said: The Messenger of Allâh ﷺ said, "There will be no land which will not be trampled by Dajjâl (the Antichrist) but Makkah and Al-Madinah; and there will be no passage leading to them which will not be guarded by the angels, arranged in rows. Dajjâl will appear in a barren place adjacent to Al-Madinah and the city will be shaken three times. Allâh will expel from it every disbeliever and hypocrite." [Muslim]

٧٩١ (١٨١٢) وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَتْبَعُ الدَّجَّالَ مِنْ يَهُودِ إِصْبَهَانَ سَبْعُونَ أَلْفًا عَلَيْهِمُ الطَّيَالِسَةُ». رَوَاهُ مُسْلِمٌ.

791 (1812). Anas ﷺ said: The Messenger of Allâh ﷺ said, " Dajjâl (the Antichrist) will be followed by seventy thousand Jews of Isfahân and will be dressed in robes of green coloured satin." [Muslim][1]

1- Isfahân is a city in Persia (Iran). Tailasân (طيلسان) (green sheet) is the dress of the Shaykhs of the non-Arab nations).

792 (1815). Abû Sa'îd Al-Khudrî ﷺ reported: I heard the Prophet ﷺ saying, " Dajjâl (the Antichrist) will come forth and a person from amongst the believers will go towards him and the armed watchmen of Dajjâl will meet him and they will say to him: 'Where do you intend to go?' He will say: 'I intend to go to this one who has appeared.' They will say to him: 'Don't you believe in our lord (meaning Dajjâl)?' He will say: 'There (i.e., we know Him to be Allâh, Alone, without any partners) is nothing hidden about our Rabb .' Some of them will say: 'Let us kill him', but some others will say: 'Has your lord (Dajjâl) not forbidden you to kill anyone without his consent?' So they will take him to Dajjâl . When the believer will see him, he will say: 'O people! This is Dajjâl about whom the Messenger of Allâh ﷺ has informed us.' Dajjâl will have him laid on his stomach and have his head. He will be struck on his back and on his stomach. Dajjâl will ask him: 'Don't you believe in me?' He will say: 'You are the false Messiah.' He will then give his order to have him sawn with a saw into two from the parting of his hair up to his legs. After that Dajjâl will walk between the two halves and will say to him: 'Stand up', and he will stand on his feet. He will then say to him: 'Don't you believe in me?' The person will say: 'It has added to my insight that you are Dajjâl '. He will add: 'O people! He will not be able to behave with anyone amongst people in such a manner after me.' Dajjâl will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him. So he will catch hold of him by his hand and feet and throw him into (what appears to be the fire). The people will think that he has been thrown into the fire whereas he will be thrown into Jannah ." The Messenger of Allâh ﷺ added, "He will be the most eminent amongst the people with regard to martyrdom near the Rabb of the worlds." [Muslim]

٧٩٢ (١٨١٥) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ الدَّجَّالُ فَيَتَوَجَّهُ قِبَلَه رَجُلٌ مِنَ الْمُؤْمِنِينَ فَيَتَلَقَّاهُ الْمَسَالِحُ: مَسَالِحُ الدَّجَّالِ، فَيَقُولُونَ لَهُ: إِلَى أَيْنَ تَعْمِدُ» فَيَقُولُ: أَعْمِدُ إِلَى هذَا الَّذِي خَرَجَ، فَيَقُولُونَ لَه: أَوَ مَا تُؤمِنُ بِرَبِّنَا؟ فَيَقُولُ: مَا بِرَبِّنَا خَفَاءٌ! فَيَقُولُونَ: اقْتُلُوهُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُمْ رَبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا دونَهُ، فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَّالِ، فَإِذَا رَآهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّ هذَا الدَّجَّالَ الَّذِي ذَكَرَ رَسُولُ اللهِ ﷺ؛ فَيَأْمُرُ الدَّجَّالُ بِهِ فَيُشَبَّحُ؛ فَيَقُولُ: خُذُوهُ وَشُجُّوهُ، فَيُوسَعُ ظَهْرُهُ وَبَطْنُهُ ضَرْبًا، فَيَقُولُ: أَوَمَا تُؤمِنُ بِي؟ فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ! فَيُؤمَرُ بِهِ، فَيُؤشَرُ بِالْمِنْشَارِ مِنْ مَفْرِقِهِ حَتَّى يُفَرَّقَ بَيْنَ رِجْلَيْهِ، ثُمَّ يَمْشِي الدَّجَّالُ بَيْنَ الْقِطْعَتَيْنِ، ثُمَّ يَقُولُ لَهُ: قُمْ: فَيَسْتَوِي قَائِمًا، ثُمَّ يَقُولُ لَهُ: أَتُؤمِنُ بِي؟ فَيَقُولُ: مَا ازْدَدْتُ فِيكَ إِلاَّ بَصِيرَةً. ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ إِنَّهُ لاَ يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ، فَيَأْخُذُهُ الدَّجَّالُ لِيَذْبَحَهُ، فَيَجْعَلُ اللهُ مَا بَيْنَ رَقَبَتِهِ إِلى تَرْقُوَتِهِ نُحَاسًا، فَلاَ يَسْتَطِيعُ إِلَيْهِ سَبِيلاً، فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْذِفُ بِهِ، فَيَحْسَبُ النَّاسُ أَنَّمَا قَذَفَهُ إِلَى النَّارِ، وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ» فَقَالَ رَسُولُ اللهِ ﷺ: «هذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ». رَوَاهُ مُسْلِمٌ. وَرَوَى الْبُخَارِيُّ بَعْضَهُ بِمَعْنَاهُ.

«الْمَسَالِحُ»: هُمُ الْخُفَرَاءُ وَالطَّلاَئِعُ.



٧٩٣ (١٨١٩) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ الدَّجَّالَ بَيْنَ ظَهْرَانِي النَّاسِ فَقَالَ: «إِنَّ اللهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَّالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ». مُتَّفَقٌ عَلَيْهِ.

793 (1819). 'Abdullâh bin 'Umar ﷺ said: One day the Messenger of Allâh ﷺ mentioned Ad-Dajjâl (the Antichrist) in the presence of the people and said, "Verily, Allâh is not one-eyed but Al-Masîh Ad-Dajjâl is blind in the right eye which looks like a swollen grape." [Al-Bukhârî and Muslim][1]

1- All these narrations about the mischief of Dajjâl are correct and have been narrated through reliable narrators, and all scholars agree on their being true. They have been reported by Al-Bukhârî and Muslim, whose narrations are unanimously accepted by the 'Ulamâ'.
The second coming of the Prophet 'Îsâ (Jesus) from the heavens is proved on the basis of such reliable and true narrations that none can contradict them. Before the Day of Resurrection all these things will happen, and it is essential to believe in them.
Dajjâl would be a descendant of the Jews, and he will be called Dajjâl because of his mischief. The meaning of Dajjâl is 'one who greatly resorts to fraud and deception'.
Allâh will also give him some extraordinary powers to test the belief of the Muslims. Dajjâl will claim to be the lord of the world. A large portion of the Jews will be with him. He has also been named as Al-Masîh Ad-Dajjâl in some narrations. Jesus, son of Mary عليهما السلام will have the honour of killing him.

٧٩٤ (١٨٢٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، حَتَّى يَخْتَبِيءَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ: يَا مُسْلِمُ هذَا يَهُودِيٌّ خَلْفِي تَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ». مُتَّفَقٌ عَلَيْهِ.

794 (1820). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "The Last Hour will not come until the Muslims fight against the Jews, until a Jew will hide himself behind a stone or a tree, and the stone or the tree will say: 'O Muslim, there is a Jew behind me. Come and kill him,' but Al-Gharqad tree will not say so, for it is the tree of the Jews." [Al-Bukhârî and Muslim][2]

2- Gharqad الغرقد is a thorny plant which is well-known in the area of Palestine. Allâh can bestow the power of speech to whatever thing He likes. When Allâh wills, He will give mastery to the Muslims. He will help them even by means of plants and stones which will assist the Muslims against the Jews by informing them about the whereabouts of the Jews.
The Jews have predominance over the Muslims in spite of the fact that they are a minority. But according to this true narration, the situation will definitely change before the Day of Resurrection, and the Muslims will dominate the Jews. Allâh is the Master and Rabb of everything.

795 (1821). Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "By Him in Whose Hand my soul is, the world will not come to an end until a man passes by a grave and will lie over it saying, 'Would that I were in this grave (i.e., dead)!' Not he will say so because of religious reasons but because of widespread mischief and severe trials of this world." [Al-Bukhârî and Muslim]

٧٩٥ (١٨٢١) وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لاَ تَذْهَبُ الدُّنْيَا حَتى يَمُرَّ الرَّجُلُ بِالْقَبْرِ، فَيَتَمَرَّغَ عَلَيْهِ، وَيَقُولُ: يَا لَيْتَنِي مَكَانَ صَاحِبِ هذَا الْقَبْرِ، وَلَيْسَ بِهِ الدِّينُ، مَا بِهِ إِلاَّ الْبَلاَءُ». مُتَّفَقٌ عَلَيْهِ.

796 (1823). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "People will desert Al-Madinah in spite of it being in better condition except for wild beasts and birds. The Last Hour will happen upon two shepherds of the tribe of Muzainah. They will enter Al-Madinah driving their sheep but will find it full of wild beasts and would turn away. When they will arrive at the hill named Thaniyyatul-Wadâ' they will fall on their faces." [Al-Bukhârî and Muslim][1]

٧٩٦ (١٨٢٣) وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ، لاَ يَغْشَاهَا إِلاَّ الْعَوَافِي - يُرِيدُ: عَوَافِيَ السِّبَاعِ وَالطَّيْرِ - وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مُزَيْنَةَ يُرِيدَانِ الْمَدِينَةَ يَنْعِقَانِ بِغَنَمِهِمَا فَيَجِدَانِهَا وُحُوشًا، حَتَّى إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ خَرَّا على وُجُوهِهِمَا». مُتَّفَقٌ عَلَيْهِ.

1- According to some scholars like Al-Qâdî 'Iyâd, this prophecy has already been fulfilled, when the caliphate was shifted from Al-Madinah to Syria and Mesopotamia, although Al-Madinah was superior to these places in every way, worldly or otherwise, scholars were in abundance and the people were well off. However, others say that the prophecy has not been fulfilled yet, and that it will be fulfilled shortly before the Day of Judgement; they hold this view because the conditions described in the narration have not taken place. This second view seems to be more correct.

797 (1824). Abû Sa'îd Al-Khudrî ﷺ said: The Prophet ﷺ said, "From your caliphs there will be one in the Last Days who will distribute wealth without counting it." [Muslim]

٧٩٧ (١٨٢٤) وَعَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَكُونُ خَلِيفَةٌ مِنْ خُلَفَائِكُمْ فِي آخِرِ الزَّمانِ يَحْثُو المَالَ ولا يَعُدُّهُ». رواه مسلم.



798 (1825). Abû Mûsâ Al-Ash'arî ﷺ said: The Prophet ﷺ said, "A time will come when a man will go about with alms from his gold and will not find anyone to receive it. One man will be seen being followed by forty women dependant upon him on account of the scarcity of men and excess of women." [Muslim][1]

٧٩٨ (١٨٢٥) وَعَنْ أَبِي مُوسى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، فَلا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتْبَعُهُ أَرْبَعُونَ امْرَأَةً يَلُذْنَ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ». رَوَاهُ مُسْلِمٌ.

1- This Hadîth also reveals one of the prophecies of the Prophet ﷺ which have not been fulfilled yet. One of them is that wealth will be abundant and females will greatly exceed the males in number. This may happen due to wars, when more males will be killed, or the birth rate of females may exceed that of the males.

799 (1826). Abû Hurairah ﷺ reported: The Prophet ﷺ said, "A man bought a piece of land from another man, and the buyer found a jar filled with gold in the land. The buyer said to the seller: 'Take your gold, as I bought only the land from you and not the gold.' The owner of the land said: 'I sold you the land with everything in it.' So both of them took their case before a third man who asked: 'Have you any children?' One of them said: 'I have a boy.' The other said, 'I have a girl.' The man said: 'Marry the girl to the boy and spend the money on them; and whatever remains give it in charity.'" [Al-Bukhârî and Muslim][2]

٧٩٩ (١٨٢٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا، فَوَجَدَ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ، إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ، وَلَمْ أَشْتَرِ الذَّهَبَ، وَقَالَ الَّذِي لَهُ الأَرْضُ: إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيهَا، فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ قَالَ أَحَدُهُمَا: لِي غُلامٌ، وَقَالَ الآخَرُ: لِي جَارِيَةٌ، قَالَ: أَنْكِحَا الْغُلامَ الْجَارِيَةَ، وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا». مُتَّفَقٌ عَلَيْهِ.

2- This is the story of some people from the past, in which exemplary honesty, piety and the will to abstain from the doubtful property has been described. But as far as the law of Sharî'ah is concerned, it appears that in the transaction of land, any buried treasure will not be included in the sale. It will be considered quite separately and apart from the sale of the land. If the previous owner says that the treasure belongs to him and he forgot to take it out, then it will be considered as his property and not the property of the buyer of the land. But if he shows ignorance about it, then it will be considered under the title of Rikâz (ركاز) . In such a case, one-fifth of it goes to the public treasury and the rest to the owner of the land. Rikâz refers to any buried treasure which is discovered in any land.

800 (1827). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "There were two women, each had her child with her. A wolf came and took away the child of one of them. One woman said to her companion: 'The wolf has taken your son.' The other said: 'It has taken your son.' So both of them took the dispute to Prophet Dâwûd (David) ﷺ who judged that the boy should be given to the older lady. Then they went to Prophet Sulaimân (Solomon) ﷺ son of Dâwûd and put the case before him. Prophet Sulaimân said: 'Give me a knife so that I may cut the child into two and give one half to each of you.' The younger woman said: 'Do not do so; may Allâh bless you! He is her child.' On that Prophet Sulaimân decided the case in favour of the younger woman." [Al-Bukhârî and Muslim][1]

٨٠٠ (١٨٢٧) وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وَقَالَتِ الأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكِ، فَتَحَاكَمَا إِلَى دَاوُدَ، ﷺ فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ، ﷺ، فَأَخْبَرَتَاهُ. فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَكُمَا. فَقَالَتِ الصُّغْرَى: لاَ تَفْعَلْ، رَحِمَكَ اللهُ، هُوَ ابْنُهَا. فَقَضَى بِهِ لِلصُّغْرَى». مُتَّفَقٌ عَلَيْهِ.

1- Prophet Sulaimân (Solomon) عليه السلام went to the depth of the matter by wisdom bestowed by Allâh and the power of decision using a device or a trick as a method of discovering the truth. He used this trick to discover the truth and not to evade it. Such a trick is not forbidden in the law and there is no doubt in its being permitted. However, those tricks which are used to avoid the law are a great sin for which the Jews are well-known. May Allâh save us from such things.

801 (1828). Mirdâs Al-Aslamî ﷺ said: The Prophet ﷺ said, "The pious men will depart one after another, the dregs of people, like the sediment of barley or dates will remain; Allâh will not raise them in value and esteem." [Al-Bukhârî][2]

٨٠١ (١٨٢٨) وَعَنْ مِرْدَاسٍ الأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَذْهَبُ الصَّالِحُونَ الأَوَّلُ فالأَوَّلُ، وَتَبْقَى حُثَالَةٌ كَحُثَالَةِ الشَّعِيرِ أَوِ التَّمْرِ، لاَ يُبَالِيهِمُ اللهُ بَالَةً». رَوَاهُ الْبُخَارِيُّ.

2- The Hadîth shows that the demise of the pious people is one of the signs of the nearness of the Day of Resurrection. It also shows that during the last days near the Day of Resurrection, pious persons will not remain and only the wicked people will inhabit the earth and the Day of Judgement will dawn on such bad people.



٨٠٢ (١٨٣٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ» قَالُوا: يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْمًا؟ قَالَ: أَبَيْتُ، قَالُوا: أَرْبَعُونَ سَنَةً؟ قَالَ: أَبَيْتُ. قَالُوا: أَرْبَعُونَ شَهْرًا؟ قَالَ: أَبَيْتُ «وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإِنْسَانِ إِلاَّ عَجْبَ الذَّنَبِ، فِيهِ يُرَكَّبُ الْخَلْقُ، ثُمَّ يُنَزِّلُ اللهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ». مُتَّفَقٌ عَلَيْهِ.

802 (1836). Abû Hurairah ﷺ said: The Prophet ﷺ said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abû Hurairah! Do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything. The Prophet added: 'Everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allâh will reconstruct the whole body. Then Allâh will send down water from the sky and people will grow like green vegetables'." [Al-Bukhârî and Muslim][1]

٨٠٣ (١٨٣٧) وَعَنْهُ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ، جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللهِ ﷺ، يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ، فَكَرِهَ مَاقَالَ، وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ:«أَيْنَ السَّائِلُ عَنِ السَّاعَةِ؟» قَالَ: هَا أَنَا يَا رَسُولَ اللهِ. قَالَ: «إِذَا ضُيِّعَتِ الأَمَانَةُ، فَانْتَظِرِ السَّاعَةَ» قَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: «إِذَا وُسِّدَ الأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ». رَوَاهُ الْبُخَارِيُّ.

803 (1837). Abû Hurairah ﷺ reported: Once the Prophet ﷺ was speaking to us when, a bedouin came and asked him: "When will the Last Day be?" The Messenger of Allâh ﷺ continued his talk. Some of those present thought that he had heard him but disliked the interruption and the other said that he had not hear him. When the Messenger of Allâh ﷺ concluded his speech he asked, "Where is the one who inquired about the Last Day?" The man replied: "Here I am." The Messenger of Allâh ﷺ replied, "When the practice of honouring a trust is lost, expect the Last Day." He asked: "How could it be lost?" He replied, "When the government is entrusted to the undeserving people, then wait for the Last Day." [Al-Bukhârî]

1- 1. When Isrâfîl blows the Trumpet the first time, by Allâh's Leave, all those who are in the heavens and on earth will swoon away, except him whom Allâh wills. This will be the first Blowing. Then, it will be blown a second time, they will become alive and will emerge from their graves. These Blowings are known as the 'Blowings of Fainting and Rising'. As regard the interval between these two Blowings, the narrator of the narration, Abû Hurairah , could not say anything when he was asked about it; as he himself did not know it. But in other narrations the interval has been mentioned as forty years.

2. The earth eats away the whole body of humans except the bodies of the Prophets. However, only the end part of the spinal cord remains intact. How it remains intact is known to Allâh, but from it mankind will be created again.

3. Bodies will rise from the earth as vegetation springs out from the earth after the rainfall.



804 (1841). Abû Hurairah ﷺ said: the Prophet ﷺ said, "The dearest parts on the face of the earth near Allâh are its mosques, and the most hated parts near Allâh are its markets." [Muslim]

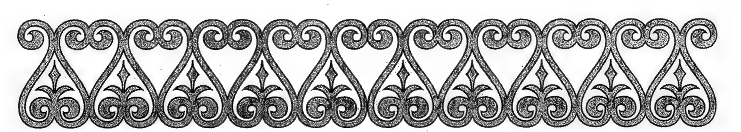
٨٠٤ (١٨٤١) وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحَبُّ الْبِلَادِ إِلَى اللهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللهِ أَسْوَاقُهَا». رَوَاهُ مُسْلِمٌ.



٨٠٥ (١٨٤٥) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ». مُتَّفَقٌ عَلَيْهِ.

805 (1845). Ibn Mas'ûd ﷺ reported: The Prophet ﷺ said, "The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood." [Al-Bukhârî and Muslim][1]

1- In another Hadîth , it has been stated that on the Day of Judgement, the first thing about which people will be questioned will be As-Salât (the five daily prayers). There is no contradiction in the two narrations. Among the duties of Allâh, the first thing to be reckoned would be As-Salât ; while among the mutual right of humans, the first thing to be decided would be murder. From this narration the value of human life becomes very significant.



٨٠٦ (١٨٤٦) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ». رَوَاهُ مُسْلِمٌ .

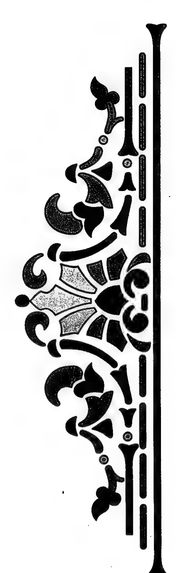
806 (1846). 'Aishah ﷺ reported: The Messenger of Allâh ﷺ said, "Angels were created from light, jinns were created from a smokeless flame of fire, and 'Âdam was created from that which you have been told (i.e., sounding clay like the clay of pottery)." [Muslim][2]

2- The angels are the creation of Allâh which He created from light. Their bodies are so subtle that they can assume any form they like. The Jinn are also an unperceptible creation of Allâh. They have also been bestowed with such powers as are not possessed by humans. Satan also belongs to the jinn. Man has been created from sounding clay. The Hadîth states the Great and the Perfect Powers of Allâh that He can create whatever He likes from whatever He likes, and He can do whatever He wishes.



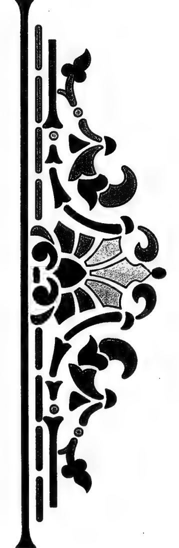
٨٠٧ (١٨٥١) وعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّهَا النَّاسُ إِنَّ اللهَ طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: {يَاأَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا} وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ} ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلى السَّمَاءِ: يَارَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لِذلِكَ!؟». رَوَاهُ مُسْلِمٌ.

807 (1851). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "O people! Allâh is Pure and, therefore, accepts only that which is pure. Allâh has commanded the believers as He has commanded His Messengers by saying: 'O Messengers! Eat of the good things, and do good deeds.' (23:51) And He said: 'O you who believe (in the Oneness of Allâh - Islamic Monotheism)! Eat of the lawful things that We have provided you...'" (2:172). Then he ﷺ made a mention of the person who travels for a long period of time, his hair are dishevelled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Rabb ! My Rabb !' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?" [Muslim]



٨٠٨ (١٨٥٣) وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَيْحَانُ وَجَيْحَانُ وَالْفُرَاتُ وَالنِّيلُ كُلٌّ مِنْ أَنْهَارِ الْجَنَّةِ». رَوَاهُ مُسْلِمٌ.

808 (1853). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "Saihân (Oxus), Jaihân (Jaxartes), Al-Furât (Euphrates) and An-Nîl (Nile) are all from the rivers of Jannah." [Muslim][1]



1- This Hadîth shows the superiority of these rivers. This superiority is manifested in the purity of their water and the spread of Islam all around them. Some scholars like Imâm As-Suyûti take the meaning of this Hadîth literally. In any case, only Allâh knows their reality.
Saihân and Jaihân are two rivers in the country of Syria. These are different from Saihûn and Jaihân in the territory of Khurâsân (see Mu'jam Al-Buldân of Balâdhari, 2/227; 3/333). Some maintain that Saihûn is in India and Jaihûn in Khurâsân, the Euphrates and the Nile are well-known.

٨٠٩ (١٨٥٤) وَعَنْهُ قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِيَدِي فَقَالَ: «خَلَقَ اللهُ التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الاثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثُّلاَثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الأَرْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ ﷺ بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فِي آخِرِ الْخَلْقِ فِي آخِرِ سَاعَةٍ مِنَ النَّهَارِ فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ». رَوَاهُ مُسْلِمٌ.

809 (1854). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ took hold of my hand and said, "Allâh, the Exalted and Glorious, created the earth on Saturday, the mountains on Sunday, the trees on Monday, the things entailing labour on Tuesday, light on Wednesday, He spread out animals of all kinds on Thursday, and created Âdam in the afternoon on Friday, and it was the last hour of Friday between the afternoon and the night." [Muslim][1]

1- What does "Day" mean, and how long can it be? Its reality only Allâh knows. We observe a day of 24 hours. However, the days of the formation of the universe are evidently different from our earthly days. According to the Arabic language, a day may mean just a moment, but also aeons of time. In the Qur'ân also, Allâh has mentioned that a 'day' may be of one thousand or fifty thousand years. Al-Hâfiz Ibn Kâthîr mentions in his Tafsîr (1/69) that this is one of the Ahâdîth classified as Gharîb (strange) in Sahîh Muslim . Ibn Al-Madînî, Al-Bukhârî and many others have spoken about it, and have attributed to Ka'b Al-Ahbâr; and it may be that Abû Hurairah heard it from Ka'b Al-Ahbâr, but some narrators attributed it to the Prophet ﷺ . See Al-Bukhârî's commentary in At-Târîkh Al-Kabîr (1/413).

٨١٠ (١٨٥٦) وَعَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الْحَاكِمُ، فَاجْتَهَدَ، ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِنْ حَكَمَ وَاجْتَهَدَ، فَأَخْطَأَ، فَلَهُ أَجْرٌ». مُتَّفَقٌ عَلَيْهِ.

810 (1856). 'Amr bin 'Al-'Âs ﷺ said: I heard the Messenger of Allâh ﷺ saying, "When a judge utilizes his skill of judgement and comes to a right decision, he will have a double reward, but when he uses his judgement and commits a mistake, he will have a single reward." [Al-Bukhârî and Muslim][2]

2- In such matters about which there is no clear command or instruction in the Qur'ân and Sunnah , the problem is decided keeping in view similar and resembling cases. This mode of deciding about its being permitted or prohibited is called Ijtihâd.
Evidently, this process can be employed by only such a person who has full command about the various branches of knowledge pertaining to Qur'ân and Sunnah . Not every person can do it nor is supposed to do it. There is also a famous proverb that says: 'Little knowledge is a dangerous thing.'
From here we conclude that the ruler, judge or a bureaucrat in a Muslim country should be a learned scholar, i.e., an 'Âlim well versed in Qur'ân and Sunnah ; so that he can interpret the laws of Islam with utmost care and in a befitting and sincere manner. He should do the job sincerely and with a pious intention. With such mode of work, he will be bestowed with reward in every case. However, if his interpretation is correct, he will receive a double reward.



٨١١ (١٨٥٧) وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ». مُتَّفَقٌ عَلَيْهِ.

811 (1857). 'Aishah ﵂ said: The Prophet ﷺ said, "Fever comes from the vehement raging of Hell, so cool it with water." [Al-Bukhârî and Muslim][1]

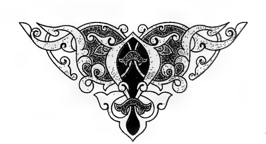
1- The treatment mentioned in the narration is quite correct. In many cases doctors also suggest that the patient should be cooled and the body temperature lowered by cold compress, i.e., placing cloth dipped in cold water on the body.

٨١٢ (١٨٥٩) وَعَنْ عَوْفِ بْنِ مَالِكِ بْنِ الطُّفَيْلِ أَنَّ عَائِشَةَ رَضِيَ الله عَنْهَا حُدِّثَتْ أَنَّ عَبْدَ الله بْنَ الزُّبَيْرِ رَضِيَ الله عَنْهُمَا قَالَ فِي بَيْعٍ أَوْ عَطَاءٍ أَعْطَتْهُ عَائِشَةُ رَضِيَ الله تَعَالَى عَنْهَا: وَالله لَتَنْتَهِيَنَّ عَائِشَةُ، أَوْ لأَحْجُرَنَّ عَلَيْهَا؛ قَالَتْ: أَهُوَ قَالَ هذا؟ قَالُوا: نَعَمْ، قَالَتْ: هُوَ لله عَلَيَّ نَذْرٌ أَنْ لاَ أُكَلِّمَ ابْنَ الزُّبَيْرِ أَبَدًا، فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ إِلَيْهَا حِينَ طَالَتِ الْهِجْرَةُ. فَقَالَتْ: لاَ وَالله لاَ أُشَفِّعُ فِيهِ أَبَدًا، وَلاَ أَتَحَنَّثُ إِلَى نَذْرِي فَلَمَّا طَالَ ذلِكَ عَلَى ابْنِ الزُّبَيْرِ كَلَّمَ الْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ وَقَالَ لَهُمَا: أَنْشُدُكُمَا الله لَمَا أَدْخَلْتُمَانِي عَلَى عَائِشَةَ رَضِيَ الله عَنْهَا، فَإِنَّهَا لاَ يَحِلُّ لَهَا أَنْ تَنْذِرَ قَطِيعَتِي، فَأَقْبَلَ بِهِ الْمِسْوَرُ، وَعَبْدُ الرَّحْمنِ حَتى اسْتَأْذَنَا عَلَى عَائِشَةَ، فَقَالاَ: السَّلاَمُ عَلَيْكِ وَرَحْمَةُ الله وَبَرَكَاتُهُ، أَنَدْخُلُ؟ قَالَتْ عَائِشَةُ: ادْخُلُوا. قَالُوا: كُلُّنَا؟ قَالَتْ: نَعَمْ ادْخُلُوا كُلُّكُمْ، وَلاَ تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوا، دَخَلَ ابْنُ الزُّبَيْرِ الْحِجَابَ، فَاعْتَنَقَ عَائِشَةَ رَضِيَ الله عَنْهَا، وَطَفِقَ يُنَاشِدُهَا وَيَبْكِي، وَطَفِقَ الْمِسْوَرُ، وَعَبْدُ الرَّحْمنِ يُنَاشِدَانِهَا إِلاَّ كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ، وَيَقُولاَنِ: إِنَّ النَّبِيَّ ﷺ نَهَى عَمَّا قَدْ عَلِمْتِ مِنَ الْهِجْرَةِ، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ، فَلَمَّا أَكْثَرُوا عَلَى عَائِشَةَ مِنَ التَّذْكِرَةِ وَالتَّحْرِيجِ، طَفِقَتْ تُذَكِّرُهُمَا وَتَبْكِي، وَتَقُولُ: إِنِّي نَذَرْتُ وَالنَّذْرُ شَدِيدٌ، فَلَمْ يَزَالاَ بِهَا حَتَّى كَلَّمَتِ ابْنَ الزُّبَيْرِ، وَأَعْتَقَتْ فِي نَذْرِهَا ذلِكَ أَرْبَعِينَ رَقَبَةً، وَكَانَتْ تَذْكُرُ نَذْرَهَا بَعْدَ ذلِكَ فَتَبْكِي حَتَّى تَبُلَّ دُمُوعُهَا خِمَارَهَا. رَوَاهُ الْبُخَارِي .

812 (1859). 'Auf bin Mâlik (﵁) said: 'Aishah ﵂ was told that 'Abdullâh bin Az-Zubair ﵁ had said in respect of selling of a gift which was presented to her: "By Allâh! If 'Aishah does not stop this kind of thing, I will declare her incompetent to administer her property." 'Aishah ﵂ asked: "Did He ('Abdullâh bin Az-Zubair) say so?" The people said: "Yes." 'Aishah ﵂ said: "I vow it before

Allâh that I will never speak to Ibn Az-Zubair." When this desertion lasted long, 'Abdullâh bin Az-Zubair sought intercession with her, but she said: "By Allâh I will not accept the intercession of anyone for him, and I will not commit a sin of breaking my vow." When this state of affairs was prolonged, Ibn Az-Zubair felt it hard on him. He said to Al-Miswar bin Makhramah and 'Abdur-Rahmân bin Al-Aswad bin 'Abd Yaghûth: "I beseech you in the Name of Allâh that you should take me to 'Aishah because it is unlawful for her to vow to sever relations with me." So Al-Miswar and 'Abdur-Rahmân took him with them. They sought her permission, saying: "As-Salâmu 'alaika wa rahmatullâhi wa barakâtuhu ! Shall we come in?" 'Aishah ﵂ said: "Come in," They asked: "All of us?" She said: "All of you," not knowing that Ibn Az-Zubair was also with them. So, when they entered, Ibn Az-Zubair entered the screened place and got hold of 'Aishah ﵂ , his aunt. He was requesting her to forgive him and wept. Al-Miswar and 'Abdur-Rahmân also pleaded on his behalf and requested her to speak to him and to accept his repentance. They said to her: "The Prophet ﷺ forbade to cut off relationship because it is unlawful for any Muslim not to talk to his (Muslim) brother (or sister, for that matter) for more than three (days)." So when they persisted in urging and reminding her of the superiority of having good relation with kith and kin, she began to weep, saying: "I have made a vow which is a matter of very serious nature." They persisted in their appeal till she spoke with 'Abdullâh bin Az-Zubair, and she freed forty slaves as an expiation for breaking her vow. Later on, whenever she remembered her vow, she would weep so much that her veil would become wet with tears. [Al-Bukhârî][1]

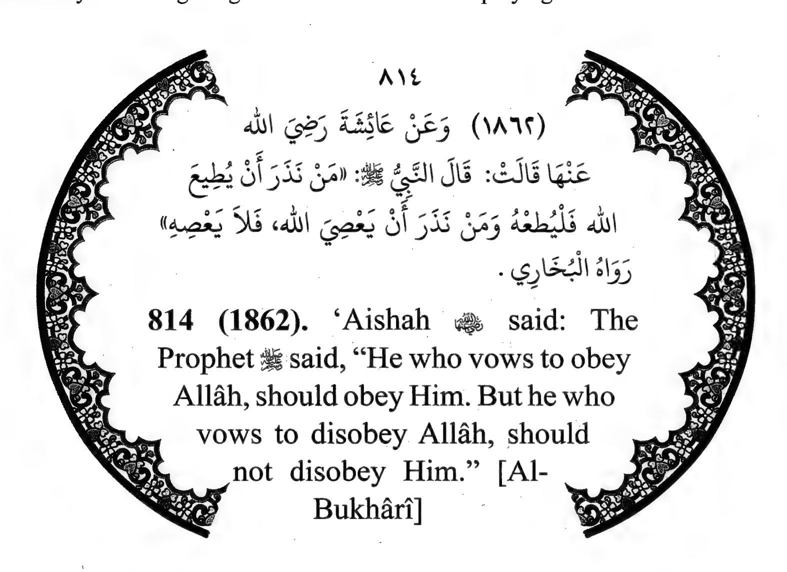
1- 'Abdullâh bin Az-Zubair was the real nephew of 'Aishah . She had made a vow that she would not talk to her nephew. She thought that such an oath was permissible as her nephew (the then governor of Makkah) had shown his intention to put a ban on the spending of 'Aishah . In his opinion, she was spending very lavishly in charity. Later 'Abdullâh bin Az-Zubair realized his mistake and went to his aunt to seek forgiveness along with two persons as recommenders. After this, it was proper for her to break her oath and resume her relations with him. The expiation for breaking a vow is the same as that of breaking an oath, i.e., to feed ten indigent people on a scale of the average for the food of one's family, or cloth them, or give a slave his freedom. If one cannot afford any of these things, then he should fast for three days. (See Qur'ân, 5:89) But 'Aishah , in her generosity, bought forty slaves and freed them.



٨١٣ (١٨٦٠) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى قَتْلَى أُحُدٍ، فَصَلَّى عَلَيْهِمْ بَعْدَ ثَمَانِ سِنِينَ كَالْمُوَدِّعِ لِلأَحْيَاءِ وَالأَمْوَاتِ، ثُمَّ طَلَعَ إِلَى الْمِنْبَرِ، فَقَالَ: إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هذَا، أَلاَ وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلٰكِنْ أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا» قَالَ: فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ ﷺ. مُتَّفَقٌ عَلَيْهِ.

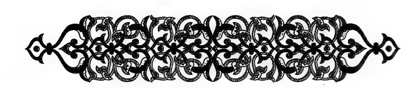
813 (1860). 'Uqbah bin 'Âmir said: One day the Messenger of Allâh went out and asked Allâh's forgiveness for the martyrs of the battle of Uhud after eight years. It seemed that by so doing, he bid farewell to the living and the dead. He then came back, rose to the pulpit and said, "I shall be your precursor; I am a witness for you (before Allâh), and I will be present before you at the River (Haud Al-Kauthar). By Allâh I can see with my own eyes the Haud from this place. I am not afraid that you will associate anything with Allâh in worship after (my demise), but I apprehend that you will vie with one another for the life of the world." The narrator said: It was the last time that I saw the Messenger of Allâh. [Al-Bukhârî and Muslim][1]

1- This Hadîth highlights the following points:
1. Haud Al-Kauthar exists: Anas reported: When the Prophet was made to ascend to the heavens, he said (after his return), "I came upon a river (in Jannah) the banks of which were made of tents of hollow pearls. I asked Jibrîl عليه السلام, 'What is this (river)?' He replied, 'This is the Kauthar .'" (Al-Bukhârî , vol. 6, Hadith No. 488).
2. Warning against vying with one another for the world.
3. Permissibility of visiting the graves of the Muslims and praying for them.

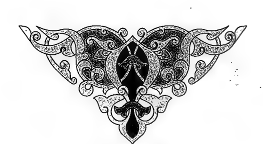


٨١٤ (١٨٦٢) وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ، فَلاَ يَعْصِهِ» رَوَاهُ الْبُخَارِي.

814 (1862). 'Aishah said: The Prophet said, "He who vows to obey Allâh, should obey Him. But he who vows to disobey Allâh, should not disobey Him." [Al-Bukhârî]



٨١٥ (١٨٦٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ الله ﷺ فِي دَعْوَةٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً وَقَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، هَلْ تَدْرُونَ مِمَّ ذَاكَ؟ يَجْمَعُ الله الأَوَّلِينَ وَالآخَرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُبْصِرُهُمُ النَّاظِرُ، وَيُسْمِعُهُمُ الدَّاعِي، وَتَدْنُو مِنْهُمُ الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ وَلاَ يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلاَ تَرَوْنَ إِلَى مَا أَنْتُمْ فِيهِ، إِلَى مَا بَلَغَكُمْ؟ أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَبُوكُمْ آدَمُ، وَيَأْتُونَهُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ الله بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلاَئِكَةَ، فَسَجَدُوا لَكَ وَأَسْكَنَكَ الْجَنَّةَ، أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ أَلاَ تَرَى مَا نَحْنُ فِيهِ، وَمَا بَلَغْنَا؟ فَقَالَ: إِنَّ رَبِّي غَضِبَ [اليوم] غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلاَ يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عن الشَّجَرَة، فَعَصَيْتُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ الله عَبْدًا شَكُورًا، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ، أَلاَ تَرَى إِلَى مَا بَلَغْنَا أَلاَ تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ فَيَقُولُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ. فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ الله وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي كُنْتُ كَذَبْتُ ثَلاَثَ كَذَبَاتٍ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ الله فَضَّلَكَ الله بِرِسَالاَتِهِ وَبِكَلاَمِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَى. فَيَأْتُونَ عِيسَى، فَيَقُولُونَ: يَا عِيسَى أَنْتَ رَسُولُ الله وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَه، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ - وَلَمْ يَذْكُرْ ذَنْبًا - نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ [فيأتون محمدًا]» - وَفِي رِوَايَةٍ: فَيَأْتُونِّي - فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ الله، وَخَاتَمُ الأَنْبِيَاءِ، وَقَدْ غَفَرَ الله لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَأَنْطَلِقُ، فَآتِي تَحْتَ الْعَرْشِ، فَأَقَعُ سَاجِدًا لِرَبِّي، ثُمَّ يَفْتَحُ الله عَلَيَّ مِنْ مَحَامِدِهِ، وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يُقَالُ: يَا مُحَمَّدُ ارْفَع رَأْسَكَ، سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَقُولُ أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، فَيُقَالُ: يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذلِكَ مِنَ الأَبْوَابِ» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى». مُتَّفَقٌ عَلَيْهِ.



815 (1866). Abû Hurairah ﷺ reported: We accompanied the Messenger of Allâh ﷺ to a banquet. The meat of the forearm was presented to him as he was very fond of it. The Messenger of Allâh ﷺ ate a morsel of it and said, "I will be the master of all the people on the Day of Resurrection. Do you know why? Allâh will gather all human beings, past and present generations on the same ground so that the announcer may be able to make them all hear his voice and the onlookers may be able to see all of them. The sun will come very close to the people, they will suffer such distress and trouble as they will not be able to bear. Then the people will say: 'Do you see our (miserable) condition? You should look for someone who can intercede for you with your Rabb .' Some people will say to the others: 'Go to your father, Âdam.' So they will go to Âdam and say to him: 'You are the father of mankind; Allâh created you with His Own Hand, and breathed into you of His spirit, ordered the angels to prostrate before you and He made you dwell in Jannah . So (please) intercede for us with your Rabb . Do you not see our (miserable) condition?' Âdam will say: 'Today my Rabb has become so angry as He has never been before, nor will He ever become angry after this. He forbade me to approach the tree, but I disobeyed Him. I am worried about myself. Go to someone else. Go to (Prophet) Nûh (Noah).' They will come to Nûh and will say to him: 'O Nûh! You are the first of Messenger of Allâh to the people on the earth, and Allâh has named you a grateful slave. Please intercede for us with your Rabb . Do you not see our (miserable) condition?' He will say: 'Today my Rabb his become so angry as He has never been before, nor will He become angry hereafter. I was granted the right to make one definitely accepted invocation. I availed of this opportunity and made it against my nation. I am worried about myself. Go to someone else. Go to (Prophet) Ibrâhîm (Abraham).' They will go to Ibrâhîm and say to him: 'O Ibrâhîm, you are Messenger of Allâh and His Khalîl (the intimate friend of Allâh) from among the people of the earth; so please intercede for us with your Rabb . Don't you see our (miserable) condition?' He will say to them: 'Today my Rabb has become so angry as He has never been before; nor will he ever be so hereafter. I had told

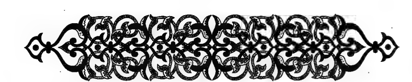
three lies. I am worried about myself. Go to someone else. Go to (Prophet) Mûsâ (Moses).' The people will then go to Mûsâ and say to him: 'O Mûsâ! You are Messenger of Allâh and Allâh gave you superiority above the others with His Message and with His direct Talk to you, so intercede for us with your Rabb . Do you not see our (miserable) condition?' Mûsâ will say: 'Today my Rabb has become so angry as he has never been before, nor will He ever be hereafter. I killed a man whom I had not been ordered to kill. I am worried about myself. Go to someone else. Go to (Prophet) 'Îsâ (Jesus).' So they will go to 'Îsâ and say to him: 'O 'Îsâ! You are Messenger of Allâh and His Word (i.e., "Be"- and he was) which he bestowed on Maryam (Mary) and a spirit created by Him; and you talked to the people while you were in the cradle. Please intercede for us with your Rabb . Do you not see our (miserable) condition?' 'Îsâ will say: 'Today my Rabb has become so angry as He has never been before, nor will He ever be like this hereafter.' 'Îsâ will not mention any sin, but will say: 'I am worried about myself. Go to someone else. Go to Muhammad (ﷺ).'"

Another narration is: The Messenger of Allâh said, "They will come to me and say: 'O Muhammad! You are the Messenger of Allâh and the Last of Prophets, and Allâh has forgiven your past and future sins. Please intercede for us with your Rabb . Do you not see our (miserable) condition?'" The Messenger of Allâh ﷺ added, "Then I will proceed under Allâh's Throne and fall down in prostration before my Rabb . Then, He will bestow upon me knowledge of such praises and glorification to Him as He has never bestowed upon anybody else before me. Then I will be addressed: 'O Muhammad! Raise your head. Ask, and your request will be granted. Intercede, and your intercession will be accepted.' So I will raise my head and say: 'My followers, O my Rabb ! My followers, O my Rabb ! My followers, O my Rabb !' It will be said: 'O Muhammad! Admit into Jannah such people as are not subjected to reckoning through the right gate of Jannah .' The rest of them will be admitted along with the rest of mankind through the various gates of Jannah ." The Messenger of Allâh ﷺ further said, "By Him in Whose Hand my soul is! The distance



between every two sides of the gates of Jannah is like the distance between Makkah and Hajar, or that between Makkah and Busra (Syria)." [Al-Bukhârî and Muslim][1]

1- 1. Hajar (هجر) is a town in Bahrain and Busra (بصرى) is a city in Harran which is situated in the south of Damascus. This means that each of the gates of the Jannah will be so broad that the distance between its two sides would be thousands of miles.
2. In this narration, the greatness and superiority of the Prophet ﷺ has been described. On the Day of Resurrection when the great Prophets would not dare to speak or request leniency for mankind, only Muhammad ﷺ would intercede for the people and request for mercy by the Permission of Allâh. The first request which he will make would be that accountability may be started, so that the people may be freed as soon as possible from the hardships and troubles of the Day of Resurrection. This part of the Hadîth has not been mentioned in this narration; but it has been described in other narrations. This would be a general request.
The second intercession will be for his own Ummah . This will take place in several stages. Here, the first stage has been mentioned. In this stage Allâh will send those people to Jannah whose accountability would not be necessary.
Next stage would be when the sinners among the believers would have completed their period of punishment in Hell and then Allâh will send them to Jannah upon the intercession of the Prophet ﷺ.
Other Prophets will seek to be excused from recommending or advocating because of some of their slips. The real reason for this attitude of theirs is that they are on such high pedestal of greatness and piety that even a slight slip of theirs which does come under the boundary of unworthiness would be felt by them to be very significant. This is just like the proverb which says that even the nice action of the pious ones are considered to be the blemishes and defects for the friends of Allâh. Similar is the case with the Prophets, they excused themselves from advocating their case before Allâh because of their insignificant slips.
3. Special reference may be made of the three statements of Prophet Ibrâhim which were apparently not according to the outward facts, so they have been described as 'not factual'. In reality they were not mis-statements, but only a way of convincing the people about the basic universal truth, and making them realize their misunderstanding. These three are mentioned in a long Hadîth narrated on the authority of Abû Hurairah: Ibrâhim عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allâh when he said, "I am sick" (37:89) and he said, "(I have not done this) but the big idol had done it." (21:63) (The third was) that while Ibrâhim and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e., Ibrâhim) is accompanied by a very charming lady." So, he sent for Ibrâhim and asked him about Sârah, saying, "Who is this lady?" Ibrâhim said, "She is my sister." Ibrâhim went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I told him that you are my sister. So do not contradict my statement..." (Al-Bukhârî , vol. 4, Hadîth No. 578)
The idolaters invited Ibrâhim to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhim left undisturbed and on whose shoulder he had put an axe to lay the accusation on it. To conclude, Ibrâhim, like all other Prophets is free from sins, but the three acts which he made in good faith were to guide his people to the truth and to save his wife from the evil of the then tyrant.



٨١٦ (١٨٦٧) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ إِبْرَاهِيمُ ﷺ بِأُمِّ إِسْمَاعِيلَ وَبِابْنِهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ حَتَّى وَضَعَهَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ فَوْقَ زَمْزَمَ فِي أَعْلَى الْمَسْجِدِ وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَاكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ، وَسِقَاءً فِيهِ مَاءٌ، ثُمَّ قَفَّى إِبْرَاهِيمُ مُنْطَلِقًا، فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ: يَا إِبْرَاهِيمُ أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهذَا الْوَادِي الَّذِي لَيْسَ فِيهِ أَنِيسٌ وَلاَ شَيْءٌ؟ فَقَالَتْ لَهُ ذلِكَ مِرَارًا، وَجَعَلَ لاَ يَلْتَفِتُ إِلَيْهَا، قَالَتْ لَهُ: آللهُ أَمَرَكَ بِهذَا؟ قَالَ: نَعَمْ. قَالَتْ: إِذًا لاَ يُضَيِّعُنَا، ثُمَّ رَجَعَتْ، فَانْطَلَقَ إِبْرَاهِيمُ ﷺ، حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لاَ يَرَوْنَهُ، اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهؤُلاءِ الدَّعَوَاتِ، فَرَفَعَ يَدَيْهِ فَقَالَ: حَتَّى بَلَغَ وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ، وَتَشْرَبُ مِنْ ذلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السِّقَاءِ، عَطِشَتْ، وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى - أَوْ قَالَ: يَتَلَبَّطُ - فَانْطَلَقَتْ كَرَاهِيَةَ أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتِ الصَّفَا أَقْرَبَ جَبَلٍ فِي الأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتِ الْوَادِيَ تَنْظُرُ هَلْ تَرَى أَحَدًا؟ فَلَمْ تَرَ أَحَدًا. فَهَبَطَتْ مِنَ الصَّفَا حَتَّى إِذَا بَلَغَتِ الْوَادِيَ، رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الإِنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزَتِ الْوَادِيَ، ثُمَّ أَتَتِ الْمَرْوَةَ، فَقَامَتْ عَلَيْهَا، فَنَظَرَتْ هَلْ تَرَى أَحَدًا؟ فَلَمْ تَرَ أَحَدًا، فَفَعَلَتْ ذلِكَ سَبْعَ مَرَّاتٍ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: قَالَ النَّبِيُّ ﷺ: «فَذلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا» فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا، فَقَالَتْ: صَهْ - تُرِيدُ نَفْسَهَا - ثُمَّ تَسَمَّعَتْ، فَسَمِعَتْ أَيْضًا فَقَالَتْ: قَدْ أَسْمَعْتَ إِنْ كَانَ عِنْدَكَ غَوَاثٌ، فَإِذَا هِيَ بِالْمَلَكِ عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقِبِهِ - أَوْ قَالَ بِجَنَاحِهِ - حَتَّى ظَهَرَ الْمَاءُ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هكَذَا، وَجَعَلَتْ تَغْرُفُ الْمَاءَ فِي سِقَائِهَا وَهُوَ يَفُورُ بَعْدَ مَا تَغْرِفُ، وَفِي رِوَايَةٍ: بِقَدَرِ مَا تَغْرُفُ. قَالَ ابْنُ عَبّاسٍ رَضِيَ اللهُ عَنْهُمَا: قَالَ النَّبِيُّ ﷺ: «رَحِمَ اللهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكَتْ زَمْزَمَ - أَوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاءِ، لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا» قَالَ: فَشَرِبَتْ، وَأَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا الْمَلَكُ: لاَ تَخَافُوا الضَّيْعَةَ فَإِنَّ ههُنَا بَيْتًا يَبْنِيهِ هذَا الْغُلاَمُ وَأَبُوهُ، وَإِنَّ اللهَ لاَ يُضَيِّعُ أَهْلَهُ، وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الأَرْضِ كَالرَّابِيَةِ تَأْتِيهِ السُّيُولُ، فَتَأْخُذُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، فَكَانَتْ كَذلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمٍ، أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمٍ مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءَ، فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ، فَرَأَوْا طَائِرًا عَائِفًا فَقَالُوا: إِنَّ هذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ لَعَهْدُنَا بِهذَا الْوَادِي وَمَا فِيهِ مَاءٌ، فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَّيْنِ، فَإِذَا هُمْ بِالْمَاءِ. فَرَجَعُوا، فَأَخْبَرُوهُمْ، فَأَقْبَلُوا وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ، فَقَالُوا: أَتَأْذَنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَكِ؟ قَالَتْ: نَعَمْ، وَلكِنْ لاَ حَقَّ لَكُمْ فِي الْمَاءِ، قَالُوا: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَأَلْفَى ذلِكَ أُمَّ إِسْمَاعِيلَ، وَهِيَ تُحِبُّ الأُنْسَ، فَنَزَلُوا، فَأَرْسَلُوا إِلَى أَهْلِيهِمْ فَنَزَلُوا مَعَهُمْ، حَتَّى إِذَا كَانُوا بِهَا أَهْلَ أَبْيَاتٍ، وَشَبَّ الْغُلاَمُ وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ، زَوَّجُوهُ امْرَأَةً مِنْهُمْ، وَمَاتَتْ أُمُّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ بَعْدَ ما تَزَوَّجَ إِسماعِيلُ يُطالِعُ تَرِكَتَهُ فَلَمْ يَجِدْ إِسْمَاعِيلَ فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا - وَفِي رِوَايَةٍ: يَصِيدُ لَنَا - ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِم فَقَالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ فِي ضِيقٍ وَشِدَّةٍ، وَشَكَتْ إِلَيْهِ، قَالَ: فَإِذَا جَاءَ زَوْجُكِ، اقْرَئِي عَلَيْهِ السَّلاَمَ، وَقُولِي لَهُ يُغَيِّرْ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ كَأَنَّهُ آنَسَ شَيْئًا فَقَالَ: هَلْ جَاءَكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا، فَسَأَلَنَا عَنْكَ، فَأَخْبَرْتُهُ، فَسَأَلَنِي: كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ وَشِدَّةٍ. قَالَ: فَهَلْ أَوْصَاكِ بِشَيْءٍ؟ قَالَتْ: نَعَمْ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلاَمَ وَيَقُولُ: غَيِّرْ عَتَبَةَ بَابِكَ. قَالَ: ذَاكِ أَبِي وَقَدْ أَمَرَنِي أَنْ أُفَارِقَكِ، الْحَقِي بِأَهْلِكِ.



فطَلَّقَهَا، وَتزَوَّجَ مِنهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ الله ثُمَّ أَتَاهُمْ بَعْدُ، فَلَمْ يَجِدْهُ، فَدخَلَ عَلَى امْرَأَتِهِ، فَسَأَلَ عَنْهُ. قَالَتْ: خَرَجَ يَبْتَغِي لَنَا. قَالَ: كَيْفَ أَنْتُمْ؟ وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ. فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ وَأَثْنَتْ عَلَى الله تَعَالَى، فَقَالَ: مَا طَعَامُكُمْ؟ قَالَتِ: اللَّحْمُ. قَالَ: فَمَا شَرَابُكُمْ؟ قَالَتِ: الْمَاءُ. قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالْمَاءِ، قَالَ النَّبِيُّ ﷺ: «وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ» قَالَ: فَهُمَا لاَ يَخْلُو عَلَيْهِمَا أَحَدٌ بِغَيْرِ مَكَّةَ إِلاَّ لَمْ يُوَافِقَاهُ.

وَفِي رِوَايَةٍ فَجاءَ فَقَالَ: أَيْنَ إِسْمَاعِيلُ؟ فَقَالَتِ امْرَأَتُهُ: ذَهَبَ يَصِيدُ، فَقَالَتِ امْرَأَتُهُ: أَلاَ تَنْزِلُ، فَتَطْعَمَ وَتَشْرَبَ؟ قَالَ: وَمَا طَعَامُكُمْ وَمَا شَرَابُكُمْ؟ قَالَتْ: طَعَامُنَا اللَّحْمُ، وَشَرَابُنَا الْمَاءُ. قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي طَعَامِهِمْ وَشَرَابِهِمْ - قَالَ: فَقَالَ أَبُو الْقَاسِمِ ﷺ: «بَرَكَةُ دَعْوَةِ إِبْرَاهِيمَ ﷺ» قَالَ: فَإِذَا جَاءَ زَوْجُكِ، فَاقْرئي عَلَيْهِ السَّلاَمَ وَمُرِيهِ يُثَبِّتْ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ، قَالَ: هَلْ أَتَاكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَثْنَتْ عَلَيْهِ، فَسَأَلَنِي عَنْكَ، فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنَّا بِخَيْرٍ. قَالَ: فَأَوْصَاكِ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، يَقْرَأُ عَلَيْكَ السَّلاَمَ، وَيَأْمُرُكَ أَنْ تُثَبِّتَ عَتَبَةَ بَابِكَ. قَالَ: ذَاكَ أَبِي، وَأَنْتِ الْعَتَبَةُ أَمَرَنِي أَنْ أُمْسِكَكِ، ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ الله، ثُمَّ جَاءَ بَعْدَ ذلِكَ وَإِسْمَاعِيلُ يَبْرِي نَبْلاً لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ؛ فَلَمَّا رَآهُ، قَامَ إِلَيْهِ، فَصَنَعَ كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ، وَالْوَلَدُ بِالْوَالِدِ قَالَ يَا إِسْمَاعِيلُ إِنَّ الله أَمَرَنِي بِأَمْرٍ، قَالَ: فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ؟ قَالَ: وَتُعِينُنِي، قَالَ: وَأُعِينُكَ، قَالَ: فَإِنَّ الله أَمَرَنِي أَنْ أَبْنِيَ بَيْتًا ههُنَا، وَأَشَارَ إِلَى أَكَمَةٍ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا. فَعِنْدَ ذلِكَ رَفَعَ الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ، وَإِبْرَاهِيمُ يَبْنِي حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ، جَاءَ بِهذَا الْحَجَرِ فَوَضَعَهُ لَهُ فَقَامَ عَلَيْهِ، وَهُوَ يَبْنِي وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ وَهُمَا يَقُولاَنِ: [البقرة : ١٢٧]

وَفِي رِوَايَةٍ: إِنَّ إِبْرَاهِيمَ خَرَجَ بِإِسْمَاعِيلَ وَأُمِّ إِسْمَاعِيلَ، مَعَهُمْ شَنَّةٌ فِيهَا مَاءٌ، فَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تَشْرَبُ مِنَ الشَّنَّةِ، فَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا حَتَّى قَدِمَ مَكَّةَ، فَوَضَعَهَا تَحْتَ دَوْحَةٍ، ثُمَّ رَجَعَ إِبْرَاهِيمُ إِلَى أَهْلِهِ، فَاتَّبَعَتْهُ أُمُّ إِسْمَاعِيلَ حَتَّى لَمَّا بَلَغُوا كَدَاءَ، نَادَتْهُ مِنْ وَرَائِهِ: يَا إِبْرَاهِيمُ إِلَى مَنْ تَتْرُكُنَا؟ قَالَ: إِلَى الله، قَالَتْ: رَضِيتُ بِالله، فَرَجَعَتْ، وَجَعَلَتْ تَشْرَبُ مِنَ الشَّنَّةِ، وَيَدِرُّ لَبَنُهَا عَلَى صَبِيِّهَا حَتَّى لَمَّا فَنِيَ الْمَاءُ قَالَتْ: لَوْ ذَهَبْتُ، فَنَظَرْتُ لَعَلي أُحِسُّ أَحَدًا، قَالَ: فَذَهَبَتْ فَصَعِدَتِ الصَّفا، فَنَظَرَتْ وَنَظَرَتْ هَلْ تُحِسُّ أَحَدًا، فَلَمْ تُحِسَّ أَحَدًا، فَلَمَّا بَلَغَتِ الْوَادِي، سَعَتْ، وَأَتَتِ الْمَرْوَةَ، وَفَعَلَتْ ذلِكَ أَشْوَاطًا، ثُمَّ قَالَتْ: لَوْ ذَهَبْتُ فَنَظَرْتُ مَا فَعَلَ الصَّبِيُّ، فَذَهَبَتْ وَنَظَرَتْ فَإِذَا هُوَ عَلَى حَالِهِ كَأَنَّهُ يَنْشَغُ لِلْمَوْتِ، فَلَمْ تُقِرَّهَا نَفْسُهَا. فَقَالَتْ: لَوْ ذَهَبْتُ، فَنَظَرتُ لَعَلِّي أُحِسُّ أَحَدًا، فَذَهَبَتْ فَصَعِدَتِ الصَّفَا، فَنَظَرَتْ وَنَظَرَتْ، فَلَمْ تُحِسَّ أَحَدًا حَتَّى أَتَمَّتْ سَبْعًا، ثُمَّ قَالَتْ: لَوْ ذَهَبْتُ، فَنَظَرْتُ مَا فَعَلَ، فَإِذَا هِيَ بِصَوْتٍ، فَقَالَتْ: أَغِثْ إِنْ كَانَ عِنْدَكَ خَيْرٌ، فَإِذَا جِبْرِيلُ ﷺ فَقَالَ بِعَقِبِهِ هكَذَا، وَغَمَزَ بِعَقِبه عَلَى الأَرْضِ، فَانْبَثَقَ الْمَاءُ فَدَهِشَتْ أُمُّ إِسْمَاعِيلَ، فَجَعَلَتْ تَحْفِنُ - وَذَكَرَ الْحَدِيثَ بِطُولِهِ.

رَوَاهُ الْبُخَارِيُّ. بِهذِهِ الرِّوَايَاتِ كُلِّهَا.

«الدَّوْحَةُ»: الشَّجَرَةُ الْكَبِيرَةُ. قَوْلُهُ: «قَفَّى» أَيْ: وَلَّى «وَالجرِيُّ»: الرَّسُول «وَأَلْفَى» مَعْنَاهُ: وَجَدَ. قَوْلُهُ: «يَنْشَغُ» أَيْ: يَشْهَقُ.

816 (1867). Ibn 'Abbâs ﷺ reported: Ibrâhîm ﷺ brought his wife and her son Ismâ'îl (ﷺ) , while she was suckling him, to a place near the Ka'bah under a tree on the spot of Zamzam , at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'îl's mother followed him saying: "O Ibrâhîm! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allâh commanded you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Ibrâhîm proceeded onwards. Having reached the Thaniyyah, where they could not see him, he faced Ka'bah, raised his both hands and supplicated: "O our Rabb ! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Rabb , that they may perform As-Salât (Iqâmatas-Salât). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks." (14:37).

Ismâ'îl's mother went on suckling Ismâ'îl and drinking from the water which she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at Ismâ'îl, tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of As-Safâ was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safâ, and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safâ and Al-Marwah) seven times." Ibn 'Abbâs further related: The Prophet ﷺ said, "This is the source of the tradition of the Sa'y - i.e., the going of people between the two mountains. When she reached Al-



Marwah (for the last time), she heard a voice and she exclaimed: 'Shshs!' (Silencing herself) and listened attentively. She heard the voice again and said: 'O (whoever you may be) You have made me hear your voice; have you any succour for me?' And behold! She saw an angel at the place of Zamzam , digging the earth with his heel (or with his wing), till water flowed out from that place. She started to make something like of a basin around it, using her hands in this way and began to fill her water-skin with water with her hands, and the water was flowing out until she had scooped some of it." The Prophet ﷺ further said, "May Allâh bestow mercy on Ismâ'îl's mother! Had she let the Zamzam flow without trying to control it (or had she not scooped in that water) while filling her water-skin, Zamzam would have been a stream flowing on the surface of the earth." The Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her: 'Do not be afraid of being neglected, for this is the site on which the House of Allâh will be built by this boy and his father, and Allâh will never let neglected His people.' The House of Allâh (the Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She continued living in that way till some people from the tribe of Jurhum passed by her and her child. As they were coming from through the way of Kadâ', in the lower part of Makkah where they saw a bird that had a habit of flying around water and not leaving it. They said: 'This bird must be flying over water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came towards the water." The Prophet ﷺ added, "Ismâ'îl's mother was sitting near the water. They asked her: 'Do you allow us to stay with you?' She replied: 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Ismâ'îl's mother was pleased with the whole situation as she used to love the company of the people. So, they settled there, and later on they sent for their families who came and settled with them. The child (i.e., Ismâ'îl) grew up and learnt Arabic from them (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty, they gave him one of their daughters in marriage. After

Ismâ'îl's mother had died, Ibrâhîm came after Ismâ'îl's marriage in order to see his family that he had left before, but he did not find Ismâ'îl there. When he asked Ismâ'îl's wife about him, she replied: 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied complaining to him: 'We are living in hardship, misery and destitution.' He said: 'When your husband returns, convey my salutations to him and tell him to change the threshold of the door of his house.' When Ismâ'îl came, he seemed to have perceived something unusual. He asked his wife: 'Did anyone visit you?' She replied: 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and, I told him that we were living in hardship and poverty.' Thereupon Ismâ'îl said: 'Did he advise you anything?' She replied: 'Yes, he told me to convey his salutations to you and to change the threshold of your door.' Ismâ'îl said: 'That was my father, and he has ordered me to divorce you. Go back to your family.' So Ismâ'îl divorced her and married another woman from amongst them (Jurhum). Then Ibrâhîm stayed away from them for a period as long as Allâh wished, and called on them again but did not find Ismâ'îl. So he came to Ismâ'îl's wife and asked her about him. She said: 'He has gone in search of our livelihood.' Ibrâhîm asked her about their sustenance and living: 'How are you getting on?' She replied: 'We are prosperous and well off.' Then she praised Allâh, the Exalted. Ibrâhîm asked: 'What kind of food do you eat?' She said: 'Meat.' He said: 'What do you drink?' She said: 'Water.' He said, 'O Allâh! Bless their meat and water!'" The Prophet ﷺ added, "At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it." The Prophet ﷺ further said, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected because these things do not suit him unless he lives in Makkah." The Prophet ﷺ added, "Then Ibrâhim said to Ismâ'îl's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his door.' When Ismâ'îl came back, he asked his wife: 'Did anyone call on you?' She replied: 'Yes, a good looking old man came to me.' She praised him and added: 'He asked about you, and I informed him,



and he asked about our livelihood and I told him that we were in good condition.' Ismâ'îl asked her: 'Did he give you a piece of advice?' She said: 'Yes, he told me to convey his regards to you and ordered that you should keep firm the threshold of your door.' On that Ismâ'îl said: 'He was my father and you are the threshold of the door. He has ordered me to keep you with me.' Then Ibrâhîm stayed away from them for a period as long as Allâh wished and called on them afterwards. He saw Ismâ'îl under a tree near Zamzam , sharpening his arrows. When he saw Ibrâhîm, he rose up to welcome him, and they greeted each other as a father does with his son or a son does with his father. Ibrâhîm said: 'O Ismâ'îl! Allâh has given me an order.' Ismâ'îl said: 'Do what your Rabb has commanded you to do.' Ibrâhîm asked: 'Will you help me?' Ismâ'îl said: 'I will help you.' Ibrâhîm said: 'Allâh has ordered me to build a house here, pointing to a hillock higher than the land surrounding it."' The Messenger of Allâh ﷺ added, "Then they raised the foundations of the House (i.e., Ka'bah). Ismâ'îl brought the stones and Ibrâhîm was building (the house). When the walls became high, Ismâ'îl brought stone and placed it for Ibrâhîm who stood over it and carried on building the House, while Ismâ'îl was handing over the stones to him, both of them prayed: 'O our Rabb ! Accept this service from us! Verily, You are the All-Hearer and the All-Knower."' [Al-Bukhârî]

There are some more narrations about this incident, some adding details and some with minor variations in the wordings.[1]

1- 1. In this narration, there is the historical background of walking briskly between the hills of As-Safâ and Al-Marwah. This ritual of Hajj and 'Umrah has been fixed as a remembrance of the incident about what Hâjirah had to face and what she did in the difficult circumstances. In fact, she was so pious and obedient that she agreed to live in such wilderness where there was no sign of any human being far and wide. Secondly, there was no water to drink or food for subsistence.

For this act of piety, she was rewarded with two things; firstly, she was bestowed with an eternally flowing spring which proved for her at that moment a source of life, and people still benefit from it today. Secondly, her brisk movement and running between the two hills was made an important and compulsory ritual to be performed during Hajj and 'Umrah . This ritual is to continue for all times till the Day of Resurrection.

2. Ka'bah was built by Prophet Ibrâhîm and Prophet Ismâ'îl.

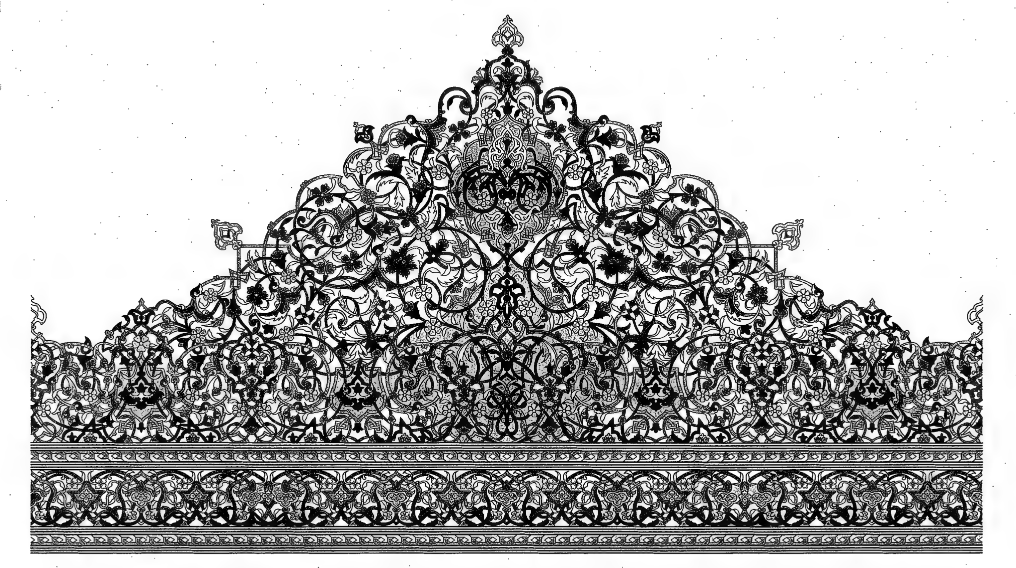
3. Thanking Allâh under all circumstances is an act of praise and piety while the reverse of this attitude is disliked and considered reprehensible.

4.If a father asks his son to do something, then the child should respond to the father's request as long as he does not order him to disobey Allâh.

٨١٧ (١٨٦٨) وَعَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». مُتَّفَقٌ عَلَيْهِ.

817 (1868). Sa'îd bin Zaid ﷺ reported: I heard the Messenger of Allâh ﷺ saying, "Truffle (edible fungus) is a species of Al-Manna and their water cures eye diseases." [Al-Bukhârî and Muslim][1]

1- Al-Manna is the famous kind of food which Allâh bestowed upon Banû Israel. As-Salwâ was a kind of bird resembling the quail. It was slaughtered and then eaten. Al-Manna was a sweet substance which appeared on the trees or stones. It was sweet like honey and after drying, it took the form of gum. According to others, it was honey or sweet water (Tafsîr Ahsanul-Bayân). The truffle is similar to Al-Manna . This means that as Banû Israel were given food without toil, so we find truffle in nature without effort. The juice of truffle is useful in curing some diseases of the eye. This prescription was suggested by the Prophet ﷺ. It is surely beneficial.

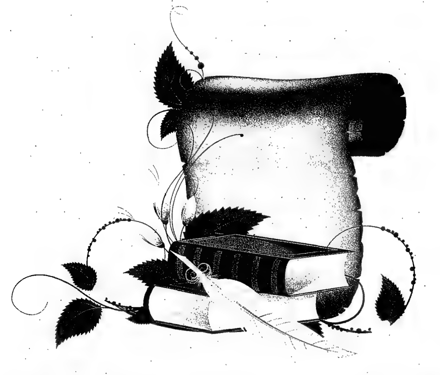


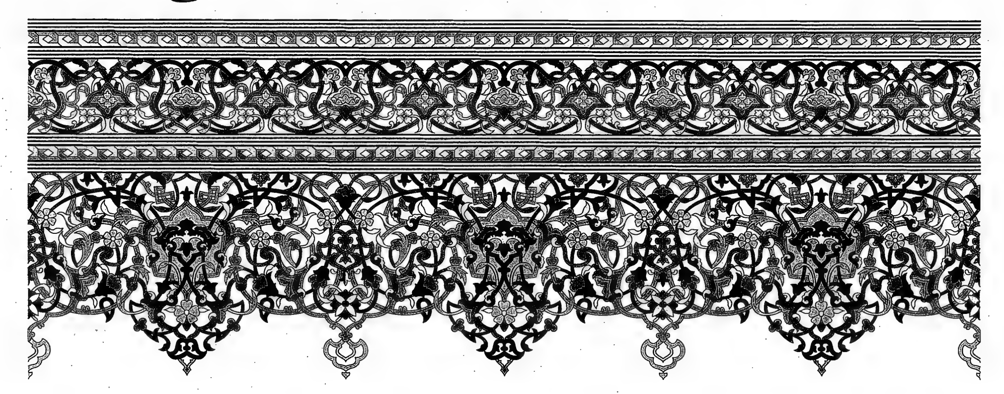
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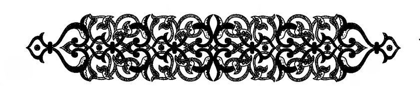
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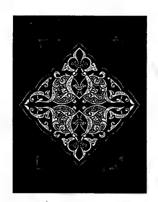
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The Book of Seeking Forgiveness

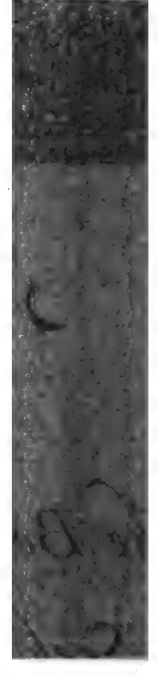








٣٣٥ (٣٧١) بابُ الأمر بالاسْتِغْفار وفضله



قَالَ اللهُ تَعَالَى: {وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ} [محمد: ١٩]. وَقَالَ تَعَالَى: {وَاسْتَغْفِرِ اللهَ إِنَّ اللهَ كَانَ غَفُورًا رَحِيمًا} [النِّساء: ١٠٦]. وَقَالَ تَعَالَى: {فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا} [النصر: ٣]. وَقَالَ تَعَالَى: {لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي} إِلى قَوْلِهِ عَزَّ وَجَلَّ: {وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ} [آل عمران: ١٥-١٧]. وَقَالَ تَعَالَى: {وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللهَ يَجِدِ اللهَ غَفُورًا رَحِيمًا} [النساء: ١١٠]. وَقَالَ تَعَالَى: {وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ} [الأنفال: ٣٣]. وَقَالَ تَعَالَى: {وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلاَّ اللهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ} [آل عمران: ١٣٥] والآيات في الباب كثيرة مَعْلُومة.

335 (371) Seeking Forgiveness

Allâh, the Exalted, says:

"And ask forgiveness for your sin and also for believing men and believing women." (47:19)

"And seek the forgiveness of Allâh. Certainly, Allâh is Ever Oft-Forgiving, Most Merciful." (4:106)

"And declare the freedom of your Rabb from imperfection beginning with His praise, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives." (110:3)



"For Al-Muttaqûn (the pious) there are Gardens (Jannah) with their Rabb , underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves. Those who say: 'Our Rabb ! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend (give the Zakât and alms in the way of Allâh) and those who pray and beg Allâh's Pardon in the last hours of the night." (3:15-17)

"And whoever does evil or wrongs himself but afterwards seeks Allâh's forgiveness, he will find Allâh Oft-Forgiving, Most Merciful." (4:110)

"And Allâh would not punish them while you (Muhammad ﷺ) are amongst them, nor will He punish them while they seek (Allâh's) forgiveness." (8:33)

"And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know." (3:135)

The Qur'ânic Âyât on the subject are many and well-known.

٨١٨ (١٨٦٩) وَعَنِ الأَغَرِّ الْمُزَنِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهُ لَيُغَانُ عَلَى قَلْبِي، وَإِنِّي لأَسْتَغْفِرُ اللهَ فِي الْيَوْمِ مِائَةَ مَرَّةٍ». رَوَاهُ مُسْلِمٌ .

818 (1869). Al-Agharr Al-Muzanî ﷺ said: The Messenger of Allâh ﷺ said, "Sometimes I perceive a veil over my heart, and I supplicate Allâh for forgiveness a hundred times in a day." [Muslim][1]

1- Ghain (غين) and Ghaim (غيم) are two synonyms. They signify the spreading of the clouds. It refers in this Hadîth to the fact that the Prophet ﷺ was reciting the Names of Allâh and remembering Him all the time. But sometimes due to being too busy in the affairs of the public or due to human needs, there was a pause in this eternal remembrance. Although such a pause was only momentary, this momentary pause was very much disliked by him; and considering it a slackness on his part, he prayed for forgiveness from Allâh. In this there is an important lesson for us.
In spite of our many sins and negligence on our part, we do not turn to Allâh and seek forgiveness; while, although our Prophet ﷺ had all his past and future sins forgiven by Allâh, he sought forgiveness very often.

٨١٩ (١٨٧٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَاللهُ إِنِّي لأَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً». رَوَاهُ الْبُخَارِي.

819 (1870). Abû Hurairah ﵁ said: I heard the Messenger of Allâh ﷺ saying, "I swear by Allâh that I seek Allâh's Pardon and turn to Him in repentance more than seventy times a day." [Al-Bukhârî]

٨٢٠ (١٨٧١) وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ لَمْ تُذْنِبُوا، لَذَهَبَ اللهُ تَعَالَى بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللهَ تَعَالَى فَيَغْفِرُ لَهُمْ» رَوَاهُ مُسْلِمٌ.

820 (1871). Abû Hurairah ﵁ said: The Messenger of Allâh ﷺ said, "By the One in Whose Hand my soul is! If you do not commit sins, Allâh would replace you with a people who would commit sins and seek forgiveness from Allâh; and Allâh will certainly forgive them." [Muslim][1]

1- This Hadîth does not mean that Allâh likes disobedience. But by this way of description, the aim is to emphasize the importance of seeking forgiveness from Allâh. We know that every man commits sins. But Allâh likes those people who, after committing a sin, do not stick to it, but right away seek forgiveness for their sins from Allâh. They weep and express sorrow before Allâh. By seeking forgiveness, a relationship with Allâh is established between man and his Creator. So seeking forgiveness is a very good act.

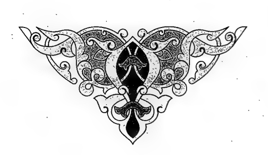
٨٢١ (١٨٧٢) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا نَعُدُّ لِرَسُولِ اللهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةَ مَرَّةٍ: «رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ صَحِيحٌ.

821 (1872). Ibn 'Umar ﵄ said: We counted Messenger's saying a hundred times during one single sitting: Rabbighfir lî, wa tubb 'alayya, innaka Antat-Tawwâbur-Rahîm . (My Rabb ! Forgive me and pardon me. Indeed, You are the Oft-Returning with compassion and Ever Merciful." [Abû Dâwûd and At-Tirmidhi – Sahîh]

٨٢٢ (١٨٧٣) وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَزِمَ الاسْتِغْفَارَ، جَعَلَ اللهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَمِنْ كُلِّ هَمٍّ فَرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ». رَوَاهُ أَبُو دَاود .

822 (1873). Ibn 'Abbâs ﵄ said: The Messenger of Allâh ﷺ said, "If anyone constantly seeks pardon (from Allâh), Allâh will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not." [Abû Dâwûd][2]

2- The chain of this narration is weak. Refer to 'The Book of Weak Narrations' by Al-Albânî, Vol. I, page 142, No.705.



٨٢٣ (١٨٧٤) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ: أَسْتَغْفِرُ اللهَ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ، غُفِرَتْ ذُنُوبُهُ وَإِنْ كَانَ قَدْ فَرَّ مِنَ الزَّحْفِ» رَوَاهُ أَبُو دَاود وَالتِّرْمِذِيُّ وَالْحَاكِمُ وَقَالَ: حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ.

823 (1874). Ibn Mas'ûd ﷺ said: The Messenger of Allâh ﷺ said, "He who says: 'Astaghfirullâhal-ladhî lâ ilâha illâ Huwal-Haiyul-Qayyûmu, wa atûbu ilaihi (I seek the forgiveness of Allâh, there is no true God except Allâh, the Ever Living, the Self-Subsisting, and I turn to Him in repentance),' his sins will be forgiven even if he should have run away from the battlefield (while he was engaged in fighting for the Cause of Allâh)." [Abû Dâwûd, At-Tirmidhi and Al-Hâkim (on conditions of Al-Bukhârî and Muslim for accepting Hadîth)][1]

٨٢٤ (١٨٧٥) وَعَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَيِّدُ الاسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي، لاَ إِلٰهَ إِلاَّ أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي؛ فَاغْفِرْ لِي، فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. مَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ». رَوَاهُ الْبُخَارِي.

«أَبُوءُ» بِبَاءٍ مَضْمُومَةٍ ثُمَّ وَاوٍ وَهَمْزَةٍ مَمْدُودَةٍ، وَمَعْنَاهُ: أُقِرُّ وَأَعْتَرِفُ.

824 (1875). Shaddâd bin Aus ﷺ said: The Prophet ﷺ said, "The best supplication for seeking forgiveness (Sayyidul-Istighfâr) is to say: 'Allâhumma Anta Rabbî, lâ ilâha illâ Anta, khalaqtanî wa anâ 'abduka, wa anâ 'alâ 'ahdika wa wa'dika mastata'tu, a'ûdhu bika min sharri mâ sana'tu, abû'u laka bini'matika 'alayya, wa abû'u bidhanbî faghfir lî, fa innahu lâ yaghfirudh-dhunûba illâ Anta . (O Allâh! You are my Rabb. There is no true God except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah ; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah ." [Al-Bukhârî]

1- When we say that this narration fulfills the conditions of Al-Bukhârî and Muslim ; it means that its narrators are the narrators of Al-Bukhârî and Muslim . Secondly, in this selection those conditions have also been kept in view, which are the landmark of Al-Bukhârî and Muslim .

(١٨٧٨) ٨٢٥

وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «قَالَ اللهُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ ما دَعَوْتَني وَرَجَوْتَني غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلا أُبَالِي، يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي، غَفَرْتُ لَكَ وَلاَ أُبَالي، يَا ابْنَ آدمَ إِنَّكَ لَوْ أَتَيْتَني بِقُرَابِ الأَرْضِ خَطَايَا، ثُمَّ لَقِيتَني لا تُشْرِكُ بِي شَيْئًا، لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

«عَنَانَ السَّمَاءِ» بِفَتْحِ الْعَيْنِ: قِيلَ: هُوَ السَّحَابُ، وَقِيلَ هُوَ مَا عَنَّ لَكَ مِنْهَا، أَيْ ظَهَرَ، وَ«قُرَابُ الأَرْضِ» بِضَمِّ الْقَافِ، وَرُوِيَ بِكَسْرِهَا، وَالضَّمُّ أَشْهَرُ، وَهُوَ مَا يُقَارِبُ مِلأَهَا.

825 (1878). Anas ﷺ said: I heard the Messenger of Allâh ﷺ saying, "Allâh, the Exalted, has said: 'O son of Âdam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins. O son of Âdam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you. O son of Âdam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.'" [At-Tirmidhi – Hasan][1]

1- In this narration, there is good news for the sinners who do not stick to sins but rather repent and ask forgiveness from Allâh. However numerous their sins may be, Allâh will forgive all their sins. But there is a condition which they should fulfill, namely that they do not persist in what wrong they have done (3:135), as with persistence and repeatedly committing the sin, the act of seeking forgiveness becomes a futile act.



٨٢٦ (١٨٧٩) وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، وَأَكْثِرْنَ مِنَ الاسْتِغْفَارِ؛ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ» قَالَتِ امْرَأَةٌ مِنْهُنَّ: مَالَنَا أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ» قَالَتْ: مَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «شَهَادَةُ امْرَأَتَيْنِ بِشَهَادَةِ رَجُلٍ، وَتَمْكُثُ الأَيَّامَ لا تُصَلِّي». رَوَاهُ مُسْلِمٌ .

826 (1879). Ibn 'Umar ﷺ said: The Prophet ﷺ said, "O women folk! You should give charity and be diligent in seeking Allâh's forgiveness because I have seen (i.e., on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women." A woman amongst them said: "Why is it that the majority of the dwellers of Hell are women?" The Prophet ﷺ replied, "You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence." Upon this the woman asked: "What is the deficiency in our wisdom and in our religion?" He ﷺ replied, "Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to that one man. You do not offer Salât (prayer) for some days and you do not fast (the whole of) Ramadân sometimes, it is a deficiency in religion." [Muslim][1]

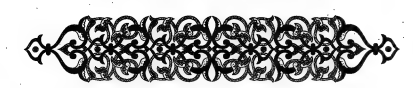
1- 1. In this narration, certain weaknesses of the female sex have been pointed out, which are natural and pertain to the woman's biology, psychology and embryology.

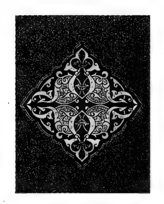
According to biologists, during and before menstruation, a female's thought process is affected. Similarly, her pulse and blood pressure are also altered. Females are also more prone to hysteria. For these reasons, the Qur'ân has declared that when you have to appoint or choose witnesses among women, you should choose two in place of one man. Modern researches have proved this rule to be correct on the basis of biology, psychology and embryology.

Again we know that physically speaking, the female has been named as the weaker sex. For these reasons, females have been excused from earning their livelihood. For earning livelihood, one may have to go out and work hard. Women have been exempted from this duty because of their biological differences and other considerations of Sharî'ah . Present-day women who are ignorant of Islam and modern researches are not prepared to accept these scientifically and religiously proved facts. The West claims equality between the sexes. But this equality has not been established so far. Today all the important posts are occupied by males and all the international policies are framed by them alone. Even matters pertaining to women are decided by them. They have mostly relegated them to the posts of workers, secretaries and stenographers for their sexual satisfaction and enjoyment. After a struggle for hundred years, their condition today proves that they are the weaker sex.

So, it is both beneficial and more respectful for her to limit herself to the sphere of action suggested for her by Islam. If she oversteps her sphere, she will certainly lose her female dignity and prestige, as has happened in the West. Her state and condition there is an eyeopener for all.

2. Women should request forgiveness from Allâh very often and be generous in charity. They should not show ungratefulness to their husbands and should avoid backbiting and cursing others so that they may save themselves from Hell.





٣٣٦ (٣٧٢) باب بَيان مَا أَعدّ الله للمؤمنين في الجنة

قَالَ الله تَعَالَى: {إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ *ادْخُلُوهَا بِسَلاَمٍ آمِنِينَ *وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَاناً عَلَى سُرُرٍ مُتَقَابِلِينَ *لاَ يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ} [الحجر: ٤٥-٤٨]. وَقَالَ تَعَالَى: {يَاعِبَادِ لاَ خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلاَ أَنْتُمْ تَحْزَنُونَ *الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ *ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ *يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الأَنْفُسُ وَتَلَذُّ الأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ *وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ *لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ} [الزخرف: ٦٨-٧٣]. وَقَال تَعَالَى: {إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ *فِي جَنَّاتٍ وَعُيُونٍ *يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ *كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ *يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ *لاَ يَذُوقُونَ فِيهَا الْمَوْتَ إِلاَّ الْمَوْتَةَ الأُولَى وَوَقَاهُمْ عَذَابَ الْجَحِيمِ *فَضْلاً مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ} [الدخان: ٥١-٥٧]. وَقَال تَعَالَى: {إِنَّ الأَبْرَارَ لَفِي نَعِيمٍ *عَلَى الأَرَائِكِ يَنْظُرُونَ *تَعْرِفُ فِي وَجُوهِهِمْ نَضْرَةَ النَّعِيمِ *يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ *خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ *وَمِزَاجُهُ مِنْ تَسْنِيمٍ *عَيْناً يَشْرَبُ بِهَا الْمُقَرَّبُون} [المطففين: ٢٢-٢٨]. وَالآيَاتُ فِي الْبَابِ كَثِيرَةٌ مَعْلُومَةٌ.





336 (372) Some of the Bounties which Allâh has Prepared in Paradise for the Believers

Allâh, the Exalted, says:

"Truly, the Muttaqûn (the pious and righteous persons) will be amidst Gardens and water-springs (Jannah). (It will be said to them): 'Enter therein (Jannah), in peace and security.' And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones. No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it." (15:45-48)

"(It will be said to the believers of Islamic Monotheism): 'My slaves! No fear shall be on you this Day, nor shall you grieve. (You) who believed in Our Âyât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e., who submit totally to Allâh's Will, and believe in the Oneness of Allâh). Enter Jannah, you and your wives, in happiness.' Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever. This is the Jannah which you have been made to inherit because of your deeds which you used to do (in the life of the world). Therein for you will be fruits in plenty, of which you will eat (as you desire)." (43:68-73)

"Verily, the Muttaqûn (the pious), will be in place of security (Jannah). Among Gardens and springs. Dressed in fine silk and (also) in thick silk, facing each other. So (it will be). And We shall marry them to Hûr (fair females) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire. As a bounty from your Rabb ! That will be the supreme success!" (44:51-57)

"Verily, Al-Abrâr (the pious and righteous) will be in Delight

(Jannah). On thrones, looking (at all things). You will recognise in their faces the brightness of delight. They will be given to drink of pure sealed wine. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allâh). It (that wine) will be mixed with Tasnîm . A spring whereof drink those nearest to Allâh." (83:22-28)

The Qur'ânic Âyât on the subject are many and well-known.

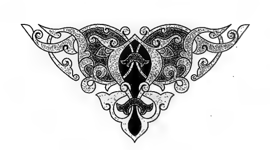
827 (1881). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "Allâh, the Exalted, has said: 'I have prepared for my righteous slaves what no eye has seen, no ear has heard, and the mind of no man has conceived.' If you wish, recite: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'" (32:17) [Al-Bukhârî and Muslim]

٨٢٧ (١٨٨١) وَعَنْ أَبِي هُرَيرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ، وَاقْرَؤُوا إِنْ شِئْتُمْ: {فَلاَ تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} [السَّجْدَة: ١٧]. مُتَّفَقٌ عَلَيْهِ.

٨٢٨ (١٨٨٢) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ زُمْرَةٍ يَدخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لاَ يَبُولُونَ وَلاَ يَتَغَوَّطُونَ، وَلاَ يَتْفُلُونَ، وَلاَ يَمْتَخِطُونَ. أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الأَلُوَّةُ - عُودُ الطِّيبِ - أَزْوَاجُهُمُ الْحُورُ الْعِينُ، عَلَى خَلْقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعًا فِي السَّمَاءِ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لِلْبُخَارِيِّ وَمُسْلِمٍ: آنِيَتُهُمْ فِيهَا الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لاَ اخْتِلاَفَ بَيْنَهُمْ، وَلاَ تَبَاغُضَ: قُلُوبُهُمْ قَلْبٌ وَاحِدٌ، يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِيًّا».

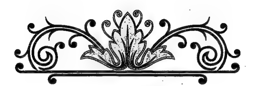
قَوْلُهُ: «عَلَى خَلْقِ رَجُلٍ وَاحِدٍ» رَوَاهُ بَعْضُهُمْ بِفَتْحِ الْخَاءِ وَإِسْكَانِ اللاَّمِ، وَبَعْضُهُمْ بِضَمِّهِمَا، وَكِلاَهُمَا صَحِيحٌ.



828 (1882). Abû Hurairah ﷺ said: The Messenger of Allâh ﷺ said, "The first group (of people) to enter Jannah will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes-wood will be used. Their wives will be large eyed maidens. All men will be alike in the form of their father 'Âdam, sixty cubits tall." [Al-Bukhârî and Muslim]

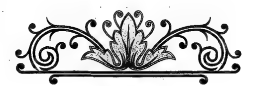
Another narration is: The Messenger of Allâh ﷺ said, "Their utensils will be of gold, their perspiration will smell like musk; everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e., the people of Jannah) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allâh in the morning and in the afternoon."[1]

1- 1. The people in the Jannah would be similar in shape and height, etc. There would be no differences between them. It won't be that one person is beautiful and the other ugly or one is fair in colour and the other is black. This is one view. The other view is that they would be similar in being good mannered and the desirable and loving disposition. They will be on the highest pedestal of ethics, etiquette, politeness and morality. None of them would be immoral, discourteous or ill-tempered.
2. Everyone there would have two wives. They would either be from the houris or from the humans. The narration, which claims that every one would have seventy-two wives has a weak chain of narrators. However, in one narration of At-Tirmidhi which has been claimed to be Sahih , it is stated that a martyr would get seventy-two wives. (At-Tirmidhi, Chapter about the Superiority of Jihâd). Then the saying, "One would get in the Jannah what he wants" may also be considered and so the possibility of more than two wives cannot be denied.
3. Hûr (حور) is the plural of Hawrâ (حوراء) . It means white and pink. So it is said that one would be bewildered to see their beauty. ' Ein (عين) is the plural of ' Aina' (عيناء) . It means one having large eyes like a deer. In another narration it is said that if any one of them just peeps towards our earth, the whole space would be filled with scent and all the space would be lighted. Her sheet of cloth used to cover the head and the bosom would be so precious that its cost would exceed this whole material earth. (Sahîh Al-Bukhârî , Book of Jihâd , Chapter about Hour).



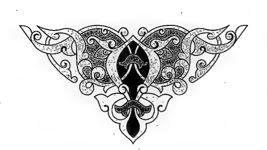
829 (1883). Al-Mughirah bin Shu'bah ﷺ said: The Messenger of Allâh ﷺ said, "Mûsâ (Moses) ﷺ asked his Rabb: 'Who amongst the inhabitants of Jannah will be the lowest in rank?' He said: 'It will be a person who will be admitted into Jannah last of all when all the dwellers of Jannah have entered Jannah . It will be said to him: Enter Jannah . But he will say: O my Rabb! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my Rabb. Allâh will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my Rabb. Allâh will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyes could delight in. He will say: I am well-pleased, my Rabb.' Mûsâ ﷺ said: 'Who will be of the highest rank in Jannah .' Allâh said: 'They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eye has seen, no ear has heard and no human mind has perceived."' [Muslim]





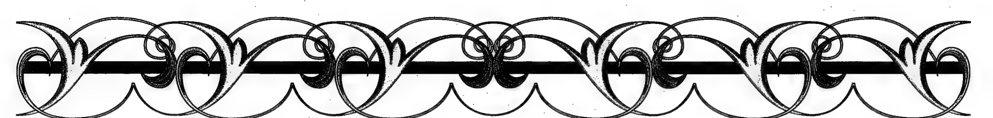
٨٢٩ (١٨٨٣) وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «سَأَلَ مُوسَى، ﷺ رَبَّهُ، مَا أَدْنَى أَهْلِ الْجَنةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ. فَيَقُولُ: أَيْ رَبِّ كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ، وَأَخَذُوا أَخَذَاتِهِمْ؟ فَيُقَالُ لَهُ: أَتَرْضَى أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ رَبِّ فَيَقُولُ: لَكَ ذلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَيَقُولُ فِي الْخَامِسَةِ: رَضِيتُ رَبِّ، فَيَقُولُ: هذَا لَكَ وَعَشَرَةُ أَمْثَالِهِ، وَلَكَ مَا اشْتَهَتْ نَفْسُكَ، وَلَذَّتْ عَيْنُكَ. فَيَقُولُ: رَضِيتُ رَبِّ، قَالَ: رَبِّ فَأَعْلَاهُمْ مَنْزِلَةً؟ قَالَ: أُولئِكَ الَّذِينَ أَرَدْتُ؛ غَرَسْتُ كَرَامَتَهُمْ بِيَدِي وَخَتَمْتُ عَلَيْهَا، فَلَمْ تَرَ عَيْنٌ، وَلَمْ تَسْمَعْ أُذُنٌ، وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ». رَوَاهُ مُسْلِمٌ.





830 (1884). 'Abdullâh bin Mas'ûd ﷺ reported: The Messenger of Allâh ﷺ said, "I know of the last of the inhabitants of the Hell to be taken out from there and the last one to enter Jannah . He is a man who will come out of the Fire, crawling on all fours. Allâh, the Rabb of glory and honour will say to him: 'Go and enter Jannah .' He will go to it and think that it is full up. He will then come back and say: 'O my Rabb, it is full up.' Allâh will say to him: 'Go and enter Jannah .' He will again go to it and think that it is full up. So he will turn back. Allâh will again say: 'Go and enter Jannah . For you have what is equal to ten times the world.' He will say: 'Are You making fun of me while You are the King?' " At this I (i.e., the narrator) saw the Messenger of Allâh ﷺ laugh till his premolars were visible and he said, "Such man will be the last dweller of Jannah in its lowest rank." [Al-Bukhârî and Muslim]

٨٣٠ (١٨٨٤) وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ. رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا؛ فَيَقُولُ اللهُ عَزَّ وَجَلَّ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلأَى، فَيَقُولُ اللهُ عَزَّ وَجَلَّ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلأَى، فَيَرْجِعُ. فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا ملأَى! فَيَقُولُ اللهُ عَزَّ وَجَلَّ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ أَمْثَالِهَا أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْثَالِ الدُّنْيَا، فَيَقُولُ: أَتَسْخَرُ بِي، أَوْ تَضْحَكُ بِي وَأَنْتَ الْمَلِكُ؟ قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ فَكَانَ يَقُولُ: «ذٰلِكَ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً». مُتَّفَقٌ عَلَيْهِ.



831 (1885). Abû Mûsâ ﷺ said: The Prophet ﷺ said, "In Jannah the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky. The believer will have his wives with him and he will visit them and they will not be able to see one another." [Al-Bukhârî and Muslim]

٨٣١ (١٨٨٥) وَعَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ طُولُهَا فِي السَّمَاءِ سِتُّونَ مِيلاً. لِلْمُؤْمِنِ فِيهَا أَهْلُونَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلاَ يَرَى بَعْضُهُمْ بَعْضًا». مُتَّفَقٌ عَلَيْهِ .

«الْمِيلُ»: سِتَّةُ آلافِ ذِرَاعٍ.

٨٣٢ (١٨٨٧) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الأُفُقِ مِنَ الْمَشْرِقِ أَوِ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ» قَالُوا: يَا رَسُولَ اللهِ؛ تِلْكَ مَنَازِلُ الأَنْبِيَاءِ لاَ يَبْلُغُهَا غَيْرُهُمْ؟ قَالَ: «بَلَى وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِينَ». مُتَّفَقٌ عَلَيْهِ.

832 (1887). Abû Sa'îd Al-Khudrî ؓ said: The Prophet ﷺ said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others." The Messenger of Allâh ﷺ was asked: "Will those be the dwellings of the Prophets which no one else will be able to reach?" He ﷺ replied, "Yes, but by Him in Whose Hand my soul is! men who believed in Allâh and acknowledged the truthfulness of the Messengers will reach them." [Al-Bukhârî and Muslim][1]

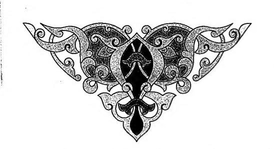
1- In Jannah , people will have different grades according to the strength of their Belief and love of Allâh. Some people will be on a position near that of the Prophets. May Allâh grant us such lofty places. Amîn.

٨٣٣ (١٨٨٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَقَابُ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ». مُتَّفَقٌ عَلَيْهِ.

833 (1888). Abû Hurairah ؓ said: The Messenger of Allâh ﷺ said, "A space in Jannah equal to the distance between the middle and the end of a bow will be better than all that upon which the sun rises and sets." [Al-Bukhârî and Muslim][2]

2- Just a very small -- a wee bit of a place in the Jannah is better than the whole world, as this world would soon come to an end while Jannah will be eternal.

٨٣٤ (١٨٨٩) وَعَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ سُوقًا يَأْتُونَهَا كُلَّ جُمُعَةٍ. فَتَهُبُّ رِيحُ الشَّمَالِ، فَتَحْثُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ، فَيَزْدَادُونَ حُسْنًا وَجَمَالاً، فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ، وَقَدِ ازْدَادُوا حُسْنًا وَجَمَالاً، فَيَقُولُ لَهُمْ أَهْلُوهُمْ: وَاللهِ لَقَدِ ازْدَدْتُمْ حُسْنًا وَجَمَالاً! فَيَقُولُونَ: وَأَنْتُمْ وَاللهِ لَقَدِ ازْدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالاً!». رَوَاهُ مُسْلِمٌ.



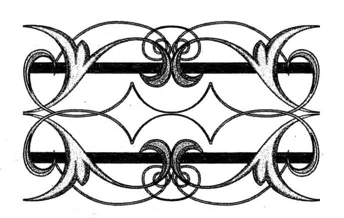
834 (1889). Anas ﷺ said: The Messenger of Allâh ﷺ said, "In Jannah there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allâh that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: 'We swear by Allâh that you have also been increased in beauty and loveliness since we left you.'" [Muslim][1]

1- Bazaar refers to a place of gathering, where everything will be available, free of cost. Similarly, Jumu'ah means that people will gather there for a time period equal to that of Jumu'ah , as there will be no sun, nor night and day. Another speciality of Jannah is that the beauty and charm of men and women will go on increasing and so the love and affection between husbands and wives will also keep on progressing and increasing. It will be just the opposite of what happens here in this world.

835 (1892). Abû Sa'îd and Abû Hurairah ﷺ reported: The Messenger of Allâh ﷺ said, "When the dwellers of Jannah enter Jannah, an announcer will call: (You have a promise from Allâh that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable." [Muslim][2]

٨٣٥ (١٨٩٢) وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيَوْا، فَلاَ تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا، فَلاَ تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلاَ تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا، فَلاَ تَبْأَسُوا أَبَدًا». رَوَاهُ مُسْلِمٌ.

2- In Jannah , however, everything will be permanent. Life will be without any danger of death, there will be health without any risk of disease. There will be happiness and bliss without any fear of aging. Everywhere there will be happiness, ease, comfort, enjoyment without any pain, worry, hardship or distress.



836 (1894). Abû Sa'îd Al-Khudrî ﷺ said: The Messenger of Allâh ﷺ said, "Allâh, the Rabb of honour and glory, will say to the inhabitants of Jannah : 'O inhabitants of Jannah !' They will respond: 'Here we are! At Your service, O our Rabb . All good is in Your Hand!' He will ask them: 'Are you pleased?' They will reply: 'Why should we not be pleased, O Rabb, when You have given us what You have not given to any of Your creatures?' Allâh will say: 'Shall I not give you something better than that?' They will ask: 'O Rabb ! What can be better than that?' Allâh will say: 'I shall bestow My Pleasure upon you and I shall never be displeased with you."' [Al-Bukhârî and Muslim]

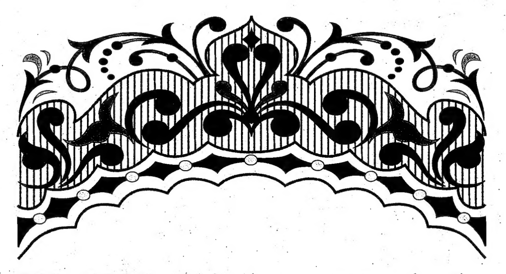
٨٣٦ (١٨٩٤) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ لأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ؛ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لاَ نَرْضَى يَا رَبَّنَا وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ! فَيَقُولُ: أَلاَ أُعْطِيكُمْ أَفْضَلَ مِنْ ذٰلِكَ فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذٰلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا». مُتَّفَقٌ عَلَيْهِ.

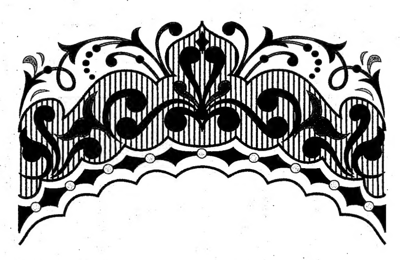
٨٣٧ (١٨٩٥) وَعَنْ جَرِيرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا كَمَا تَرَوْنَ هٰذَا الْقَمَرَ، لاَ تُضَامُونَ فِي رُؤْيَتِهِ». مُتَّفَقٌ عَلَيْهِ.

837 (1895). Jarîr bin 'Abdullâh ﷺ reported: We were sitting with the Messenger of Allâh ﷺ when he looked at the full moon and observed, "You shall see your Rabb in the Hereafter as you are seeing this moon; and you will not feel the slightest inconvenience in seeing Him." [Al-Bukhârî and Muslim][1]

1- Just as when we witness the moon there is no problem, no rush or troublesome gathering of people and no pushing of one another, the pious will see Allâh without any trouble or difficulty. How shall we see Him, we cannot describe this even by any instance or parable. In Sûrat Ash-Shû'râ' , Verse 11, it is said that there is nothing like Him. However, we cannot see Him in this world with these worldly eyes. The reason is that, as Imâm Mâlik says, these eyes are just temporary and they cannot bear the Sight of Allâh. This is why the research scholars claim that the Prophet ﷺ did not actually see Allâh during his journey to the heavens; he only talked to Allâh by way of Revelation. The saying of 'Aishah also proves this contention. However, it would be possible to see Allâh in Jannah as everything there will be eternal and indestructible. Similar will be the case with the sight and eyes which will be provided to us there. Such eyes would have the power to see Allâh.







838 (1896). Suhaib ﷺ reported: The Messenger of Allâh ﷺ said, "When the inhabitants of Jannah enter Jannah, Allâh, the Glorious and Exalted, will say to them: 'Do you wish me to give you anything more?' They will reply: 'Have You not made our faces bright? Have You not brought us into Jannah and delivered us from the Hell?' And Allâh will remove the Veil. They (dwellers of Jannah) will feel that they have not been awarded anything dearer to them than looking at their Rabb ." [Muslim]

Allâh, the Exalted, says:

"Verily, those who believe and do deeds of righteousness, their Rabb will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Jannah). Their way of request therein will be Subhânaka Allâhumma (Glory to You, O Allâh!) and Salâm (peace, safety from evil) will be their greetings therein (Jannah)! and the close of their request will be: Al-hamdu lillâhi Rabbil-'Alamîn [All the praises and thanks are to Allâh, the Rabb of 'Âlamîn (mankind, Jinn and all that exists)]." (10:9,10)

٨٣٨ (١٨٩٦) وَعَنْ صُهَيْبٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ». رَوَاهُ مُسْلِمٌ.

قَالَ اللهُ تَعَالَى: {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ *دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} [يونس: ٩-١٠]. الْحَمْدُ للهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلاَ أَنْ هَدَانَا اللهُ. اللَّهُمَّ صَلِّ عَلَى سيدنا مُحَمَّدٍ وعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعلى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعلى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

قَالَ مُؤَلِّفُهُ يَحْيَى النَّوَاوِيُّ غفر الله له.

«فَرَغْتُ مِنْهُ يَوْمَ الاثْنَيْنِ رَابِعَ شَهْرِ رَمَضَانَ سَنَةَ سَبْعِينَ وَسِتِّمِائَةٍ [بدمشق]».